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THE

TRUE CHRISTIAN RELIGION;

CONTAINING

THE UNIVERSAL THEOLOGY

OF THE

NEW CHURCH,

FORETOLD BY THE LORD IN DANIEL, VII. 13, 14, AND IN THE APOCALYPSE, XXI. 1, 2.

Translated from the Latin of

EMANUEL SWEDENBORG,

Servant of the Lord Jesus Christ.

NEW YORK:

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

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DANIEL, vii. 13, 14.

I saw in the NIGHT *visions, and, behold, one like the* SON OF MAN *came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

APOCALYPSE, xxi. 1, 2, 9, 10, 5.

And I, John, saw a new heaven and a new earth: * * * *and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* * * * *And one of the seven angels talked with me, saying, Come hither, I will show thee* THE BRIDE, THE LAMB'S WIFE. *And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.*

And he that sat upon the throne said, Behold, I MAKE ALL THINGS NEW. *And he said unto me, Write; for these words are faithful and true.*

Published by THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY, *organized for the purpose of Stereotyping, Printing, and Publishing Uniform Editions of the Theological Writings of* EMANUEL SWEDENBORG, *and incorporated in the State of New York* A. D. 1850

4346

STEREOTYPED BY
RICHARD C. VALENTINE
NEW YORK.

PRESENTED BY THE
AMERICAN
SWEDENBORG
PRINTING &
NO. 3 W. 29th ST., NEW YORK

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THE

TRUE CHRISTIAN RELIGION,

CONTAINING

THE UNIVERSAL THEOLOGY OF THE NEW HEAVEN AND THE NEW CHURCH.

THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH.

1. The reader is first presented with a view of Faith, in its universal and in its particular form, that it may stand as a frontispiece to the work which follows, and as a gate of introduction to the temple, and as a compendium, or summary, wherein all the particulars that follow are in a measure included. It is called the faith of the new heaven and the new church, because heaven, which is the abode of angels, and the church, which is constituted by men on earth, are one in operation, like the internal and external of man. Hence every member of the church, who is in the good of love derived from the truths of faith, and in the truths of faith derived from the good of love, is, with regard to the interiors of his mind, an angel of heaven; and therefore after death he enters into heaven, and enjoys happiness therein, according to the state of the conjunction subsisting between his love and faith. It is to be observed, that in the new heaven, which is at this day being established by the Lord, this faith is cherished, and is the frontispiece, the portal, and the summary thereof.

2. The faith of the new heaven and the new church, in its universal form, is, That the Lord from eternity, who is Jehovah, came into the world that he might subdue the hells, and glorify his humanity; that without him no flesh could have been saved; and that all will be saved who believe in him.

It is called faith in its universal form, because this is the universal of faith, and the universal of faith is what enters into all and every particular part thereof. It is a universal of faith, that God is one in essence and person, in whom there is a Divine Trinity, and that the Lord God the Saviour Jesus Christ is that God. It is a universal of faith, that no flesh could have been saved unless the Lord had come into the world. It is a universal of faith, that he came into the world to remove

hell from man, which he effected by combats against it, and victories over it; whereby he subdued it, and reduced it to order, and under obedience to himself. It is a universal of faith, that he came into the world to glorify his humanity, which he assumed in the world; that is, to unite it with the Divinity of which it was begotten (*Divino a quo*); thus he keeps hell eternally in order, and under obedience. As this could not be effected except by means of the temptations wherewith he suffered his humanity to be assaulted, even to the last and most extreme of all, which was his passion on the cross, therefore he endured that suffering. These are the universals of faith concerning the Lord.

The universal of faith on man's part is, that he should believe on the Lord: for by believing on him he has conjunction with him, and by conjunction salvation. To believe on him is to have confidence that he will save; and since no one can have such confidence, but he that leads a good life, therefore this is also implied in believing on him. To this purpose the Lord testifies in John: "This is the will of the Father, that every one that believeth on the Son may have everlasting life" (vi. 40): and in another place: "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (iii. 36).

3. THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS PARTICULAR FORM, is, That JEHOVAH GOD is essential love, and essential wisdom, or that he is essential good and essential truth; and that as to the divine truth, which is the Word, and which was God with God, he came down and took upon him human nature, for the purpose of reducing to order all things which were in heaven, and in hell, and in the church; since at that time the power of hell prevailed over the power of heaven, and on earth the power of evil over the power of good; in consequence whereof a total damnation was at hand, and threatened every creature. This impending damnation JEHOVAH GOD removed by his humanity, which was the divine truth, and thus he redeemed both angels and men; and afterwards he united in his humanity divine truth with divine good, or divine wisdom with divine love, and thus returned into his divinity, in which he existed from eternity, together with and in his glorified humanity. This is signified by these words in John: "The Word was with God, and the Word was God; and the Word was made flesh" (i. 1, 14): and in another place: "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father" (xvi. 28); and again: "We know that the Son of God hath come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is

the true God and eternal life" (1 John v. 20). Hence it is manifest that unless the Lord had come into the world, no flesh could have been saved. The case is similar at this day; and therefore, unless the Lord come again into the world in the divine truth, which is the Word, no person can be saved.

The particulars of faith on man's part are, 1. That God is one, in whom there is a Divine Trinity, and that he is the Lord God and Saviour Jesus Christ. 2. That a saving faith is to believe on him. 3. That evil actions ought not to be done, because they are of the devil and from the devil. 4. That good actions ought to be done, because they are of God and from God. 5. And that a man should do them as of himself; nevertheless under this belief, that they are from the Lord operating with him and by him. The first two particulars have relation to faith; the next two to charity; and the last respects the conjunction of charity and faith, and thereby of the Lord and man.

CHAPTER I.

GOD THE CREATOR.

4. The Christian Church, since the time of the Lord's coming into the world, has passed through its several periods from infancy to extreme old age. Its infancy was in the days of the apostles, when they preached throughout the world, repentance, and faith in the Lord God the Saviour. That this was the substance of their preaching is plain from these words in the Acts of the Apostles: "Paul testified both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ" (xx. 21). It is here worth remarking as a memorable circumstance, that not many months ago the Lord called together his twelve disciples, now angels, and sent them throughout the spiritual world, with a commission to preach the gospel there anew, since the church which he had established by their labors, is at this day brought to such a state of consummation, that scarcely any remains of it are left. This has come to pass in consequence of separating the Divine Trinity into three persons, each of which is declared to be God and Lord. Hence a sort of frenzy has infected the whole system of theology, as well as the Christian church, so called from its divine founder. This disorder of the church is called a frenzy, because men's minds are reduced by it into such a state of delirium, that they do not know whether there is one God, or whether there are three. They confess but one God with their lips, while they entertain the idea of three in their thoughts; so that their lips and their minds, or their words and their ideas, are at variance with each other: the consequence whereof is, that they deny the existence of any God. This is the true source of the naturalism which is now so prevalent in the world. For I appeal to experience, while the lips confess but one God, and the mind entertains the idea of three, whether such confession of the lips, and such idea in the mind, do not mutually tend to destroy each other? Hence, if there be any conception of God left in the understanding, it is that of a mere word or name, destitute of any true perception which implies a knowledge of him. Since then the idea of God, with all knowledge of him, is thus rent asunder, it is my design, in an orderly series, to enter into an inquiry concerning God the Creator, the Lord the Redeemer, and the Holy Spirit the Operator, and lastly, concerning the Divine Trinity; to the end that what is thus torn to pieces may be reunited, as it assuredly will be, whenever human reason is convinced from the Word, and the light thence proceeding,

that there is a Divine Trinity, and that this Trinity exists in the Lord God the Saviour Jesus Christ, as the soul, body, and proceeding operations exist together in a man; and that therefore this article in the Athanasian creed is true: "That in Christ God and Man, or the divine and human natures, are not two, but in one Person; and that as the reasonable soul and flesh is one man, so God and Man is one Christ."

THE UNITY OF GOD.

5. SINCE the acknowledgment of God arising from a true knowledge of him, constitutes the essence and soul of every part of theology, it is expedient to begin with the UNITY of GOD; which shall be proved methodically, in the following articles: I. *That the Holy Scriptures throughout, and the doctrines of all Christian churches thence derived, maintain that there is a God, and that he is one.* II. *That there is an influx universal into the souls of men, teaching them there is a God, and he is one.* III. *That hence, there is no nation throughout the world, possessed either of religion or sound reason, but that acknowledges a God, and that he is one.* IV. *That the nature and qualities of this one God, are subjects concerning which various nations and people have differed, and do still differ; and this from several causes.* V. *That human reason, if it be so disposed, may collect and be convinced, from the various objects in the visible world, that there is a God, and that he is one.* VI. *That unless God was one, the universe could not have been created or preserved.* VII. *That every man who does not acknowledge the being of a God, is excommunicated from the Church, and in a state of condemnation.* VIII. *That no doctrine or worship of the Church, can be consistent or coherent, with those who acknowledge not one God, but many.* But we will proceed to a particular explanation of each article.

6. THAT THE HOLY SCRIPTURES THROUGHOUT, AND THE DOCTRINES OF ALL CHRISTIAN CHURCHES THENCE DERIVED, MAINTAIN THAT THERE IS A GOD, AND THAT HE IS ONE.

That the Holy Scriptures throughout maintain the being of a God, is plain from this consideration, that in their inmost contents they are nothing but God, that is, the Divine which proceeds from God, they being dictated by God; and nothing can proceed from God, but what is himself, and is called the Divine. Such are the Holy Scriptures as to their inmost contents: but in their derivative and subordinate contents, they are accommodated to the understandings of angels and men; and in these contents the Divine is alike present, but in another form, wherein it is called the Divine-Celestial, the Divine-Spiritual, and the Divine-Natural, all which forms are so many veils or coverings of God: for God himself, as he dwells in the inmost

contents of the Word, cannot be seen by any creature. Thus, when Moses desired to behold the glory of Jehovah, he was informed, that no one can see God and live; which is equally true of the inmost contents of the Word, wherein God is in his being (*esse*) and in his essence. Nevertheless, the Divine which is in the inmost of the Word, and is clothed with such veils as are accommodated to the perceptions of angels and men, emits thence its brightness, like light through crystalline forms, but with infinite varieties, according to the state of mind which a man has formed for himself, either from himself or from God. Where the mind is framed in conformity to the divine will, the Holy Scriptures are as a mirror, wherein men see God, every one after a manner and measure peculiar to himself: this mirror is composed of those truths that a man learns from the Word, and imbibes into his soul by a suitable life and conversation; from whence it is evident, that the Holy Scriptures are the fulness of God. And as they maintain the existence of God, so do they also maintain his unity; for the truths, which form the fore-mentioned mirror, cohere in one series, and do so affect the understanding, that a man cannot possibly frame an idea of God but as one. Hence, every one, whose reason is at all imbued with sanctity from the Word, knows in himself, as it were, that God is one, and deems it madness to affirm that there are more. Angels cannot open their lips to pronounce the word *gods*, by reason of a continual resistance arising from the state and quality of the heavenly atmosphere which they breathe. The Divine Unity, however, is taught, not only by the general tenor of the Holy Scriptures, but also by a variety of particular passages; as for example. "Hear, O Israel, Jehovah our God is one Jehovah" (Deut. vi. 4: and in like manner, Mark xii. 29): "Surely God is in thee, and there is none else" (Isaiah xlv. 14): "Am not I Jehovah? and there is no God else beside me" (xlv. 21): "I am Jehovah thy God; and thou shalt know no other God but me" (Hosea xiii. 4). "Thus saith Jehovah the King of Israel, I am the First, and I am the Last, and beside me there is no God" (Isaiah xliv. 6): "In that day Jehovah shall be king over all the earth: in that day there shall be one Jehovah, and his name one" (Zech. xiv. 9).

7. It is well known that all Christian churches assert the unity of God as an established point of doctrine. The reason of this is, because all their doctrines are derived from the Word of God: and they are all consistent with themselves, so far as one God is acknowledged, not only with the lips, but with the heart also. But where one God is acknowledged with the lips only, while the heart acknowledges three, as is the case with many Christians at this day, God with such persons is little else than a mere name, and the whole system of religion is no otherwise regarded than as an idol of gold inclosed in a shrine, the

key to which is in possession of the priests alone; so that while they read the Word, they have no perception of any light contained in it, or derived from it, and do not even discover therein that God is one; for with such persons the Word is as if it were covered with blots, by which the unity of God is entirely concealed. These are the persons whom the Lord thus describes in the gospel: "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. xiii. 14, 15). All such persons are like men that shun the light, and enter into dark chambers where there are no windows for its admission, and grope about the walls in search of food or money; till at length they acquire a sort of vision like that of owls, whereby they are enabled to see in darkness: or they may be compared to a woman with several husbands, who is not a wife, but a lascivious harlot; or to a virgin, who accepts rings from several suitors, and after her marriage with one, makes no scruple of bestowing her favors upon the rest.

8. II. That there is an influx universal from God into the souls of men, teaching them there is a God, and he is one.

The existence of an influx from God into man, is implied in the general acknowledgment, that all good which is in a man, or which is done by him, if it be really good, is from God; and in like manner, that all charity and all faith are from God; for it is written, "A man can receive nothing except it be given him from heaven" (John iii. 27); and Jesus saith, "Without me ye can do nothing" (John xv. 5); that is, nothing which has regard to charity or faith. This influx is into the souls of men, by reason that the soul is the inmost and supreme part of a man; and the influx from God enters therein, and descends from thence into the inferior parts, which it quickens and enlivens in proportion to its reception. Those truths which are the future materials for the building of faith, enter indeed by the organs of hearing, and so are implanted in the mind, thus in a region below the soul; but the effect of these truths is, only to dispose a man for the reception of the divine influx through the soul; and according as this disposition is produced, in the same proportion the divine influx is received, and the faith which was before only natural, is transformed into spiritual faith. This divine influx into the souls of men inspires the idea of one God alone, because all that is divine, whether it be considered in a general or a particular view, is God; and since all that is divine coheres together as a one, it cannot but inspire a

man with an idea of the unity of God; which idea is every day confirmed, in proportion as a man is elevated by the divine influence into the light of heaven: for the angels, in the light of their world, cannot compel themselves to pronounce the word *gods;* therefore all their speech, at the close of every sentence, has its termination in unity of accent, which is merely in consequence of the divine influx into their souls respecting the unity of God. The reason why so many people conceive the Godhead to be separated into three persons of the same essence, notwithstanding this general influx into the souls of all men inspiring an idea of the divine unity, may be thus explained. That influx, as it descends, enters into forms that are not in a state of correspondence with it; and the recipient form causes a change in the influx, according to the prevailing law in all the subjects of the three kingdoms of nature. It is the same God that communicates life to man and to beast; but that this life in the former case is human, and in the latter bestial, is owing to the different natures of the recipient forms. The case is similar with a man, when he induces on his mind the form of a beast, the change not being in the influx from God, but in the man's reception. Thus also the influx of light and heat from the sun into every plant is alike, but it is varied according to the particular form of each: it is the same in a vine that it is in a thorn; but if the thorn be ingrafted into the vine, the influx is then inverted, and proceeds according to the form of the thorn. So again in the subjects of the mineral kingdom: it is the same influx of light which shines upon a piece of chalk, and upon a diamond; but it is owing to their different contextures, that in the former case it is rendered opaque, and in the latter it is transmitted with brightness. With respect to the minds of men, they are various according to their forms, which are inwardly spiritual, in proportion to their belief in God, if it be attended at the same time with life derived from God. Those forms become transparent and angelical by a faith in one God; but, on the contrary, dark and bestial by a faith in several gods, which differs but little from a faith in no God.

9. III. That hence, there is no nation throughout the world, possessed either of religion or sound reason, but that acknowledges the being of a God, and that he is one.

From what has been said concerning the divine influx into the souls of men, it follows, that there is an internal impression on the heart of every man, dictating to him the existence and the unity of God. It is true, indeed, there are some men who deny the being of a God, and who set up nature in his stead; and others who worship more Gods than one, and likewise pay divine adoration to images; but this is because they have closed up the interiors of their reason, or understanding

with worldly and corporeal things, and have thereby obliterated the primitive idea of God, or that which was impressed upon them in their infancy; and, at the same time, have banished all religion from their bosoms, casting it behind them. That Christians acknowledge one God, but in a certain manner, appears evident from this general confession in their Creed: "The Catholic faith is this, that we worship one God in trinity, and trinity in unity; neither confounding the persons, nor dividing the substance: for there is one person of the Father, another of the Son, and another of the Holy Ghost; and yet there are not three gods, but one God; although the Father is God, the Son is God, and the Holy Ghost is God. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic faith to say there be three gods or three lords." Such is the faith of Christians concerning the unity of God; but that the trinity and unity of God are at variance with each other according to this confession, will appear, when we come to treat of the DIVINE TRINITY. The other nations of the world, that are influenced either by religion or sound reason, are all agreed in their acknowledgment of one God alone; as all the Mahometans in their several empires; the Africans, throughout many kingdoms in their continent; the Asiatics, for the most part, throughout in theirs; and likewise the modern Jews. Among the most ancient people in the world, who lived in the time which is called the golden age, such as professed any sort of religion, worshipped one God, whom they called JEHOVAH. The people of the succeeding age agreed in the same worship, until the establishment of monarchical power, when worldly and at length corporeal affections began to close up the superior parts of the understanding, which heretofore had been opened towards heaven, as so many temples and sacred recesses for the worship of one God. It was to open again those interiors of the human mind, and thereby to restore the worship of one God, that the Lord established a church among the posterity of Jacob, and prefixed to all their religious precepts this commandment, "Thou shalt have no other Gods before me" (Exod. xx. 3). The name JEHOVAH, also, which he assumed anew upon this occasion, signifies the supreme and only being, from whom all other beings in the universe derive their essence and existence. The ancient Gentiles worshipped the supreme God under the name Jove, possibly so called from Jehovah, and they admitted also many subordinate deities, who composed his court; but the philosophers of succeeding ages, as Plato and Aristotle, would not allow these to be separate gods, but only distinct properties, qualities, and attributes of one God, which had gained the name of gods from their partaking of divinity.

10. Sound reason also, though it be not under any religious

influence, can discern plainly, that where things are in a state of separation, and without dependence on one first cause, they must instantly fall to pieces, and be dissolved; as the various members, viscera, and other organs of motion and sensation, whereof the human body is composed, could only be preserved in their state of life and activity, by their dependence upon one soul; and the body itself must come to dissolution, if it were not connected with, and dependent on, one heart. In like manner, every kingdom derives support from one king, and every family from one master, and every various function and office in each kingdom, from one officer or chief. What could an army do in the field of battle without a commander-in-chief, to whom the other officers are subordinate, each of whom exercises his particular authority over the common soldiers? From this reasoning, then, we may conclude what would befall the church without the acknowledgment of one God, and also what would befall the whole angelic heaven, which is as the head of the church on earth, animated by the Lord, who is the life and soul of both: therefore heaven and the church are called his body; which, in case they did not acknowledge their dependence upon one God, would become like a lifeless corpse, fit only to be cast out and buried.

11. IV. THAT THE NATURE AND QUALITIES OF THIS ONE GOD, ARE SUBJECTS RESPECTING WHICH VARIOUS NATIONS AND PEOPLE HAVE DIFFERED, AND DO STILL DIFFER; AND THIS FROM SEVERAL CAUSES.

The first reason is, because the knowledge of God, and a consequent acknowledgment of him, are not attainable without a revelation; and a knowledge of the Lord, and a consequent acknowledgment that "in him dwelleth all the fulness of the Godhead bodily," is not attainable, except from the Word of God, which is the crown of revelations. For by the help of revelation a man is enabled to approach unto God, and to receive influx from him, and thereby from natural to become spiritual. In the earliest ages of the world, therefore, a revelation was published and made universal; but it was perverted by various artifices of the natural man, whence have arisen all the disputes, dissensions, heresies, and schisms, that have in all times divided the church. A second reason why men have differed in their opinions concerning God is, because the natural man cannot perceive, or apply to himself, the things of God, but only the things of the world; therefore it is an established doctrine in the Christian church, that the natural man and the spiritual man are at enmity with each other. Hence those who have discovered the being of God, from his Word and other revelations, have yet differed, and do differ, concerning his nature, and concerning his unity. Where the intellectual sight has been made dependent on the bodily senses, and yet men have been desirous

to see God, they have formed for themselves images of gold, silver, stone, and wood, that they might worship God under such appearances as were adapted to the senses of the natural man. Others again, who saw the absurdity of such image-worship, fell into another species of idolatry, and fancied they could discern God in the sun, the moon, the stars, and other parts of the visible creation. A third sort, who had a fond opinion of their own superior wisdom, and yet remained in a natural or unregenerate state, seeing the immensity and omnipresence of the Deity in the creation of the world, conceived nature to be God, and acknowledged her as such, either in her more secret and inward operations, or, according to others, in her visible and external manifestations. Others again, to make a distinction between God and nature, conceived to themselves some most universal principle as entering into the composition of all creatures, which they called the Being (*Ens*) of the universe, and this they supposed to be God; but since they had no further knowledge of God, than of some such ideal principle, this was in fact no knowledge of God at all. For how plain is it to perceive, that knowledges concerning God are the only mirrors wherein to see God? and that those who have no knowledge concerning God, do not see him, as it were, in a mirror with its face turned towards them, but look for him on the back, which, being covered with mercury, or some other thick substance, does not reflect, but suffocates, the image presented to it? The faith of God enters into a man by a prior or interior way, that is, from the soul into the superior regions of the understanding; but knowledges concerning God are received by a posterior or external way, that is, from the revealed Word of God by the understanding, through the channels of the bodily senses; and these influences meet in the understanding as in a common centre, where natural faith, which at first is no more than a mere persuasion, is changed into spiritual faith, which is a real consent and acknowledgment. The human understanding is, as it were, the refining vessel wherein this change is wrought.

12. V. That human reason, if it be so disposed, may collect, and be convinced, from the various objects in the visible world, that there is a God, and that he is one.

This truth may be confirmed by innumerable testimonies in the visible creation; for the universe is as a theatre, on which the evidences of the existence of a God, and his unity, are continually exhibited. But for the illustration of this truth I shall produce the following memorable relation from the spiritual world. Being on a time in conversation with angels, there joined us some spirits who were lately arrived from the natural world; to whom, having wished them much joy in their new state, I related many particulars, before unknown to them, respecting the world of spirits. After some discourse I began

to inquire of them, what opinions they had brought from their world concerning God and nature? They replied, that they had heard in the world, that nature is the sole operatrix in the universe of creation, and that God, after creation, gave or impressed upon nature this power and faculty of operation, while he himself only supports and preserves things from destruction, and therefore the life, the growth, and the increase of every thing, were at this day ascribed to nature. But in answer to this I objected, that nature of herself can do nothing, but that God is the sole operator, by and through nature; and for their further satisfaction on this point, I argued, that whoever believes in a divine operation throughout the particular parts of nature, may confirm himself, by many arguments derived from the visible things of the creation, in favor of the operation of God, rather than of nature. For let him but attend to the wonders conspicuous in the productions of both vegetables and animals; and first in the PRODUCTIONS OF VEGETABLES; that from a small seed sown in the ground there is emitted a root, and by means of the root a stem, and afterwards branches, buds, leaves, flowers, and fruits, till at length new seeds are produced by such a regular process, as if the first seed was acquainted with all the orderly steps and successive stages, through which it must pass to its self-renewal in the second seed. What reasonable man can suppose that the sun, which is pure fire, is acquainted with this wonderful process; or that he can instruct his heat and light how to effect it; or can design and intend such purposes? Were the rational faculty in a man but in any degree elevated above the objects of sense, he must be forced to confess, from a sight and consideration of such things, that they are derived from a being of infinite wisdom, and of consequence from God. Such persons as acknowledge the divine operation in every particular part of nature, confirm themselves in such an acknowledgment by the observation of these wonders; but on the other hand, such as do not acknowledge the divine operation, behold these wonders with an inverted sight, and not with the clear and direct eye of reason; forming all their ideas and conclusions according to the suggestions of the bodily senses, and confirming their fallacies by the most trivial arguments; asserting the light and heat of the sun to be the principal and first operating causes of all effects, and denying the existence of such things as do not fall under the notice of the bodily eyes. Those who are willing to believe in a divine principle operating in nature, confirm this belief further, by attending to the various wonders which they behold in the PRODUCTIONS OF ANIMALS; as first, when they consider an egg, wherein the young chicken lies hid, as in its seed, with all things requisite for its formation, and likewise for its future growth, from the time of incubation till it becomes a complete bird of its own peculiar kind and form. A

further attention to the general nature and instincts of the feathered race exhibits to the contemplative mind, such a scene of wonders as begets astonishment; to observe in the least as well as in the largest species, in the invisible as well as in the visible, that is, in the most minute insects as well as in birds and other large animals, that they are all endowed with organs of sense, such as seeing, smelling, tasting, and feeling; as likewise with organs of motion, such as muscles, whereby they are enabled to walk and fly; and lastly, with viscera adhering to the heart and lungs; all which derive their life and action from the brain. Those who ascribe all things to nature, observe indeed these wonderful phenomena, but then they reflect little upon their real causes, and resolve all into mere natural agency; and this in consequence of having turned their minds from thinking about God, in which case they disqualify themselves for thinking rationally, and much more for thinking spiritually, upon the natural wonders which they behold: thus they fall into a sensual and material way of thinking and concluding, never rising above the sphere of nature, and differ from beasts in this respect alone, that they still enjoy the faculty of rationality, and are capable of understanding if they would. Men who are thus averse from thinking of God, and are become thereby mere sensual corporeal beings, do not consider how gross and material the sight of the bodily eye is, which, when applied to discern the minute parts of animated nature, sees a heap of small insects as one obscure confused spot without form or order; whereas every one of these insects is endowed with organs of sense and motion, and of consequence with fibres and vessels; and likewise with a heart and pulmonary tubes, minute viscera, and brains; all which are contextures of the purest substances in nature, and correspond to life in its ultimate degree, by which their most minute parts are distinctly acted upon and enlivened. Since the sight of the bodily eye is so gross and defective, that many insects, with the innumerable component parts of each, appear to it as a small confused spot, and yet sensual men form their reasonings and conclusions from such vision, it is manifest how very gross and defective the vision of their understandings must be, and in what darkness they dwell with respect to the perception of spiritual things.

Every man, if he be so disposed, may confirm himself in favor of a divine agency, from beholding the visible things of the creation; and that man does so confirm himself who reflects upon the existence of a God, together with his omnipotence in creating the universe, and his omnipresence in preserving it; while, for instance, he observes the fowls of the air, how every species knows its own proper food, and where it may be found; that it distinguishes those of its own kind by their voice and figure; that each bird can distinguish its friends from its enemies; that

they all, at certain seasons, join in pairs, and celebrate connubial rites; how artfully they build their nests, lay their eggs, sit upon them, are acquainted with the time of hatching; at which time they help their young out of the shell, love them with the utmost tenderness, cherish them under their wings, and provide them with food, with which they nourish and support them until they are able to provide for themselves, and go through a similar progression. Every man who is disposed to think of a divine influx through the spiritual world into that of nature, may surely behold a full proof of it in these wonders, and also confess in his heart that such skill and science as is discoverable in these animals cannot possibly be communicated from the sun, by means of its heat and light; since that sun, from which nature derives its birth and essence, is pure fire, and of consequence the effluxes of its light and heat are altogether void of life; and hence he may conclude that such effects are produced by a divine influx, through the spiritual world, into the ultimates of nature.

Every man may also confirm himself in favor of a divine agency, if he but attends to the history of caterpillars and silkworms; how, under the impulse of pleasure, arising from some innate affection, they seek and aspire after a change of their earthly state for one analogous to a heavenly state; and for this purpose they creep into suitable places, where they infold themselves in a covering, and so return again, as it were, into the womb, from whence they look for a new birth, to become chrysalises, aureliæ, nymphs, and at length butterflies; and when they have passed through these several changes, and put on their beautiful wings, according to their species, they fly abroad into the open air, as into their proper heaven, where they indulge in all festive sports, solemnize their connubial rites, and lay their eggs, with a view of continuing their kind to future generations; and then they feed upon a sweet and pleasant food, extracted from the flowers of the field. Where the mind is confirmed in favor of a divine agency, by the visible things of nature, how plainly may it discern in these wonders an image of the earthly and heavenly states of man! of his earthly state in the dull creeping worm, and of his heavenly and regenerate state in the sportive and exulting butterfly! But those who confirm themselves in favor of nature's agency, though they behold these wonders, still call them mere natural effects, in consequence of having rejected from their minds the heavenly state of man.

Every one, again, may confirm himself in favor of a divine agency by the visible things of nature, if he but attends to the well-known facts relating to bees; that they have the art to gather wax and suck honey from the flowers of the field, and build themselves cells for their little habitations, which they dis-

pose in the manner of a regular city, with streets and passages for their coming in and going out; that they can smell out flowers and plants at a distance, from which they collect wax for their houses, and honey for their food; and that, when laden with these treasures, they find their way back to their hives, where they store up their food to be a supply during winter, as if they foresaw its approach. It is further remarkable of these animals, that they choose themselves a queen, to be at once their sovereign, and the parent of a future race, whom they provide therefore with a palace in an elevated situation, which they furnish with proper guards and attendants; and when the time comes that she should be the mother of a new offspring, she is accompanied by these guards, called drones, from cell to cell, wherein she deposits her eggs, while her attendants cover them with a sort of ointment, to secure them from the inclemencies of the air. Hence arises a new generation, which, when it is old enough to provide for itself, is expelled the hive, and forced to look out for a new habitation, not however till they have first collected themselves in a swarm, to prevent their disunion. About the time of autumn, the indolent drones, who have added nothing to the common stock, either of wax or honey, are led away from the hive, and deprived of their wings to prevent their return, lest they should consume that provision which they had taken no pains to collect. Many other surprising facts are related of these animals; but the fore-mentioned are a sufficient proof that, on account of their uses to mankind, they are instructed by a divine influx, through the spiritual world, to model for themselves such a form of government as exists among men on earth, and even among angels in heaven. How plainly must every man of uncorrupted reason perceive that such instincts are not communicated to bees from the natural world! for what virtue is there in the sun of the natural world, to contrive a form of government so exactly corresponding with the celestial? From these, then, and the like wonders observable in the animal creation, the advocate and worshipper of nature confirms himself in favor of nature, while the advocate and worshipper of God, by a contemplation of the same wonders, confirms himself in favor of God; for the spiritual man in such things sees what is spiritual, but the natural man sees only what is natural; thus every one according to his quality. As to myself, I must confess that the consideration of such wonders has long been a testimony with me in favor of an influx from God, through the spiritual world into the natural. Consider also, whether you feel it possible to reason analytically concerning any particular form of government, or any law of civil society, or any moral virtue, or any spiritual truth, except by means of an influx of divine wisdom from God, through the spiritual world. For my own part I have long felt and still feel it to be impossible, having had a

sensible and manifest perception of such influx, without interruption, for six and twenty years past; therefore I speak from my own experience.

Can nature, let me ask, regard uses as the end of her operations, or dispose such uses into their orders and forms? This is in the power of no one but a wise being; and so to order and form the universe is in the power of no one but God, whose wisdom is infinite. Who else could foresee and provide for mankind what is necessary for their food and clothing, or make the herbs, fruits, and animals which the earth produces subservient to such provision? It is surely a most wonderful consideration that those vile reptiles, called silkworms, should supply, with comfortable and elegant clothing, all ranks of men, from monarchs on their thrones, down to the lowest of their vassals; and that those small animals, the bees, should furnish wax to illuminate both our temples and our palaces. These, with several other similar considerations, are standing proofs that God, by his own operation through the spiritual world, effects whatever is done in nature.

It may not be amiss here to subjoin the extraordinary appearance of those persons in the spiritual world, who, from a contemplation of things here below, have confirmed themselves in favor of nature against God, and have thereby become atheists. Their intellects, when viewed by spiritual light, appear open below, but closed above, in consequence of their having, in their reasonings and reflections, looked downwards towards the earth, and not upwards towards heaven. Above their sensual principle, which is the lowest region of the understanding, there appears as it were a veil, sparkling with infernal fire; in some cases black as smoke, and in others pale and livid as a corpse. Let every one, therefore, take heed to guard himself against confirmations in favor of nature, and to confirm himself in favor of God; for this is at least the safer side.

13. VI. THAT UNLESS GOD WAS ONE, THE UNIVERSE COULD NOT HAVE BEEN CREATED OR PRESERVED.

The unity of God may be inferred from the creation of the universe, since the universe being a coherent and uniform work, from first to last, depends upon God, as the body depends upon the soul. The universe is so created, that God may be everywhere present therein, and keep the whole, with all its parts, under his government and observation, and may thus maintain it in perpetual unity, which is to preserve it. It is for this reason that Jehovah God declares that he is "the First and the Last, the Beginning and the End, the Alpha and the Omega" (Isaiah xliv. 6; Rev. i. 8, 17); and in another place, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (Isaiah xliv. 24). This great system, which we call the universe, is a coherent and

uniform work, from first to last, by reason that God intended but this one end in its creation,—to form an angelic heaven from the human race; and all things whereof the world consists are means to promote this end; for the desire of any end implies also a desire of the means requisite for its promotion. If, therefore, we regard the world as a work containing means adapted to such an end, we may also regard the universe of creation as a coherent and uniform work, and may perceive that it is a complex of uses, in successive order, for the service of the human race, out of which is formed the angelic heaven. For the divine love cannot design any other end than the eternal happiness of men, by a communication of itself; and the divine wisdom cannot produce any thing but uses, as means for the promotion of that end. By contemplating the world, according to this enlarged and universal idea, every wise man may discern that the Creator of the universe is one, and that his essence is love and wisdom; of consequence, there is not a single thing existing in the world but that contains some hidden use, more or less remote, for the service of man. While people consider only particular parts of the creation, and do not take a view of the whole, in its connected series, as consisting of ends, mediate causes, and effects; or while they do not refer creation to its true source, as an effect derived from the divine love, by means of the divine wisdom, it is impossible they should see that the universe is the workmanship of one God, and that he has his abode in the uses of every particular thing, being the end for which it was created. For whatever is in the end is also in the means conducive thereto, inasmuch as the end itself is in all the means, acting in them, and producing its own ultimate purposes. While men consider the universe, not as the workmanship of God, and the habitation of his love and wisdom, but as the workmanship of nature, and the habitation of the sun's light and heat alone, they close up the superior parts of their minds against the admission of God, and open the inferior parts thereof for the admission of the devil, whereby they divest themselves of the nature of men, and acquire the nature of beasts, not only believing, but actually making, themselves like unto them; for they become foxes in cunning, wolves in fierceness, leopards in treachery, tigers in cruelty, and crocodiles, serpents, owls, and bats, as to the respective natures of those animals. In the spiritual world such persons appear also, at a distance, in the proper shapes of such beasts as they represent in disposition; for it is their love of evil which thus represents itself in the particular figure of each.

14. VII. THAT EVERY MAN WHO DOES NOT ACKNOWLEDGE A GOD IS EXCOMMUNICATED FROM THE CHURCH, AND IN A STATE OF CONDEMNATION.

Whoever does not acknowledge the being of a God, is of

necessity excommunicated from the church; since as God is the all in all of the church, and divine subjects which are called theological, are what constitute its existence, therefore a denial of God is a denial also of the church, and of all things which belong to it; and it is this denial which excommunicates, so that man, and not God is the author of such excommunication. By the same act the man is brought into a state of condemnation; because whoever is excommunicated from the church, is excommunicated also from heaven; for the church on earth and the angelic heaven are one in operation, just as the internal and external and as the spiritual and natural principles of man are one; for man was so created by God as to be, with respect to his internal, an inhabitant of the spiritual world, and with respect to his external, an inhabitant of the natural world: thus he was created a native of both worlds, to the intent that a spiritual principle, which is of heavenly extraction, might be implanted in his natural principle, which is of earthly extraction, like seed sown in the ground, that so he might acquire a fixed and everlasting existence. Whoever, by a denial of God has excommunicated himself from the church, and thereby from heaven, has also by the same act closed up his internal man, with respect to the faculty of the will, and thereby with respect to his genial love; for a man's will is the receptacle of his love, and becomes its habitation. But the internal man cannot be closed up with respect to the faculty of the understanding; for were this practicable, and to take place, then a man would be no longer a man. The love principle of the will, however, infatuates the superior regions of the understanding with falses, in which case the understanding becomes as it were closed against the reception of the truths which are of faith and the goods which are of charity, and thereby more and more against the reception of God, and of the spiritual things of the church. Thus the man is excluded from communion with the angels of heaven, and when excluded he introduces himself into communion with the satanic spirits of hell, and thinks in unity with them; and as all satanic spirits deny God, and are infatuated in their conceptions concerning him and the spiritual things of the church, so also does every man who is joined in fellowship with them. When he thinks according to the dictates of his spirit, or internal man, as is the case when he is left alone to his own reflections, he suffers his thoughts to be led by the pleasures of the evil and the false which he has conceived and brought forth in himself, and he then fancies that there is no God, and that the name of such a Being is a mere fiction, devised by priests, for the purpose of keeping the vulgar in obedience to the laws of civil society. He further imagines that the Word of God, from whence the ministers of God proclaim aloud his divine majesty, is a mere visionary collection of records, void of all

sanctity, but what has been stamped upon it by public authority; and that the decalogue, or catechism, is a book fit for little children, but which may afterwards be thrown aside, as containing no precepts but what are taught by the civil laws of every country, as, that men should honor their parents, and do no murder, neither commit adultery, nor steal, nor bear false witness, &c. His notions concerning the church are of the same character; that it is a congregation of weak, simple, and credulous people, who fancy they see things which have no real existence. Respecting man, and himself as a man, he has the same ideas as respecting brute beasts; and concludes that both will experience a similar fate after death. These are the opinions of his internal man, whatever contrary professions he may make with his external man; for, as was observed above, every man has both an internal and an external part, and it is the internal which properly constitutes the man, and which is called his spirit, and survives the death of the body; whereas the external part is buried at death, and however the internal may thereby have played the hypocrite by a semblance of virtue, yet by reason of his denial of God he is then in a state of condemnation. Every man, as to his spirit, is consociated with his like in the spiritual world, and is as one with them; and I have frequently been permitted to see the spirits of persons now alive on earth, in the spiritual societies, both angelic and infernal, whereto they respectively belong. I have also conversed with them for several days together, and it has often been matter of wonder with me, that a man, while in the body, is totally unacquainted with this state of his spirit. Hereby I was fully assured that whoever denies God, is already among the condemned, and after death is gathered to his companions.

15. VIII. That no doctrine or worship of the church can be consistent or coherent, with those who acknowledge not one God, but many.

Whoever acknowledges one God in faith, and worships him in heart, is in the communion of saints on earth, and in the communion of angels in heaven. These are called communions, and in reality are so; since they are in one God, and one God is in them. Whoever also is in these communions, is in conjunction with the universal angelic heaven, and, I will venture to affirm, with all and every particular angel therein; because they are all as the children and offspring of one father, whose minds, manners, and countenances, bear such a resemblance, that they thereby mutually recognize each other. The angelic heaven is arranged into societies, according to all the varieties of the love of good, which varieties all concentre in one most universal love, the love of God; from which love all derive their birth and descent, who in faith acknowledge, and in heart worship, one God, who is both the Creator of the universe, and at the same time

the Redeemer and Regenerator of mankind. But the case is altered, if, instead of one God, men address and worship more than one; or if they acknowledge but one God with their lips, while they have the idea of three in their thoughts; as is done by those in the church of the present day who divide God into three persons, and declare each person, by himself, to be God, and attribute to each distinct qualities and properties, which they do not allow to the other. Hence not only is the unity of God actually divided, but the whole theological system, and also the human mind, in which it should reside, are divided with it; and what can thence result but perplexity and incoherency in all things appertaining to the church? That such is the state of the present church, will be proved in the appendix to this work. The truth is, that the division of God, or of the Divine Essence, into three persons, whereof each singly, or of himself, is God, leads to a denial of God; and implies the same as if a man should go into a temple to perform his devotions, and should there see painted over the altar one God, as the ancient of days, another as a great high priest, and a third as a flying Æolus, with this inscription, "These three are one God;" or, as if he should see there the unity and trinity described as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster. Should any one enter heaven with such an idea, he would assuredly be cast out, however he might excuse himself by saying, that the head or heads signified essence, and the body or bodies different properties.

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16. To the above I shall add a MEMORABLE RELATION. I once observed some persons, lately arrived out of the natural world into the spiritual, who were conversing together about the existence of three Divine Persons from eternity. They were dignitaries of the church, and one of them was a bishop. On their approach, after some discourse about the spiritual world, with which they were before utterly unacquainted, "I overheard you," said I, "conversing respecting three Divine Persons existing from eternity, and I beseech you to unfold this great mystery to me, according to the ideas which you had conceived in the natural world, from whence you are lately come." Then the primate, looking attentively at me, replied, "I perceive that you are a layman, and therefore I will unfold to you the ideas of my mind concerning this great mystery for your instruction. It always was, and is still, my notion, that God the Father, God the Son, and God the Holy Ghost, sit in the midst of heaven upon magnificent and lofty seats or thrones; God the Father on a throne of the finest gold, with a sceptre in his hand; God the Son at his right hand, upon a throne of the purest silver, with a crown on his head; and God the Holy Ghost beside them, upon

a throne of shining crystal, holding in his hand a dove; and that round about them there hangs a triple row of burning lamps, glittering with precious stones; and at a distance there stand innumerable companies of angels, worshipping and singing praises. I conceive further, that God the Father holds continual conference with the Son, concerning those who are to be justified, and that they determine and decree together who upon the earth should be worthy to be received among the angels, and to be crowned with eternal life; and that God the Holy Ghost, having heard the names of such, hastens instantly to them over all parts of the earth, carrying with him the gifts of righteousness, as so many tokens of salvation, to those who are justified; and immediately on his coming and breathing upon them, he disperses their sins, as a ventilator does the smoke out of a furnace, and also removes the stony hardness from their hearts, and makes them soft as flesh, and at the same time renews their spirits or minds, and begets them to newness of life, and gives them the innocent countenances of little children; and lastly, signs them in their foreheads with the sign of the cross, and calls them the elect, and the children of God." The primate having thus explained himself, further added, addressing himself to me, "Thus did I unravel this great mystery while I lived upon the earth; and because several of our order did then much applaud my opinions herein, I am persuaded that you also, being a layman, will join in the same approbation." Here the primate ended; and I then, looking attentively at him and the dignitaries with him, observed that they all gave tokens of favorable assent to what he had advanced; whereupon I prepared to reply, and said, "I have well weighed the exposition of your faith, and have thence collected, that you have conceived and cherished a merely natural and sensual, yea, a material idea concerning the triune God, from which there inevitably flows the idea of three gods. Is it not a sensual conception of God the Father, to think that he sits upon a throne with a sceptre in his hand? and of the Son, that he is on a throne with a crown upon his head? and of the Holy Ghost, that he also sits upon his throne, with a dove in his hand; and that in obedience to the decrees of the two former, he runs to and fro through the whole earth? Wherefore, since there hence results such an idea, I cannot possibly accord with this exposition of your faith. For, from my earliest years, I could never admit into my mind the idea of more gods than one; and as I have always received, and do still retain, this idea of ONE GOD alone, therefore all that you have said is of no weight with me. I then plainly perceived, that by the throne whereon Jehovah is said to sit, according to the letter of Scripture, is signified the kingdom; by the sceptre and crown, government and dominion; by sitting on the right hand, the omnipotence of God by his humanity; and that by all the ex

pressions relating to the Holy Ghost, are signified the operations of the divine omnipresence. Be pleased only, my lord, to adopt the idea of ONE GOD, and give your reason time to digest it well; and then you will plainly apprehend the truth of what I say. Indeed you yourselves also declare God to be one, inasmuch as you make the essence of those three persons to be one, and also indivisible; nevertheless you do not allow any to maintain that one God to be one single person, but you insist that there are three; and this you do from an apprehension lest the idea of three gods, according to your conception, should be lost. You likewise ascribe to each person separate and distinct properties; and do not you thereby separate the Divine Essence? and how then can you say, and at the same time think, that God is one? I could excuse you if you should assert that the Divine is one. How is it possible, when a man is told, that 'the Father is God, the Son is God, and the Holy Ghost is God, and that each person by himself is God,' that he should conceive there is only one God? Is not there a contradiction herein, which cannot be reconciled? It may, indeed, be said, that they partake of Divinity alike; but to call them one God is highly improper; and this may be illustrated by these considerations:—It would be improper to say of several men, who compose one senate, congregation, or council, that they are one man; when, nevertheless, on a supposition that they all agree in sentiment, it may properly enough be said, that they think alike, and are of one opinion; so likewise, in the case of three diamonds of one and the same substance, it cannot properly be said that they are one diamond, but that they are one with respect to substance, and that each diamond differs from the other in value, according to its particular weight; whereas it would not be so, supposing there was only one, and not three. But I perceive the true reason why you call the three Divine Persons but one God, and insist upon every member of the church using the same language, notwithstanding you declare each singly and by himself to be God: you are ashamed to contradict herein the common sense and reason of all mankind, which will not allow of more gods than one; and yet you are not ashamed, while you profess with your lips only one God, to entertain the idea of three in your thoughts." On hearing this, the bishop, with his clerical attendants, retired; and as he went away, he turned about, and endeavored to say, "There is one God;" but he was not able, for his thought drew his tongue back again; and then he vociferated, "Three gods." All who stood by smiled at the strange sight, and departed.

17. Afterwards I inquired where I might meet with some of those learned men who have most distinguished themselves by their acuteness and arguments, in maintaining the separation of the Divine Trinity into three persons; and there appeared before

me three, whom I thus addressed: "How can you separate the Divine Trinity into three persons, and assert each person by himself, or singly, to be God and Lord? Is not the confession of your lips, concerning the Divine Unity, as distant herein from the thought of your minds, as the north is from the south?" "Not in the least," they replied; "because we allow but one essence to the three persons, and the divine essence is God. We were formerly, while on earth, tutors of a trinity of persons, and the pupil under our care was this our faith, by which we allow to each divine person his respective office; to God the Father, that of imputation and donation; to God the Son, that of intercession and mediation; and to God the Holy Ghost, that of effecting the purposes of imputation and mediation." "But," I asked, 'what do you mean by the Divine Essence?" They answered, "We mean omnipotence, omniscience, omnipresence, immensity, eternity, equality of majesty." I replied, "According to this supposition, that such essence can make one God of several distinct gods, you may still keep adding to the number, and may take in a fourth, as for example, the God Schaddai,* mentioned by Moses, Ezekiel, and Job. For thus did the old philosophers in Greece and Italy, who assigned equal attributes, and thereby a like essence, to their several gods, Saturn, Jupiter, Neptune, Pluto, Apollo, Juno, Diana, Minerva; nay, even to Mercury and Venus; but still they never pretended, that all those were but one God. You yourselves also are three distinct persons, and, as I perceive, of similar erudition, and therefore of similar essence in that respect; and yet you cannot, by any combination, become but one scholar." Hereupon they smiled, and replied, "You are surely not in earnest; the case is very different with the Divine Essence, which being one, and not tripartite, and being individual, and so not divided, cannot possibly be an object of partition and division." To this I rejoined, "On this ground let us rest the dispute; and let me ask you, what you mean by *person*, and what the word signifies?" They answered, "The word person signifies, not any part or quality in another, but what properly and distinctly subsists in itself; thus do the most celebrated writers in the church define the word person, and we abide by their definition." "And is this," said I, "your signification of the word?" They said, "It is." Then I replied, "According to this definition, there is not any part of the Father in the Son, or any part of either in the Holy Ghost; from which it follows, that each of the three is independent of the rest in respect of authority, power, and jurisdiction, and therefore nothing unites them but the will, which is distinct in each, and of consequence communicable only at the pleasure of each; and is not this

* It is to be observed, that no mention is to be found, in the English Bible, of the God Schaddai, our translators having substituted the term "God Almighty."

making the three persons into three separate gods? Again, you have further defined the word person to signify, that which has a distinct subsistence; consequently you make three substances, into which you separate the Divine Essence; and yet you say that this essence is incapable of division, because it is one and individual: you moreover attribute to each substance, that is, to each person, properties which do not belong to the other two, and which cannot even be communicated to them; such as imputation, mediation, and operation; and what conclusion must follow from this, but that the three persons are three distinct gods?" On hearing these words they withdrew, saying, "We will consider this reasoning, and, after consideration, we will make our reply." There was present at the debate a certain wise man, who, when it was ended, said to the three learned disputants, "I have no inclination to examine this high subject through the medium of such subtle arguments; but, setting them aside, I can see as clear as the light, that in the ideas of your minds there are three gods; yet since you are ashamed to publish them to the world, for fear of being called madmen and idiots, which would certainly be the case, therefore, to avoid that ignominy, you confess but one God with your lips." The three disputants gave little attention to these words, continuing firm to their own opinions; and as they departed, they muttered some metaphysical terms, which they had learned by rote; whence I perceived that that science was the tripod, from which they were desirous to give their answers.

THE DIVINE ESSE, WHICH IS JEHOVAH.

18. We shall first speak of the Divine Esse, and afterwards of the Divine Essence. It appears as if they were one and the same thing, when nevertheless the term esse is of more universal signification than essence; for an essence supposes an esse, and an esse is the cause of an essence. The Esse of God, or the Divine Esse, cannot be described, since it transcends every idea of human thought; for human thought can comprehend nothing but what is created and finite, and not what is uncreate and infinite; consequently it can form no conception of the Divine Esse. The Divine Esse is Esse itself, from which all things have their being, and which must needs be in all things to give them being. An ulterior notion of the Divine Esse may be formed from the following articles:—I. *That the one God is called Jehovah from his Esse, because he alone Is, Was, and Will be, and because he is the First and the Last, the Beginning and the End, the Alpha and the Omega.* II. *That the one God is substance itself, and Form itself; and angels and men are substances and forms by derivation from him; and so far as they are in him, and he in them, they are images and likenesses of him.* III. *That the*

Divine Esse is Esse in itself, and at the same time Existere in itself. IV. *That the Divine Esse and Existere in itself cannot produce another Divine that is Esse and Existere in itself; consequently there cannot be another God of the same essence.* V. *That a plurality of gods among the ancients, and also among the moderns, had its rise solely in consequence of the Divine Esse not being understood.* But we will proceed to explain each article particularly.

19. I. THAT THE ONE GOD IS CALLED JEHOVAH FROM HIS ESSE, BECAUSE HE ALONE IS, WAS, AND WILL BE; AND BECAUSE HE IS THE FIRST AND THE LAST, THE BEGINNING AND THE END, THE ALPHA AND THE OMEGA.

That Jehovah signifies I AM and TO BE (*Sum et Esse*), is well known; and that God was so called from the earliest ages, appears from the book of creation, or Genesis, where, in the first chapter, he is called God; but, in the second and the succeeding, Jehovah God; and afterwards, when the descendants of Abraham, out of the loins of Jacob, forgot the name of God, by reason of their sojourning in Egypt, it was thus recalled to their remembrance: "Moses said unto God, what is thy name? And God said, I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you; and thou shalt say, JEHOVAH GOD of your fathers hath sent me unto you. This is my name forever, and this is my memorial unto all generations" (Exod. iii. 14, 15). Forasmuch as God alone is the I AM, and the ESSE, or JEHOVAH, therefore nothing exists in the universe of creation, but what derives its being (*esse*) from him; the manner of which derivation will be shown presently. This also is signified by the following words: "I am the First and the Last, the Beginning and the End, the Alpha and the Omega" (Isaiah xliv. 6; and Rev. i. 8, 11; xxii. 13); by which words is signified, that he is the essential Self, and the One only Being (*Ipsum et Unicum*) from first to last, and that all things are from him. The reason why God is called the Alpha and the Omega, the Beginning and the End, is, because Alpha is the first, and Omega the last letter in the Greek alphabet; and thence they signify all things in the complex. The true ground of this signification lies in the nature of alphabetic letters in the spiritual world, each of which is expressive of some particular sense or thing; while every vowel, as serving to direct the tone of expression, is significative of something that has relation to affection or love. The spiritual or angelic speech and writing have their birth from this origin, but this is an arcanum hitherto unknown; for there is a universal language, natural to all angels and spirits, and which has nothing in common with any language spoken by men on earth. Every man, after death, comes into the use and understanding of this language; for it is implanted in every one from creation; and therefore throughout

the whole spiritual world each understands another's speech. I have frequently been permitted to hear that language, and, having compared it with those spoken among men, I have found that it has not the slightest agreement or connection with any natural language on earth; for it differs from them in this first principle, that every single letter of each word has its particular sense and signification. Hence then it is that God is called the Alpha and the Omega; whereby is signified, that he is the essential Self, and the one only Being (*Ipsum et Unicum*), from first to last, and that all things are from him. But concerning this language, and the writing thereof, as it flows from the spiritual thought of angels, more may be seen in a treatise written by me on CONJUGIAL LOVE, n. 326—329; and also in the following pages.

20. II. THAT THE ONE GOD IS SUBSTANCE ITSELF AND FORM ITSELF; AND ANGELS AND MEN ARE SUBSTANCES AND FORMS BY DERIVATION FROM HIM, AND SO FAR AS THEY ARE IN HIM, AND HE IN THEM, THEY ARE IMAGES AND LIKENESSES OF HIM.

Since God is Esse, he is also substance; for an esse without a substance is a mere imaginary entity, substance being a subsisting entity; and whatever is a substance is likewise a form, for substance too, without form, is a mere imaginary entity; therefore both substance and form may be predicated of God, but with this distinction, that he is the only, the very, and the first substance and form (*substantia et forma, unica, ipsa, et prima*). That this form is truly and verily human, that is, that God is true and very man, in whom all things are infinite, is proved in a work entitled ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, published at *Amsterdam* in the year 1763; as also that angels and men are substances and forms, created and organized for the reception of the divine influences through the heavens; therefore in the book of Genesis they are called images and likenesses of God (i. 26, 27); and in other places, his sons, and born of him; but in the course of this work it will be abundantly proved, that in proportion as a man lives under the divine government, that is, suffers himself to be led by God, so far he becomes his image more and more interiorly. Unless an idea be formed of God, as being the primary substance and form; and of his form, as being truly and verily human, the minds of men would readily imbibe idle fancies, like so many imaginary spectres, concerning God himself, the origin of mankind, and the creation of the world. Of God they would conceive no other notion, than as of the nature of the universe in its first principles, that is, as of the expanse of the universe, or as of an empty shadow or a mere nothing; concerning the origin of mankind they would conceive, as of a fortuitous conflux of the elements into such a form; and concerning the creation of the world, that the origin of its substances and forms is first from points, and afterwards from geometrical

lines, which as they are not predicated of any substance, are in fact mere nothings. To minds clouded with such notions, every thing respecting the church appears as dark and obscure as the river Styx or the gloom of Tartarus.

21. III. That the Divine Esse is Esse in itself, and at the same time Existere in itself.

That Jehovah God is Esse in itself, is a consequence of his being the I AM, the essential Self, the one only Being, and the First (*Sum*, *Ipsum*, *Unicum*, *et Primum*) from eternity to eternity, from whom every thing that is derives its being, and without whom it could not be any thing. In this, and no other sense, he is the Beginning and the End, the First and the Last, the Alpha and the Omega. It cannot be said, that he had his own Esse from himself; because this term from himself, supposes priority, and thereby time, which is not predicable of the Infinite, therefore it is said, from eternity; it likewise supposes another God, who is God in himself, and thereby God from God, or that God formed himself, in which case he would neither be uncreate nor infinite, because hereby he must have limited and determined himself, either from himself or from another. From this cause, that God is Esse in itself, it follows, that he is Love in itself, Wisdom in itself, and Life in itself; and that he is the very essential Self (*Ipsum*), from whom are all things, and to whom all things bear relation, as the sole ground of their being. That God is Life in itself, and thereby God, appears from the words of the Lord, in John v. 26; and in Isaiah: "I Jehovah make all things; I stretch forth the heavens alone, and spread abroad the earth by myself" (xliv. 24): and that he is "God alone, and besides him there is no God" (Isaiah xlv. 14, 21; Hosea xiii. 4). That God is not only Esse in itself, but likewise Existere in itself, results from this, that an esse unless it exist is nothing, and in like manner an existere is nothing unless it be derived from its esse; wherefore, granting one, we must also grant the other. The same reasoning is applicable to substance and form: a substance is nothing without a form, and a form cannot exist unless it be derived from a substance; for nothing is predicable of a substance without a form; and a form without a substance must be a mere nothing, because it is without that which is necessary to give it quality or distinction. The reason of using the terms esse and existere, and not essence and existence, is, because there is a distinction to be made between esse and essence, and consequently between existere and existence, just as between what is prior and what is posterior, what is prior being more universal than what is posterior. Infinity and eternity are applicable to the Divine Esse; but to the Divine Essence and Existence, divine love and divine wisdom are applicable, and thereby omnipotence and omnipresence: of which therefore we shall speak in their order.

22. That God is the very essential Self, the one only Being, and the First (*Ipsum, Unicum, et Primum*), which is called the Esse and Existere in itself, from which are all things which are, and exist, the natural man by his own reason cannot possibly discover; for the natural man by his own reason can apprehend nothing but what belongs to nature; this being consonant with his essence, into which nothing else has gained admission from his earliest years. But as a man is created to become a spiritual being also, by reason that he is to live after death, and then to dwell among spiritual beings in their world, therefore God has provided the Word, wherein he has not only revealed himself and his own existence, but likewise the existence of a heaven and a hell; and that in one or other of these, every man must live to all eternity, each according to his life and faith conjointly. God has also revealed in his Word, that he is the I AM, or ESSE, the very essential Self, and the one only Being, which is self-essent (*Ipsum et Unicum quod in Se*), and thereby the First, or Beginning, from whom are all things. It is by means of this revelation, that the natural man is enabled to elevate himself above nature, and thereby above himself, and to contemplate such things as have relation to God, but yet as at a distance, notwithstanding that God is nigh to every man, being in him with his essence; and for this reason he is nigh to those who love him; and those love him who live according to his commandments, and believe on him; and these do, as it were, see God. For what is faith but a spiritual sight or perception of God's existence? And what is a life according to his commandments, but an actual acknowledgment that salvation and eternal life are from him? Where, however, the faith is not spiritual, but only natural, which is nothing more than a sort of science, and where the life is similar, in such a case men indeed see God, but then it is at a great distance, and that only while they are talking of him. And the difference between these two descriptions of men, is the same as between persons who stand in clear daylight, and see people near them, and touch them, and others who stand in a thick mist, wherein they cannot distinguish men from trees or stones. Or they may be compared, in the former case, with persons elevated on a high mountain, whereon a city is built, through the streets of which they walk at pleasure, and converse with their fellow-citizens; and in the latter case, with persons who look downwards from that mountain, and cannot discern whether the objects they look upon be men, beasts, or statues. Nay, the difference is as great, as between those who live in some planetary orb, and see their friends and acquaintance therein, and those who only look upon that orb, from another planet, through optical glasses, and say that they perceive men therein, when yet they can discover nothing but a general confusion of earth and water, as in the bright and dark spots of the

moon. Such is the difference between seeing God and the divine things which proceed from him, as they exist in the minds of those who are living in a right faith and at the same time in a life of charity, and as they exist in the minds of those who have only a scientific knowledge of such subjects; and hence also is the difference between natural and spiritual men. But where men deny the divine sanctity of the Word, and yet load themselves with religious notions and opinions, which they carry as in a bundle tied upon their backs, in such case they have no sight or perception of God, but only learn to talk about him, like a parrot taught to speak by rote.

23. IV. THAT THE DIVINE ESSE AND EXISTERE IN ITSELF CANNOT PRODUCE ANOTHER DIVINE THAT IS ESSE AND EXISTERE IN ITSELF; CONSEQUENTLY THERE CANNOT BE ANOTHER GOD OF THE SAME ESSENCE.

It has been shown above that the one God, who is the Creator of the universe, is Esse and Existere in itself, thus God in himself. Hence it follows that the production of a God from a God is a thing impracticable, and not to be supposed, inasmuch as Essential Divinity, which is Esse and Existere in itself, could not possibly have place in such a production. It is the same thing whether we use the terms begotten by God, or proceeding from him: in both cases we must suppose a God to be produced by a God, and this differs little from the creation of a God Therefore to introduce into the church a belief that there are three divine persons, each of whom singly and by himself is God, and of the same essence, and one born from eternity, and the third proceeding from eternity, is utterly to destroy the idea of God's unity, and thereby every just apprehension of the Godhead, and thus to banish all the spirituality of reason from the mind. The consequence is, that a man is no longer a man, but becomes entirely a merely natural being, differing from the brute creation only in the power of speech, and opposed to all the spiritual things of the church, which the natural man calls foolishness. Hence, and hence alone, have arisen such enormously heretical opinions concerning God; therefore a division of the Divine Trinity into persons has introduced not only night, but also death into the church. That an identity of three Divine Essences is an offence to reason, appeared evident to me from the angels, who declared that they could not utter the expression of three equal Divinities; and that if any one should approach them with an intent to utter it, he would be forced to turn his face away; and when he had given it utterance, he would become like a human log, and be cast out, and would afterwards betake himself to those spirits in hell who acknowledge no God. It is a truth, that to implant in children and young people the idea of three divine persons, to which is unavoidably annexed the idea of three Gods, is to deprive them of all spiritual milk

and afterwards of all spiritual meat, and lastly of all spiritual reason; and the consequence is spiritual death to all those who confirm themselves in such an opinion. The church therefore, which in faith and heart worships one God, the Creator of the universe, and the same God the Redeemer and Regenerator, may be compared with the city of Zion in the time of David, and with the city of Jerusalem in the time of Solomon, after the temple was built; but the church which believes in three persons, and in each as a distinct God, is like the city of Zion and Jerusalem when they were destroyed by Vespasian, and the temple was burnt down. Moreover, the man who worships one God in whom is the Divine Trinity, and who is thus one person, becomes more and more a living and angelic man; but he who confirms himself in a plurality of Gods, by a plurality of persons, becomes by degrees like a statue formed with movable joints, in the midst of which Satan stands, and speaks through its artificial mouth.

24. V. THAT A PLURALITY OF GODS AMONG THE ANCIENTS, AND ALSO AMONG THE MODERNS, HAD ITS RISE SOLELY IN CONSEQUENCE OF THE DIVINE ESSE NOT BEING UNDERSTOOD.

It has been shown already, n. 8, that the unity of God is most intimately inscribed on the minds of all mankind, since it is in the centre of all influxes from God into the human soul; but the reason why it has not descended thence into the human understanding, is, because hitherto there has been a deficiency of those knowledges whereby a man ought to ascend to meet God, it being every man's duty to prepare a way for God, that is, to prepare himself for his reception, which must be done by knowledges. The knowledges hitherto wanting to enable the human understanding to penetrate where it might perceive the divine unity, and see that there can be but one only Divine Esse, and that all things in nature are from that Esse, are the following: 1. No one has hitherto known any thing of the spiritual world, where spirits and angels have their abodes, and into which every man enters after death. 2. Or that, in that world, there is a sun which is pure love from Jehovah God, who is in its centre. 3. Or that from that sun proceed heat, which in its essence is love, and light, which in its essence is wisdom. 4. Or that of consequence all things in that world are spiritual, and affect the internal man, and form his will and understanding. 5. Or that Jehovah God, out of his sun, not only produced the spiritual world, and all its spiritual contents, which are innumerable and substantial, but that he also produced the natural world, with all its natural contents, which are likewise innumerable, but material. 6. Hitherto no one has known the distinction between what is spiritual and what is natural, or even what the spiritual principle is in its essence. 7. It has also been hitherto unknown that there are three degrees of love and wisdom.

according to which the angelic heavens are arranged. 8. That the human mind is divided into as many degrees, to the intent that it may be exalted after death into one of the three heavens, which is effected according to the man's life and faith conjointly 9. And, lastly, that not a single atom of all these things could have existed but from the Divine Esse, which in itself is the essential Self (*Ipsum*), and thus the First and the Beginning, from which are all things. These knowledges have hitherto been wanting, which nevertheless are the necessary means of a man's ascent to know the Divine Esse. We speak of a man's ascent, but we would be understood to mean that he is elevated by God; for by virtue of his free will every man is at liberty to collect for himself knowledges; and as he collects them from the Word, by means of the understanding, he thereby prepares and makes ready a way for God to descend and elevate him. The knowledges by which the human understanding ascends, while supported and led by the hand of God, may be compared with the steps of Jacob's ladder, which was "set upon the earth, and the top of it reached to heaven, and the angels of God ascended and descended upon it: and behold, Jehovah stood above it" (Gen. xxviii. 12, 13). But the case is quite otherwise when those knowledges are wanting, or where a man despises them; for when this happens, the elevation of the understanding may be compared with a ladder raised from the ground up to the windows of the first story of a magnificent palace, where men have their apartments, but not to the windows of the second story, where spirits have theirs, much less to the windows of the third story, where angels have theirs. Hence it is that mankind abide merely in the atmospheres and material forms of nature, to which they confine their eyes, ears, and nostrils, and from which they collect no other ideas of heaven, and of the esse and essence of God, than such as are atmospherical and material; and while such ideas are the subjects of a man's thought, he is not in a capacity to form any judgment concerning God, whether he exists or not, or whether he is one or more, and still less what his nature is with respect to his esse and his essence. Hence arose a plurality of gods among the ancients, and likewise among the moderns.

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25. To the above I shall add this MEMORABLE RELATION.—Awaking on a time out of sleep, I fell into a profound meditation about God, and when I looked upwards I saw in the heaven above me a most clear shining light in an oval form. As I fixed my eyes attentively upon that light, it gradually receded from the centre towards the circumference; and lo! heaven was then opened before me, and I beheld magnificent scenes, and saw angels standing in the form of a circle, on the southern side of

the opening, in conversation with each other; and because I earnestly desired to know what they were conversing about, it was permitted me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech, which was full of wisdom flowing from that love. They were conversing respecting the ONE GOD, of CONJUNCTION WITH HIM, and SALVATION thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but as I had oftentimes been in consort with angels in their heaven, and being at such times in a similar state with them, and also in the use and understanding of their language, therefore I was now able to comprehend what they said, and to collect some particulars from their conversation which may be intelligibly expressed in the words of natural language. They said, the DIVINE ESSE IS ONE, IMMUTABLY THE SAME, THE VERY ESSENTIAL SELF, AND THE INDIVISIBLE (*idem*, *ipsum*, *et individuum*). This they illustrated by spiritual ideas, saying, the Divine Esse cannot possibly belong to several, so as to be a Divine Esse in each of them, and yet remain one, immutably the same, the very essential self, and indivisible; for on such a supposition each would think from his own particular esse, and singly by himself; in which case, although the thoughts of each might be influenced from and by the rest to agreement and unanimity, yet it is plain they would be several unanimous gods, and not one God; because unanimity, being the consent of several, and at the same time of each separately from and by himself, does not agree with the unity of God, but implies plurality. They did not say of *gods*, because they could not; since the light of heaven, which gave birth to their thought, and the atmosphere which conveyed their words, were in opposition to that expression. They added further, that when they had a desire to pronounce the word *gods*, and each as a distinct person by himself, the power of pronunciation was diverted immediately to utter one God, yea, one only God. Again, they proved that the Divine Esse is A DIVINE ESSE IN ITSELF, not from itself; because to be from itself supposes an esse in itself from another prior to it; thus it supposes a God from God, which is impossible What is from God is not called God, but is called divine; for what is a God from God; consequently, what is God born of God from eternity; and what is God of God proceeding through a God born from eternity, but obscure words that have no light in them from heaven? They said further, that the Divine Esse, which in itself is God, IS IMMUTABLY THE SAME (*idem*); not simply the same, but infinitely the same, that is, the same from eternity to eternity. It is the same everywhere, with every one, and in every one; but that all variableness and changeableness is in the recipient, occasioned by its peculiar

state. That the Divine Esse, which is God in himself, is THE ESSENTIAL SELF (*ipsum*), they thus explained: God is the essential Self, because he is love itself and wisdom itself; or because he is good itself and truth itself, and of consequence life itself; which, unless they were the essential self in God, could have no existence in heaven and earth, since there would be nothing in them that had relation to the essential self; for all quality has its quality from this condition of its existence, that there be an essential self from whence it is derived, and to which it has relation, as the cause of its peculiar quality. This essential self, which is the Divine Esse, is not in place, but with and in those who are in place, according to its reception; since neither place, nor progression from one place to another, is predicable of love and wisdom, or of good and truth, or of life derived thence, which are the essential self in God, yea God himself; and this is the foundation of the divine omnipresence; and therefore the Lord says, that "he is in the midst of them, and that he is in them, and they in him." But since he cannot be received by any creature according to his quality in his esse, he appears according to his quality in his essence, as a sun above the angelic heavens, being manifested, with respect to his wisdom, in the proceeding light thereof, and with respect to his love, in the proceeding heat. He himself is not that sun; but divine love and divine wisdom, in their proximate emanation from him, and round about him, appear as a sun before the angels. Himself in the sun is A MAN, OUR LORD JESUS CHRIST, WITH RESPECT TO BOTH THE ALL-BEGETTING DIVINITY (*Divinum a quo*), AND THE DIVINE HUMAN; since the essential self, which is love itself and wisdom itself, was a soul to him from the Father, and thus divine life, which is life in itself. The case is otherwise with a man; for in him the soul is not life, but the recipient of life. This the Lord also teaches when he says, "I am the way, the truth, and THE LIFE:" and in another place, "As the Father hath LIFE IN HIMSELF, SO hath he given to the Son TO HAVE LIFE IN HIMSELF" (John v. 26). Life in himself is God. They further added, that whoever is under the influence of any spiritual light, may plainly see from what has been said, that the Divine Esse being one, immutably the same, the very essential self, and of consequence indivisible, cannot possibly exist in more than one; and that if it should be supposed to exist in more, manifest contradictions would follow such a supposition.

26. As I listened to this conversation, the angels perceived in my thought the common ideas entertained in the Christian church of a trinity of persons in unity, and of their unity in trinity, with respect to God; and also of the birth of the Son of God from eternity; whereupon they said to me, "What notions are these which you entertain? Are not they the offspring of natural light, wherewith our spiritual light has no agreement?

Unless therefore you remove these ideas from your mind, we must shut heaven against you, and take our leave." But I replied, "Enter, I beseech you, more deeply into my thought, and possibly you will find it to be in agreement with your own." They accordingly did so, and perceived that by three persons I understood three proceeding divine attributes, which are CREATION, REDEMPTION, and REGENERATION, and that those attributes belong to one God; and that by the birth of the Son of God from eternity, I understood his birth foreseen from eternity and provided in time; and that it is not above what is rational and natural, but contrary thereto, to conceive that any Son was born of God from eternity; but not so, to conceive that the Son, who was born of God by the Virgin Mary in time, is the only, and the only begotten, Son of God; and that to suppose otherwise is an insane error. I further acquainted them, that I had acquired my natural idea of a trinity of persons, and of the unity, and of the birth of the Son of God from eternity, from that doctrine of faith in the church which has its name from Athanasius. Then said the angels, "It is well;" and they desired me to declare upon their testimony, that whoever does not approach the true God of heaven and earth, cannot have entrance into heaven, because heaven is heaven from that one only God, and THAT GOD IS JESUS CHRIST, WHO IS JEHOVAH THE LORD, FROM ETERNITY THE CREATOR, IN TIME THE REDEEMER, AND TO ETERNITY THE REGENERATOR: of consequence, who is at once Father, Son, and Holy Spirit; and this is the Gospel which is to be preached. After this the heavenly light which I had before seen, returned over the aperture, and by degrees descended thence, and filled the interiors of my mind, and illuminated my ideas concerning the trinity and unity of God; and then I perceived that the ideas which I had originally entertained about them, and which were merely natural, were separated, as chaff is separated from wheat by winnowing, and were carried away, as by a wind, to the northern part of heaven, and disappeared.

THE INFINITY OF GOD; OR, HIS IMMENSITY AND ETERNITY.

27. There are two things peculiar to the natural world, by which all its contents are fixed and bounded; one is SPACE, and the other TIME; and as that world was created by God, and spaces and times were created together with it, and are its limitations or terminations, therefore it will be proper to treat of their two original sources, which are IMMENSITY and ETERNITY: for the immensity of God has relation to spaces, and his eternity to times; and his INFINITY comprehends both immensity and

eternity. But since infinity transcends what is finite, and the knowledge thereof a finite mind therefore, in order to attain any degree of perception on this subject, it will be necessary to discuss it according to the following series. I. *That God is infinite because he* IS *and exists in himself, and that all things in the universe are and exist from him.* II. *That God is infinite, because he was before the world, consequently before spaces and times had birth.* III. *That God, since the world was made, is in space without space, and in time without time.* IV. *That infinity, in relation to spaces, is called immensity, and in relation to times, eternity; and yet, notwithstanding these relations, there is nothing of space in God's immensity, and nothing of time in his eternity.* V. *That enlightened reason, from very many objects in the world, may discover the infinity of God the Creator.* VI. *That every created thing is finite, and the infinite is in finite things, as in its receptacles, and in men, as in its images.* We will now proceed to a particular explanation of each article.

28. THAT GOD IS INFINITE, BECAUSE HE IS AND EXISTS IN HIMSELF, AND THAT ALL THINGS IN THE UNIVERSE ARE AND EXIST FROM HIM.

It was shown above, that God is one, and that he is the essential self (*ipsum*), and the first Esse of all things, and that all things which are, exist, and subsist in the universe, are from him: hence it follows that he is infinite. That human reason may be convinced of this truth, by very many things in the universe of creation, will be shown presently. But although the human mind, by a contemplation of these, may discover the first Entity, or the first Esse, to be infinite, yet it cannot discover what is the quality of that Infinite; and therefore cannot define it otherwise than that it is the infinite All, and that it subsists in itself, and is thereby the very and the one only substance; and, since nothing is predicable of a substance, unless it be a form, that it is also the very and the one only form. But yet notwithstanding these conclusions, the true quality of the Infinite does not appear; for the human mind, however highly analytical, and fitted for sublime speculations, is still finite, and cannot get rid of this necessity of its being: it cannot therefore ever comprehend the infinity of God, as to its true quality; consequently it can never see God, as he is in himself, and his real esse; it may, however, behold him obscurely, as it were behind; as it is written of Moses, when he prayed to see God, that he was set in a cleft of the rock, and saw his back parts (Exod. xxxiii. 20—23): by the back parts of God are signified the visible objects of the creation, and in particular such things in the Word as come under human perception. Hence it appears how vain it is to desire to know what God is in his esse, or in his substance, and that it is enough to acknowledge him from things finite, that is, from things created, in which he infinitely

is. The man that wishes to see more of God than this, may be compared to a fish taken out of its native element into that of air; or to a bird placed under the receiver of an air-pump, which, while the air is pumping out, begins to gasp for breath, and then expires. He may also be compared to a ship, which, when she no longer obeys her rudder, from the violence of a storm, is wrecked upon the rocks and quicksands. This is an exact resemblance of the case of those who wish to see the infinity of God by an interior view, and are not content to behold and acknowledge it in its external and manifest tokens. We are told of a certain philosopher among the ancients, who cast himself into the sea, because by the light of his own mind he could not see and comprehend the eternity of the world; but what would he have done had he desired to see and comprehend the infinity of God?

29. II. That God is infinite, because he was before the world, consequently before spaces and times had birth.

In the natural world there are times and spaces, but in the spiritual world they have not the same actual existence, and yet they exist apparently. The reason why spaces and times were introduced into the worlds was, to distinguish one thing from another, great from small, many from few, and thereby the quantity and quality of different objects; and that by their means the bodily senses might distinguish their objects, and the mental senses theirs, and might thus be excited to thought and choice. The introduction of times into the natural world is effected by the rotation of the earth about her axis, and by the process of those rotations through the different points of her orbit, in her motion round the sun; these changes appearing nevertheless to be occasioned by the sun, from whose orb the whole terraqueous globe derives all its heat and light. Hence come the different times of the day, as morning, noon, evening, and night; and also the times of the year, as spring, summer, autumn, and winter; the times of the day, as distinguished with respect to light and darkness, and the times of the year with respect to heat and cold. But the introduction of spaces into the natural world was effected by the gathering together of the earth's particles into a globular form, and filling it with matters, the parts of which are distinct from each other, and at the same time extended. In the spiritual world, however, there are no material spaces, and times corresponding with them, yet nevertheless there are the appearances of them, which appearances are according to the differences of state in the minds of spirits and angels. Times and spaces, therefore, in the spiritual world, have a conformity with the affections of the will, and the thoughts that thence exist in the understandings of its inhabitants: those appearances however are real, because they are constant according to their states. It is a general notion concerning the state of souls after death, and also of angels and

spirits, that they do not live in any extense, and consequently not in any space and time; and from this idea it is conceived that departed souls have no fixed determinate abode; and that angels and spirits are mere aerial beings, of whom no other idea is entertained, than such as may be formed of ether, vapor, or wind. Nevertheless the truth is, that they are substantial men, and live together, like men in the natural world, upon places of space, and in portions of time, which, as was observed, are determined according to the states of their minds. Were it not so, that is, were there no spaces and times in that world into which departed souls are gathered, and where spirits and angels dwell, the whole of it might then be drawn through the eye of a needle, or be concentrated on the point of a single hair. On the supposition that there is no substantial extense in that world, this would be very possible: but since there is a substantial extense therein, therefore the angels dwell together in a state of as true distinction and separation from one another, nay, more so, than men upon earth, where there is a material extense. Times, however, in the spiritual world, are not distinguished into days, weeks, months, and years, because the sun there never appears to rise and set, or to have any progressive motion, but remains stationary in the east, in a mean elevation between the zenith and the horizon. They have also spaces in that world, by reason that all things therein are substantial, as in the natural world they are material; but on this subject more will be said in the lemma concerning creation, at the conclusion of this chapter. From what has been observed, then, it may be easy to conceive, that spaces and times are the limits and terminations of all and every thing in both worlds, and consequently that men, as well as angels and spirits, are confined within certain limits, not only with regard to their bodies, but also with regard to their souls. From all which considerations we may come to this conclusion, that God is infinite, that is, not finite, since he, being the Creator, Former, and Maker of the universe, limited and bounded all things; and this he did by means of his sun, in the centre of which he dwells; which sun consists of the Divine Essence that proceeds from God as a spherical emanation; and there and thence is the beginning of finiteness; but its progression extends from thence to ultimates, which are in the natural world. That God is infinite in himself, by reason of his being uncreated, is obvious. But because man is finite, and thinks according to what is finite, infinite appears as nothing to him: therefore if that finite nature which adheres to his thought, were to be removed, he would have a perception that what was left was not any thing; whereas the truth is, that God is infinitely all, and that man, respectively, of himself is nothing.

30. III. That God, since the world was made, is in space without space, and in time without time.

That God, and the Divine which proceeds immediately from him, is not in space, notwithstanding he is omnipresent, and with every man upon earth, and every angel in heaven, and every spirit under heaven, is a truth that cannot be comprehended by a merely natural idea, although it may in some degree by a spiritual idea. The reason why it cannot be comprehended by a merely natural idea, is, because in every such idea there is some notion of space, being conceived from the objects of this world, in all and every one of which, so far as they are visible, there is some relation to space; every thing great and small, long, broad, and high therein, has relation to space; in a word, every measure, figure, and form therein, has the same relation. Nevertheless a man may comprehend this truth by his natural thought if he will only admit therein a ray of spiritual light. But, previous to this, it may be necessary to consider what is meant by an idea of spiritual thought. Such an idea derives nothing from space, but derives its all from state. By state is to be understood whatever has relation to love, to life, to wisdom, to the affections, to joys, and, in general, to good and truth; but a spiritual idea concerning such things has nothing in it that is common to space; for it is superior to it, and looks down upon the ideas of space, as heaven looks down upon earth. That God is present in space without space, and in time without time, is a consequence of his being always the same from eternity to eternity, and therefore the same before the world was created that he was after its creation; and in God, and in his presence, there existed neither spaces nor times before creation, but after it; therefore he, being the same, is in space without space, and in time without time. Hence it follows, that nature is separate from God, and yet God is omnipresent therein; in like manner as life is present in every substantial and material part of a man, although it does not mix and unite with them; or as light is in the eye, sound in the ear, and taste in the tongue; or as the ethereal fluid is in earth and water, preserving the terraqueous globe in its present harmony, and impelling it in its rotations; not to mention other instances; in all which, supposing a privation of the active powers, the substantial and material subjects would in a moment fall to pieces, or be destroyed; nay, even the human mind, were not God continually present in it in all its parts and at every moment, would be dissolved like a bubble in the air; and both spheres of the brain, wherein the mind exerts its first and principal operations, would melt away like froth, and thus leave the whole bodily system a heap of dust, or as a volatile exhalation in the atmosphere. Forasmuch as God is in all time without time, therefore in his Word he speaks of what is past and to come as of what is present; as in Isaiah: "Unto us a child is born, unto us a Son is given: and his name is called the everlasting Father, Prince of Peace," &c. (ix. 6): and

in David: "I will declare the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee" (Psalm ii. 7): these words are spoken of the Lord who was to come; therefore also it is said again, "A thousand years in thine eyes are as yesterday" (Psalm xc. 4). That God is everywhere present throughout the universe, and yet that no part or property of the universe is in him, that is, nothing which has relation to space or time, must appear evident to every observant and attentive reader of the Word from several other passages; to mention only this in Jeremiah: "Am I a God at hand, and not a God afar off? Can any hide himself in secret places, that I shall not see him? Do not I fill heaven and earth?" (xxiii. 23, 24.)

31. IV. THAT THE INFINITY OF GOD, IN RELATION TO SPACES, IS CALLED IMMENSITY, AND IN RELATION TO TIMES, ETERNITY; AND YET, NOTWITHSTANDING THESE RELATIONS, THERE IS NOTHING OF SPACE IN HIS IMMENSITY, AND NOTHING OF TIME IN HIS ETERNITY.

The reason why the infinity of God, in relation to spaces, is called immensity, is, because the term "immense" is predicated of whatever is great and large, and also of what is extended, and herein of what is spacious: but the reason why the infinity of God in relation to times is called eternity, is, because the phrase "to eternity" is predicated of whatever is in endless progression, and capable of mensuration by time: as for example: the relations of space are predicated of the terraqueous globe with its several parts, and the relations of time are predicated of its rotation and progression; the latter also constitute times, and the former constitute spaces; and they are represented under such appearances, by the senses, in the perception of every reflecting mind. In God, however, as was shown above, there is nothing of space or time, and yet they have their beginnings from God; hence it follows, that by immensity is signified his infinity in relation to spaces, and by eternity, his infinity in relation to times. In heaven, however, the angels, by the immensity of God, are led to a perception of his divinity with respect to his esse, and by his eternity, of his divinity with respect to his existere; by immensity also they have a perception of the Divinity with respect to love, and by eternity, of the Divinity with respect to wisdom. The reason of this is, because they abstract spaces and times from their idea of the Godhead, and this abstraction leads immediately to such perception. Since, however, human thought is bounded by ideas conceived from such objects as have relation to space and time, it is therefore impossible for a man to have any distinct perception of the immensity of God before the existence of spaces, and of his eternity before the existence of times; nay, should he be desirous of such a perception, he would feel himself as if his mind were falling into a

swoon, or like a person in a shipwreck just falling into the water, or as one ready to be swallowed up alive by an earthquake; and should he persist in penetrating more deeply into such profound speculations, he might easily fall into a delirium, and from this into a denial of God. I myself was once convinced of this by experience, while I was revolving in my thoughts what God was from eternity, and what he did before the creation of the world, and whether he deliberated with himself about its creation, and whether such deliberate thought were possible in a pure vacuum; with other vain conceits of a like nature. In order, however, to prevent my falling into a delirium by such speculations, I was elevated by the Lord into the sphere and light in which the interior angels dwell, and there, when the ideas of space and time, which had before limited my conceptions, were a little removed, it was granted me to comprehend that the eternity of God is not an eternity of time, and that since there was no time before the creation of the world, it was altogether an idle folly to entertain any such speculations about God. I was confirmed also in this truth, that, as the Divine from eternity, consequently abstracted from all time, has no connection with days, years, and ages, all such portions of time with God being instant, therefore the world was created by God not in time, but that times were first introduced by God with creation.

To the above I shall add this memorable circumstance. There appear at one extremity of the spiritual world two statues in a monstrous human form, with their mouths wide open, and their jaws dilated, by which such persons as entertain vain and foolish conceits about God in his existence from eternity, seem to themselves to be devoured: these however are only the fantasies into which those cast themselves who speculate wildly and unprofitably about God, what he was, and what he did before the creation of the world.

32. V. That Enlightened Reason, from very many Objects in the World, may discover the Infinity of God the Creator.

The following are a few of the many considerations which evince the infinity of God. 1. In the universe of creation there are not to be found two things precisely the same. This has been discovered and confirmed by human learning, aided by human reason, in the case of such things as have a simultaneous existence, or that exist at the same period of time. In these no such identity is to be found; and yet the substantial and material parts of the creation, singly considered, are infinite in number. It is also equally true in the case of two effects, produced at different periods of time, that they are never found precisely the same; as may be concluded from the earth's rotation, which, from the inclination of her axis to the plane of the

ecliptic, occasions a constant succession of different effects. The same truth is confirmed also by considering the faces of mankind, no two of which, throughout the whole world, are exactly alike, and the same; neither can there be to all eternity. This infinite variety could not possibly exist but from the infinity of God. 2. The mind of one man is never found exactly like the mind of another; whence comes the common proverb, "*Many men, many minds;*" consequently the will and understanding in one is never found exactly alike and the same as in another; and hence also the speech of different people varies, both with regard to the sound of their voices, and the thought which gives birth to it; as also their actions, with respect both to gesture and affection, so that they are never found precisely the same in two different persons; from which infinite variety the infinity of God may be seen as in a mirror. 3. There is a kind of immensity and eternity innate in all seed, of both animals and vegetables; an immensity, in that all seed is capable of being infinitely multiplied, and an eternity, in that such multiplication has already continued without interruption since the creation of the world, and will continue to all ages. As a proof of the truth of this observation in the animal kingdom, let us take the fish of the sea, which, supposing them to multiply according to the abundance of their seed, in twenty or thirty years would so fill the place of the ocean that it would consist of fish only, and its water would be so raised as to deluge and destroy the whole face of the earth; but to prevent this, the providence of God has ordained that one species of fish should be food for another. The case would be the same with the seeds of vegetables, which, supposing only the product of a single plant to be sown yearly, within twenty or thirty years would cover the surface not of one earth only, but of several; for there are some shrubs, of which every single seed yields a hundred and a thousand-fold increase; and if a calculation be made by multiplying the successive product of each single seed into twenty or thirty, the experiment would evince the truth of the observation. In both cases then, as well of vegetables as of animals, the immensity and eternity of God may be discovered, which must of necessity produce a sort of general image and resemblance of themselves in all creatures. 4. The infinity of God is also discoverable by the eye of enlightened reason, from the infinity to which every science, and thence the intelligence and wisdom of every man, may grow by cultivation; for both the one and the other are capable of growth and increase, like a tree from its seeds, or like forests and gardens from their trees; and it is impossible to assign their limits, the memory of man being as ground to receive them, and the understanding the place where they bud and blossom, and the will where they bring forth fruit; and these two faculties, the understanding

and the will, are of such a nature that they are capable of being cultivated and perfected during the term of the present life, and afterwards to eternity. 5. The infinity of God the Creator is also discoverable from the infinite number of fixed stars, which are so many suns, and consequently have so many worlds revolving around them. That in the starry heavens there are globes of earth, or worlds, with men, beasts, birds, and vegetables living upon them, I have shown from ocular experience in a particular treatise. 6. The infinity of God was made still more apparent to me from a view of the angelic heaven, and also of hell; and from the consideration that they are both of them divided and subdivided into innumerable societies or congregations, in an orderly arrangement, according to all the varieties of the love of good and of evil; and that every one takes his place according to his love; for the whole race of men since the creation of the world are there collected, and will be collected to ages of ages; and although every individual person has his particular place or habitation, yet they are all so connected that the whole angelic heaven represents one divine man, and the universal hell one monstrous devil. From these two places, and from an infinity of wonders in them, the immensity, together with the omnipotence of God, are rendered most conspicuous and apparent. 7. Who also cannot perceive, by a little elevation of his rational faculties, that the life which every man is to live after death to eternity can only be communicated from an eternal God? 8. Moreover, there is a sort of infinity in many things which fall under the notice and apprehension of the natural and spiritual light in man. The natural light, for instance, discovers that there are various series in geometrical calculations capable of infinite extension: and again, that among the three degrees of altitude there is a progression towards infinity, in that the first degree, which is called natural, can never be perfected and elevated so as to reach the purity of the second degree, which is called spiritual; nor can this attain to the perfection of the third, which is called celestial. The case is the same with respect to the end, the cause, and the effect; that the effect can never be perfected to become like its cause, nor the cause to become like its end. This may be illustrated by the atmospheres, of which there are three degrees, the aura being in the highest degree, the ether, in the second, and the air in the lowest; and no quality of the air can be exalted to the perfection of any quality of the ether, nor any quality of the ether to any quality of the aura, and yet each is capable of an elevation of its perfections to infinity. The spiritual light in man discovers that the natural love, which is peculiar to a beast, can never be elevated to the nature of spiritual love, of which every man is capable by the law of his creation; so also with respect to the natural intelligence of a beast, compared with the spiri-

tual intelligence of a man: but these truths, being at present unknown in the world, will be further explained in another place. From the above, then, it is plain to perceive, that the universals of creation are perpetual types of the infinity of God the Creator; but in what manner particulars are copies of universals, and represent also the Creator's infinity, is an abyss and an ocean wherein the human mind may, as it were, sail; but then, it should be upon its guard lest any storm, arising from the natural man, should overset the ship with its masts and sails, and dash in pieces the stern, where the natural man stands, confiding only in himself.

33. VI. That every created thing is finite; and the infinite is in finite things, as in its receptacles, and in men as in its images.

The reason why every created thing is finite, is because all things are from Jehovah God, by the instrumentality of the sun of the spiritual world, which proximately encompasses him, and is of the substance that proceeds from him, the essence of which is love. Out of that sun, by means of its heat and light, the universe was created from first to last, or from its first principles to its last effects; but an orderly explanation of the progress of creation will come more properly in another place, a short sketch of which will be given in a future part of this work. It is only necessary here to observe, that one thing was formed from another, and that hence originated degrees; of these there are three in the spiritual world, and three corresponding to them in the natural world, and an equal number in the passive subjects of which the terraqueous globe consists. The origin and nature of those degrees I have fully explained in a work, entitled Angelic Wisdom concerning the Divine Love and the Divine Wisdom, published at Amsterdam in the year 1763, and in a small tract on the Intercourse between the Soul and the Body, published at London in the year 1769. The effect of these degrees is, that things posterior are the receptacles of things prior, and these again of things prior to them, and so in order up to the receptacles of the primitives of which the sun of the angelic heaven consists; and thus that finite things are the receptacles of the infinite, which coincides also with the wisdom of the ancients, who held that all things are divisible to infinity. It is the general idea, that because what is finite is not capable of containing what is infinite, therefore finite things cannot be the receptacles of the infinite: but from what is said in my works on the subject of creation, it appears evident that God first bounded his infinity by the substances emitted from himself, whence the proximate sphere of his glory, which constitutes the sun of the spiritual world, exists, and that afterwards, by the instrumentality of that sun, he perfected other ambient spheres, even to the last, which consists of quiescent or passive

forms; and that thus by means of degrees he bounded the world more and more. This explanation is given for the satisfaction of human reason, which is not easy without it has a perception of causes.

34. That the Divine Infinite is in men, as in its images, appears from the Word, where it is written, "And God said, Let us make man in our image, after our likeness: so God created man into his own image, into the image of God created he him" (Gen. i. 26, 27); from whence it follows that a man is an organ recipient of God, and that he is an organ according to the quality of reception. The human mind, from and in conformity to which a man is a man, is formed into three regions according to three degrees: in the first degree the human mind is celestial, in which degree also are the angels of the highest heaven; in the second degree the human mind is spiritual, in which degree also are the angels of the middle heaven; and in the third degree the human mind is natural, in which degree also are the angels of the lowest heaven. The human mind, organized according to these three degrees, is a receptacle of Divine influx; but still the Divine flows in no further than as the man prepares the way, or opens the door for its reception: if this be done up to the highest or celestial degree, the man in that case becomes truly an image of God, and after death an angel of the highest heaven; but if he prepares the way, or opens the door only to the middle or spiritual degree, he then indeed becomes an image of God, but not in such perfection, and after death an angel of the middle heaven; but if he prepares the way, or opens the door only to the last or natural degree, in that case, if he acknowledges God, and worships him with actual piety, he becomes an image of God in the ultimate degree, and after death an angel of the lowest heaven. But if a man neither acknowledges God, nor worships him with actual piety, he then puts off the image of God, and becomes like some animal, except that he retains the faculty of understanding, and thence of speech. If he then closes up the highest natural degree, which corresponds to the highest celestial, he becomes, with respect to love, like a beast of the earth; but if he closes the middle natural degree, which corresponds to the middle spiritual, he becomes, with respect to love, like a fox, and with respect to intellectual sight like a bird of the evening; but if he also closes up the ultimate natural degree as to its spiritual part, he becomes, with respect to love, like a wild beast, and with respect to the understanding of truth, like a fish. The divine life, which acts upon a man by influx from the sun of the angelic heaven, may be compared with the light of the sun of this world, and with its influx into a transparent object. The reception of that life in the highest degree may be compared with the influx of light into a diamond, the reception of life in the middle degree with the

influx of light into a crystal, and the reception of life in the ultimate degree with the influx of light into glass, or into a transparent membrane; but if this degree be closed as to its spiritual part, which is the case when God is denied, and Satan worshipped, the reception of life from God may then be compared with the influx of light into opaque substances, such as rotten wood, mouldering earth, dung, &c.; for the man in such a case becomes a spiritual carcass.

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35. To the above I shall add the following MEMORABLE RELATION.—I was once in much amazement at the great numbers of men who ascribe creation, and of consequence whatever is under the sun and above it, to the operation of nature, expressing the real sentiments of their hearts concerning the visible things of the world, by this question, "What are these but the works of nature?" And when they are asked why they ascribe those things to nature, and not to God, when nevertheless they sometimes join in the general confession that God has created nature, and consequently they might ascribe creation to God, as well as to nature, they generally return for answer, with an internal tone of voice that is scarcely audible, "What is God but nature?" All such persons, by reason of this persuasion concerning nature as the creatrix of the universe, and in consequence of this insanity which they imagine to be wisdom, appear full of their own importance, so that they regard all others who acknowledge God to be the Creator of the universe, as so many ants which creep along the ground, and tread in a common beaten path, or as butterflies which fly in the air; ridiculing their opinions as mere dreams and the effects of a fanciful imagination, and deciding all by this question, "Who has ever seen God? and who does not see nature?" While I was in amazement at the great number of such persons, I perceived an angel standing beside me, who asked me, "What is the subject of your meditation?" I replied, "It is concerning the great number of those who fancy that nature exists of herself, and is thus the creatrix of the universe." Hereupon the angel said to me, "All hell consists of such persons, and they are there called satans and devils; satans, if they have confirmed themselves in favor of nature to the denial of God, and devils, if they have lived abandonedly, and have thereby rejected all acknowledgment of God from their hearts: but come with me, and I will conduct you to the places of study in the southwest quarter, which such persons inhabit before they are separated to their infernal abodes." He then took me by the hand and conducted me; and I saw several small houses, in which were places set apart for study, and in the midst of these was one which was like a palace in comparison to the rest. It was built of a pitchy

kind of stone, covered with a sort of thin glazed plates, that seemed to sparkle with gold and silver, like the stones called selenites, or those which were formerly used instead of glass, and here and there were interspersed bright glittering shells. To this house we approached, and knocked at the door, which was presently opened by one who desired us to walk in, and bade us welcome. He then ran to the table and fetched four books, and said, "These books are the wisdom which at this day is the admiration of many kingdoms; this book, or this wisdom, is the admiration of many in France; this, of many in Germany; this, of some in Holland; and this, of some in Britain." He further said, "I will cause these four books to cast forth a bright light before your eyes, if you wish to see it;" and immediately he poured forth the glory of his own reputation around, and the books instantly shone, as it were, with light; but this light immediately after vanished from our sight. We then asked him what he was now writing, and he replied, that he was now about to bring forth from his treasures, and communicate to the world, disquisitions of the deepest wisdom, which would be comprised under these general heads: 1. *Whether nature be derived from life, or life from nature.* 2. *Whether the centre be derived from the expanse, or the expanse from the centre.* 3. *Concerning the centre and the expanse of nature and life.* Having given us this information, he sat down in a chair at his table, and we walked about in his study, which was large and spacious. He had a candle upon his table, because the light of the sun never shone in that room, but only the faint light of the moon; and what appeared wonderful to me, the candle seemed to be carried all around the room, and to illuminate it; but for want of being snuffed it gave very little light. While he was writing we observed images, in various forms, flying from the table towards the walls, which, viewed by the faint light of the moon, appeared like beautiful Indian birds; but on opening the door to the clear light of the sun, they appeared like those birds of the evening, which have wings like net-work; for they were resemblances of truth made fallacies by being confirmed, and which he had ingeniously connected together in a regular series. After attending some time to this sight, we approached the table and asked him what he was then writing; he replied, "On the first subject of inquiry, WHETHER NATURE BE DERIVED FROM LIFE, OR LIFE FROM NATURE;" and on this he said, that he could confirm either side, and cause it to be true; but as there was something concealed within, which excited his fears, he durst only confirm the position, that nature is derived from life, and not that life is derived from nature. We then civilly requested him to tell us, what was concealed within, that excited his fears? He replied, he was afraid lest he should be called a naturalist, and so an atheist, by the clergy, and a man of un

sound judgment by the laity; the former seeing only with the eyes of others who have confirmed that opinion, and the latter believing with a blind credulity. But being then no longer able to repress a sort of indignant zeal in favor of truth, we thus accosted him: "Friend, you are much deceived: your wisdom, which is only an ingenious talent for writing, has seduced you; and the glory of reputation has tempted you to confirm what is contrary to your real belief. Do not you know that the human mind is capable of being elevated above sensual things, which are received into the thoughts from the bodily senses; and that when it is so elevated, it sees whatever relates to life as above, and whatever relates to nature as beneath? What is life but love and wisdom? And what is nature but their receptacle, by which they may produce their effects or uses? Can these possibly be one in any other sense than as the principal and the instrumental are one? Can light be one with the eye, or sound with the ear? Whence come the sensations of these but from life; whence their forms but from nature? What is the human body but an organ of life? Are not its general and particular parts organically formed for the purpose of bringing into effect what the love wills and the understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not the former entirely distinct from the latter? Raise your acuteness of apprehension a little higher, and you will perceive that it is the property of life to be affected and to think; that to be affected belongs to love, and to think belongs to wisdom; and both belong to life; for, as was observed, love and wisdom are life. If you raise your intellectual powers still a little higher, you will perceive that love and wisdom cannot exist, unless they have their origin somewhere or other, and that their origin is love itself, and wisdom itself, and consequently life itself; and these are God, who is the author of nature." Afterwards we conversed with him about his second question, WHETHER THE CENTRE BE DERIVED FROM THE EXPANSE, OR THE EXPANSE FROM THE CENTRE; and we asked him for what end he canvassed this question? He replied, "For the sake of determining the centre and expanse of nature and of life, and thereby the origin of each;" and when we questioned him about his sentiments on the subject, he answered, as in the former case, that he could confirm either side, but for fear of suffering in his reputation, he chose to confirm the position that the expanse is derived from the centre. "Although I know," said he, "that something existed before the sun, which was dispersed everywhere in the expanse; and that this was collected of itself into order, that is, into a centre." But here again we addressed him from the overflowing of an indignant zeal, and said, "Friend, you are beside yourself:" on hearing which, he drew his chair aside from the table, casting at us a look of alarm. He then prepared

to listen to our discourse, but with a smile of ridicule upon his countenance, while we thus proceeded: "What is a surer proof of madness, than to say that the centre is derived from the expanse? By your centre we understand the sun, and by your expanse the universe; so that, according to you, the universe existed without the sun; but does not the sun give rise to nature, and all its properties, which depend solely on the light and heat proceeding from the sun through the atmospheres? Are not the atmospheres, and all things that exist on the earth, as surfaces, and the sun as their centre? What are they all without the sun, or how could they subsist a single moment without it? Consequently, what were all those things before the sun, or how could they have existed? Is not subsistence perpetual existence? Since, therefore, all the parts of nature derive their subsistence from the sun, they must consequently derive their existence also from the same origin. Every one sees, and is convinced of this truth, by the testimony of his own eyes. Does not that which is posterior derive its subsistence from what is prior, as it derives thence its existence? And supposing the surface to be prior, and the centre to be posterior, would not the prior, in such case, derive subsistence from the posterior, which yet is contrary to the laws of order? For how can those things which are posterior produce such as are prior, or exterior produce interior, or grosser produce purer? Consequently, how can surfaces, which constitute an expanse, produce a centre? Who does not perceive that this is contrary to the laws of nature? We have adduced these arguments, from a rational analysis, to prove that the expanse derives its existence from the centre, and not the centre from the expanse; nevertheless, every sensible and considerate man must be convinced of this truth without the help of such arguments. You have asserted that the expanse collected itself of its own accord into a centre; and was it thus a work of chance only that such wonderful and stupendous order exists, where we see one thing made for the sake of another, and all and every thing for the sake of man, and his eternal life? Is it possible that nature, from any principle of love, or by any principle of wisdom, should intend ends, provide causes, and thus produce effects, to the intent that such things might exist in their order? And can she make angels of men, and heaven of angels, and give eternal life to its inhabitants? Ponder, and well consider these subjects, and your idea about nature as existing of herself will soon vanish." We afterwards questioned him about his former and present sentiments, concerning his third inquiry of THE CENTRE AND THE EXPANSE OF NATURE AND OF LIFE; whether he was of opinion, that the centre and expanse of life is the same with the centre and expanse of nature? He replied, that he was in doubt about it; formerly he was of opinion, that the interior activity of

nature was life; and that love and wisdom, the two essential constituents of the life of man, were thence derived; and that the sun's fire by the instrumentality of heat and light, through the atmospheres as mediates, produced it; but now, from what he had heard about the life of man after death, he began to waver in his sentiments; and, in consequence of such wavering, his mind was sometimes carried upward, and sometimes downward. When it was carried upward, he acknowledged the existence of a centre, of which before he had no knowledge; but when downward, he saw that centre which he had believed to be the only one that existed; and he perceived that life is derived from the centre of which he before had no knowledge, and that nature is from the centre which he before thought to be the only one that existed; and that both these centres had their respective expanses around them. This, we told him, was right and well, if he would only consider the centre and expanse of nature as derived from the centre and expanse of life, and not contrariwise. We then instructed him, that above the angelic heaven there is a sun, which is pure love, of a fiery appearance like the sun of the world; and that from the heat proceeding from that sun, angels and men derive will and love, and from its light, understanding and wisdom; that all things derived from that sun are called spiritual, and all things proceeding from the world's sun are continents or receptacles of life, and are called natural; further, that the expanse of the centre of life is called THE SPIRITUAL WORLD, which subsists from its sun; and that the expanse of the centre of nature is called THE NATURAL WORLD, which subsists from its sun. Now since spaces and times are not predicable of love and wisdom, but instead of these, states are predicated, it follows, that the expanse around the sun of the angelic heaven is not an extense, but yet it is in the extense of the natural sun, and present there with all living subjects according to their reception; and their reception is according to their forms and states "But then," he inquired, "whence is the fire of the sun of the world or of nature derived?" We replied, "It is derived from the sun of the angelic heaven, which is not fire, but divine love, proximately proceeding from God, who is in the midst of it;" and as he seemed to wonder at this, we proceeded thus to prove it: "Love, in its essence, is spiritual fire; hence fire, in the Word or Holy Scriptures, according to its spiritual sense, signifies love; which is the reason why priests, when officiating in the temple, pray that heavenly fire may fill the hearts of those who worship; by which they mean heavenly love. The fire on the altar, and in the candlestick of the tabernacle, among the children of Israel, represented nothing but the divine love. The heat of the blood, or the vital heat of man, and of all animals in general, has no other origin than the love which constitutes

their life; and hence it is, that a man is heated, grows warm and is inflamed, while his love is kindling into zeal, or being excited to anger and indignation. From this circumstance, therefore, that spiritual heat, which is love, produces natural heat in men, even to the kindling and inflaming their faces and limbs, it may appear, that the fire of the natural sun has its existence from no other origin than the fire of the spiritual sun, which is divine love. Now, since the expanse has its birth from the centre, and not the centre from the expanse, as we observed above; and since the centre of life, which is the sun of the angelic heaven, is divine love proximately proceeding from God, who is in the midst of that sun; and as the expanse of that centre, which is the spiritual world, is derived thence, and the sun of the lower world had its existence from that sun, and its expanse, which is called the natural world, is derived from it, it is evident that the universe was created by God. With these remarks we took our leave; and he attended us out of his study, and talked with us concerning heaven and hell, and the divine government, with renovated sagacity and ingenuity.

THE DIVINE ESSENCE, WHICH IS DIVINE LOVE AND DIVINE WISDOM.

36. We have made a distinction between the esse of God, and his essence, by reason of the distinction between the infinity of God, and his love; infinity being a term applicable to the esse of God, and love to his essence: for, as was observed above, the esse of God is more universal than his essence, and in like manner, the infinity of God is more universal than his love; therefore infinite is an adjective, or term added, to the essentials and attributes of God, which are called infinite; as we say of the Divine Love, that it is infinite, and of the Divine Wisdom, that it is infinite, and in like manner of the Divine Power;—not that the esse of God is pre-existent to his essence, but because it enters into it as an adjunct, cohering with, determining, forming, and, at the same time, exalting it. But we will arrange this subject, as we have done the foregoing, into separate articles, according to the following order. I. *That God is Love itself and Wisdom itself, and these two constitute his essence.* II. *That God is Good itself and Truth itself, because good is of love, and truth is of wisdom.* III. *That love itself and wisdom itself, are life itself, which is life in itself.* IV. *That love and wisdom in God make one.* V. *That the essence of love is to love others without, or out of, itself, to desire to be one with them, and from itself to make them happy.* VI. *That these properties of the Divine Love were the cause of the creation of the universe, and are the cause of its preservation.* But each article will require a particular consideration.

37. I. THAT GOD IS LOVE ITSELF AND WISDOM ITSELF, AND THESE TWO CONSTITUTE HIS ESSENCE.

That love and wisdom are the two essentials to which all the infinite properties that are in God, and that proceed from him, have relation, was a truth known in the earliest ages of the world; but succeeding generations, as they withdrew their minds from heaven, and immersed them in worldly and corporeal things, could not discern that truth; for they began to lose the knowledge of what love is in its essence, and consequently of what wisdom is in its essence, not knowing that love abstracted from form cannot exist, and that in and by form it effects its operations. Now since God is the very, the one only, and thus the first substance and form, whose essence is love and wisdom; and since by him all things were made which are made, it follows that he created the universe, with all its parts, both general and particular, from love, by means of wisdom; and that consequently divine love, in union with divine wisdom, is in all and every created subject. Love, moreover, is not only the essence which forms all things, but is also that which unites and conjoins them, and so keeps them, when formed, in order and connection. These truths are capable of receiving illustration from numberless objects in nature; as for instance from the HEAT and LIGHT proceeding from the sun, which are the two essentials and universals, by which all things upon earth, both in general and in particular, exist and subsist. Heat and light exist in nature, because they correspond with the divine love and the divine wisdom; for the heat which proceeds from the sun of the spiritual world, in its essence, is love, and the light derived thence, in its essence, is wisdom. They may be illustrated also by the two essentials and universals, by which human minds exist and subsist, which are THE WILL and THE UNDERSTANDING; for of these two every man's mind consists; and they are, and operate, in all its parts, both in general and in particular. The reason of this is, because the will is the recipient and habitation of love, and the understanding of wisdom; therefore those two faculties correspond with the divine love and the divine wisdom, from whence they derive their origin. Moreover, the same truths may be illustrated by those two essentials and universals, by which human bodies exist and subsist, the HEART and LUNGS, or the systole and diastole of the heart, and the respiration of the lungs; which, it is well known, operate in all parts of the human body, both generally and particularly; because the heart corresponds to love, and the lungs to wisdom. This correspondence is fully demonstrated in the work entitled ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM. That love, as the bridegroom and husband, produces or begets all forms, but still by wisdom as the bride and wife, may be proved by numberless testimonies, in

both the spiritual and the natural world: here, however, we shall only make this observation, that the whole angelic heaven is arranged into its form, and preserved in it, from the divine love operating by the divine wisdom. Where men deduce the creation of the world from any other source than from the divine love operating by the divine wisdom, and do not know that these two constitute the Divine Essence, they descend from rational vision to material, embrace nature as the creatrix of the universe, and thence conceive chimeras, and bring forth phantoms; their thoughts are fallacies, and their reasonings from them terminate in the formation of eggs, that are pregnant with birds of night: such men cannot properly be denominated minds, but rather eyes and ears without understanding, or thoughts without a soul: they talk of colors, as existing without light; and of trees, as produced without seed; and of all created subjects, as formed without a sun; since they put derivatives in the place of primitives, effects in the place of causes, and thus turning every thing upside down, they lay the powers of reason asleep, and see as in a dream.

38. II. That God is good itself and truth itself, because good is of love, and truth is of wisdom.

It is universally acknowledged, that all things have relation to good and truth, which is a plain token that all things derived their existence from love and wisdom; for every thing that proceeds from love is called good, for this is sensibly perceived, and the delight by which love manifests itself is every one's good; but every thing that proceeds from wisdom is called true, for wisdom consists solely of truths, and affects its objects with the grateful perceptions of light, which gratification, when it is perceived, is called truth from good; therefore love is the complex of all goodnesses, and wisdom the complex of all truths; but both the former and the latter are from God, who is Love itself, and thence God itself, and Wisdom itself, and thence Truth itself. Hence it is, that in the church there are two essentials, which are called charity and faith, of which all things belonging to the church, both in general and in particular, consist, and which ought to be in all and every part of it; because all the goods constituent of the church have relation to charity, and are called charity, and all its truths have relation to faith, and are called faith. The delights of love, which are also the delights of charity, cause what is good to be called good; and the gratifications of wisdom, which are also the grateful perceptions of faith, cause what is true to be called true: for delights and gratifications constitute their life; and without life thence derived, goods and truths are like things inanimate, and are also barren and unfruitful. But the delights of love are of two kinds, as are also the gratifications which appear to be of wisdom there are delights of the love of good, and delights of the love

of evil; and consequently there are gratifications of the faith of truth, and gratifications of the faith of the false. Both those kinds of love, from the sensations they excite in the subjects in which they dwell, are called good; and the gratifications of faith, of each kind, from the perceptions they produce, are also called good; but because they exist in the understanding, they in reality are nothing but truths. Nevertheless these two kinds of delights and gratifications are in direct opposition to each other; for the good of one love is really good, while the seeming good of the other love is evil; so also the truth of one faith is true, while the seeming truth of the other faith is false. But the love, whose delight is essentially good is like the sun's heat, fructifying, quickening, and operating upon the fertile ground, upon useful plants, and upon crops of corn; and wherever it operates, producing as it were a paradise, a garden of the Lord, and an image of the land of Canaan; and the pleasantness of its truth is like the light of the sun in the spring time of the year, and as the influx of light into a vessel of crystal, in which are beautiful flowers, and which, when opened, breathes forth a grateful perfume: but the delight of the love of evil is like the sun's heat, when it parches, withers, and operates upon barren ground and noxious plants, such as thorns and brambles; and wherever it operates, producing a desert of Arabia, inhabited by hydras and venomous serpents; and the pleasantness of its false is like the light of the sun in the time of winter, and as the influx of light into a bottle, in which there are worms swimming in vinegar, and reptiles of a noisome smell. It is to be observed, that every particular good creates itself a form by means of truths, and also by them clothes itself, and thus distinguishes itself from every other good; and likewise that the goods of one stock or family wrap themselves up into fascicles, or distinct bundles (as fibres are wrapped in each muscle of the body), and at the same time clothe them, and thereby distinguish them from others. That formations of this kind are effected, is evident from the general and particular parts of the human body; and that similar formations obtain in the human mind, is alike evident, by reason of the invariable correspondence which all the parts of the mind have with all the parts of the body. Hence it follows, that the human mind is an organized form, consisting of spiritual substances within, and of natural substances without, and lastly of material substances. The mind, the delights of whose love are good, consists interiorly of spiritual substances, such as exist in heaven, but the mind, the delights of whose love are evil, consists interiorly of spiritual substances, such as exist in hell; and the evils of the latter are bound into fascicles by falses, and the goods of the former are bound into fascicles by truths. The Lord speaks of such a binding up of goods and evils, where he says,

"that the tares must be bound in bundles to be burnt, and likewise all things that offend" (Matt. xiii. 30, 40, 41; John xv. 6).

39. III. That God, by reason of his being love itself and wisdom itself, is also life itself, which is life in itself.

It is written in John, "The Word was with God, and the Word was God. In him was life, and the life was the light of men" (i. 1, 4). By God is there signified the Divine Love, and by the Word the Divine Wisdom; and Divine Wisdom properly is life; and life properly is the light which proceeds from the sun of the spiritual world, in the midst of which is Jehovah God. Divine love forms life, as fire forms light. There are two properties in fire, that of burning, and that of shining: from its burning property proceeds heat, and from its shining property proceeds light. In like manner there are two things in love, one to which the burning property of fire corresponds, which is a something that most intimately affects a man's will; and another, to which the shining property of fire corresponds, which is a something that most intimately affects his understanding. Hence a man derives love and intelligence; for, as was observed above, from the sun of the spiritual world there proceed heat, which in its essence is love, and light, which in its essence is wisdom; and those two enter by influx into all and every created subject, affecting them most intimately; and with men they enter into the will and understanding, which were created to be the receptacles of the influx, the will to be the receptacle of love, and the understanding to be the receptacle of wisdom. Hence it appears, that a man's life dwells in the understanding, that its quality is according to the quality of his wisdom, and that it receives modification from the love in the will.

40. It is also written in John, "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26); by which is signified that as the Divine itself, which was from eternity, lives in itself, so also the Humanity, which it assumed in time, lives in itself. Life in itself is the very and only life, by derivation from which all angels and men live. Human reason may see a confirmation of this in the light that proceeds from the sun of the natural world, since it is not creatable, but the forms that receive it are created: for the eyes are its recipient forms, and the influx of light from the sun causes them to see. The case is just the same with the life, which, as was observed, is light proceeding from the sun of the spiritual world: it is not creatable, but continually flows into the human understanding, which it vivifies in proportion as it illuminates it; consequently, since light, life, and wisdom are one, wisdom is not creatable, no more is faith, or truth, or love, or charity, or good; but the forms that receive them are created, and human and angelic minds are such forms. Let every one

therefore be cautious how he gives into this persuasion, that he lives from himself, or that his wisdom, his faith, his love, his perception of truth, his good will, or his good deeds, are from himself; for in proportion as any one gives into such a persuasion, in the same proportion he sinks his mind down from heaven towards earth, and from a spiritual being becomes natural, sensual, and corporeal; for he closes up the superior regions of his mind, and thus becomes blind as to all things that relate to God, heaven, and the church; and then whatever he may by chance think, reason, or speak about them, is done in foolishness, because it is done in darkness, notwithstanding the confidence which he at the same time indulges, that all is done in wisdom; for when the superior regions of the mind are closed, where the true light of life dwells, the inferior region is opened, into which the light (*lumen*) of the world* only is admitted; and this light (*lumen*), when separated from the light of the superior regions, is a deceitful light (*lumen*), in which falses appear to be truths, and truths to be falses; and reasoning from falses appears to be wisdom, and from truths to be madness. In this case a man imagines that he has the quick-sightedness of an eagle, although in respect to the realities of wisdom, he sees no more than a bat at noon-day.

41. IV. That love and wisdom in God make one.

Every wise man in the church knows that all the good of love and charity is from God; and in like manner all the truth of wisdom and faith; and that this is really the case, human reason also may perceive, if it be only apprized that the origin of love and wisdom is from the sun of the spiritual world, in the midst of which is Jehovah God; or, what is the same thing, that it is derived from Jehovah God through the instrumentality of the sun with which he is encompassed. For the heat proceeding from that sun in its essence is love, and the light proceeding thence in its essence is wisdom: hence it is clear as daylight that love and wisdom in that origin are one, and consequently they are one in God, from whom the origin of that sun is derived. This may also be illustrated by the sun of the natural world, which is pure fire; for heat proceeds from its fiery property, and light from the splendor of that fire, and so both are one in their origin. But that they are divided

* By the light of this world, which the author here speaks of, is meant not the light of the sun, the moon, or the stars, but the light of worldly sciences, and mere human learning, reasoning, and the like. It may here be observed, that when treating of light, the author sometimes uses the Latin term *lux*, and sometimes the term *lumen*. He uses the term *lux*, when treating of light in general, or of spiritual light in particular; but he uses the term *lumen* when treating of the light of the natural mind only. As the English language affords but one word for the translation of both terms, therefore, when the term in the original is *lumen*, that word throughout this translation is subjoined as above; but when the term in the original is *lux* the word *light* is used without any addition.

in the course of their proceeding or going forth, is manifest from their recipient subjects, some of which receive a greater share of heat, and some a greater share of light. This is particularly the case with men: in them the light of life, which is intelligence, and the heat of life, which is love, are divided; the reason whereof is, because man is to be reformed and regenerated; and this could not be effected unless the light of life, which is intelligence, should instruct him what he ought to will and to love. It is to be observed, however, that God is continually operating to effect the conjunction of love and wisdom in man, but that man, unless he looks up to God and believes on him, is continually operating to effect their division. In proportion therefore as these two things, the good of love or charity, and the truth of wisdom or faith, are conjoined in a man, so far he becomes an image of God, and is elevated towards heaven and into heaven, where angels dwell; and on the contrary, in proportion as those two things are divided by a man, so far he becomes an image of Lucifer and the dragon, and is thrown down from heaven to earth, and afterwards under the earth into hell. From the conjunction of those two principles, a man's state becomes like that of a tree in the time of spring, when heat and light are equally conjoined, in consequence of which it brings forth buds, blossoms, and fruit; but, on the other hand, from the division of those two, a man's state becomes like that of a tree in the time of winter, when heat is separated from light, in consequence of which it is stripped and left bare of all its leaves and verdure. When spiritual heat, which is love, separates itself from spiritual light, which is wisdom, or, what is the same thing, when charity separates itself from faith, a man becomes like sour or putrid earth, which is the nest of worms, or if it bears any shrubs, the leaves thereof are covered with lice, and are consumed; for the allurements of the love of evil, which in themselves are concupiscences, then burst forth, and the understanding, instead of curbing and subduing them, loves, pampers, and cherishes them. In a word, to divide love and wisdom, or charity and faith, which God is continually endeavoring to join together, is comparatively like depriving the human face of its ruddiness, whereby it becomes pale as death; or like leaving the ruddiness without any mixture of the fair white, in which case it looks like a fiery torch. Such division, also, is like loosening the marriage tie between husband and wife, and so making the wife a harlot, and the husband an adulterer; for love or charity may be considered as the husband, and wisdom or faith as the wife, and when they are separated, there ensue spiritual whoredom and adultery, which are the falsification of truth and the adulteration of good.

42 It is further to be remarked, that there are three degrees of love and wisdom, and three degrees of life thence derived:

and that the human mind is formed into regions according to these degrees; and that life in the highest region is in the supreme degree, in the second region in an inferior degree, and in the ultimate region in the lowest degree. These regions are successively opened in a man: the ultimate region, where life is in the lowest degree, is opened during the stages of his infancy and childhood, and this is effected by means of sciences; the second region, where life is in a higher degree, is opened during the stages of childhood and youth, and this is effected by means of thoughts or reflections derived from sciences; and the highest region, where life is in the highest degree, is opened during the stages of youth and manhood, and so on successively, and this is effected by perceptions of truths both moral and spiritual. It is further to be observed, that perfection of life does not consist in thought, but in the perception of truth from the light of truth, whence the differences of life among men may be ascertained: for there are some, who immediately upon hearing truth, perceive that it is truth, and these are represented in the spiritual world by eagles; there are others who do not distinguish truth by perception, but arrive at it, or draw conclusions respecting it, by a series of proofs and probable arguments, or by confirmations from appearances, and these are represented by singing birds: there are some again, who believe a thing to be true because it was asserted by an authority they can depend upon, and these are represented by birds of the pie kind; and, lastly, there are some who have neither inclination nor capacity to perceive truth, but only to perceive the false as truth: the reason of which is, that they are in the light of infatuation, in which light what is false appears like truth, and truth either like something above them hid in a dark cloud, or like a meteor, or like falsity itself: the thoughts of such are represented by birds of night, and their discourse by screech-owls. Such among these as have obstinately confirmed their falses cannot bear to hear truths; but as soon as any truth strikes the drum of their ears, they repel it with the utmost aversion, just as the stomach when loaded with bilious matter is sick at the sight of food.

43. V. That the essence of love is to love others out of or without itself, to desire to be one with them, and from itself to make them happy.

There are two things which constitute the essence of God, —love and wisdom; and there are three which constitute the essence of his love—to love others out of or without himself, to desire to be one with them, and to make them happy from himself. The same three particulars also constitute the essence of his wisdom, since, as was shown above, love and wisdom in God make one: it is the property of love to will those things, and of wisdom to produce them. The first essential,—*to love others*

out of or without himself, is acknowledged to be in God, by reason of his love towards the whole race of mankind; and on their account God loves all things which he has created, because they are means to promote the end of that love; for whoever loves the end loves also the means necessary to promote it. All persons and all things in the universe are without or out of God, because they are finite, and God is infinite. The love of God reaches and extends itself, not only to good persons and things, but also to evil persons and things; of consequence, not only to those persons and things that are in heaven, but also to such as are in hell; thus not only to Michael and Gabriel, but also to the devil and satan; for God is everywhere, and from eternity to eternity the same. He says also himself, that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). But the reason why evil persons and things are still evil, arises from the subjects and objects themselves, in that they do not receive the love of God according to its true quality and inmost influx, but according to their own qualities or states, just as the thorn and nettle receive the heat of the sun and the rain of heaven. THE SECOND ESSENTIAL OF GOD'S LOVE,—*to desire to be one with others*, is manifest also from his conjunction with the angelic heaven, with the church upon earth, with every individual therein, and with every good and truth that enters into the constitution of man and the church. Love, also, in its own nature, is nothing but an endeavor towards conjunction; therefore, that this constituent of the essence of love might take effect, God created man in his image and likeness, that so he might have conjunction with him. That the Divine Love continually intends such conjunction, appears from the words of the Lord, expressing his desire, "That they may be one, he in them, and they in him: and that the love of God may be in them" (John xvii. 21, 22, 23, 26). THE THIRD ESSENTIAL OF GOD'S LOVE,—*to make others happy from itself*, is recognized in the gift of eternal life, which is blessedness, satisfaction, and happiness without end. These he communicates to those who receive his love in themselves; for God, as he is love itself, is also blessedness itself; and as all love gives forth an emanation of delight, so the Divine Love gives forth an emanation of blessedness, satisfaction, and happiness itself to all eternity. Thus God makes angels happy from himself, and men also after death, which is effected by conjunction with them.

44. That such is the nature of the Divine Love, is discoverable from the sphere of its emanation, which pervades the universe, and affects every one according to his state. This sphere more especially affects parents, inspiring them with a tender love towards their children, who are out of or without them, and with a desire to be one with them, and to make them happy

from themselves. It affects also the evil as well as the good; and not only men, but likewise beasts and birds of every kind. For what is the object of a mother's thoughts when she brings forth her child, but as it were to unite herself with it, and to provide for its good? Or what is a bird's concern when she has hatched her young, but to cherish them under her wings, and with every mark of endearment to feed and nourish them? And that even vipers and snakes love their offspring, is a truth generally known. This universal sphere of the Divine Love affects, in a particular manner, those who receive the love of God in themselves, as do all those who believe in God and love their neighbor, the charity which reigns with them being the image of that love. Even what is called friendship among men of the world, puts on the semblance of that love; for every one, when he invites his friend to his table, gives him the best that his house affords, receives him with kindness, takes him by the hand, and makes him offers of service. This love is also the cause and the only origin of all sympathies and tendencies of homogeneous and similar minds towards a union with each other. Nay, the same divine sphere also operates upon the inanimate parts of the creation, as trees and plants; but there it acts by the instrumentality of the natural sun, and its heat and light; for the heat entering into them from without, conjoins itself with them, and causes them to bud, blossom, and bear fruit; which operations may be called their state of bliss; and this is effected by the sun's heat, because it corresponds with spiritual heat, which is love. There are representations of the operation of this love exhibited also in various subjects of the mineral kingdom, and their types are discoverable in the uses and consequent value to which each is exalted.

45. From this description of the essence of Divine Love may be seen, by contrast, the quality of the essence of diabolical love. Diabolical love is the love of self, which is indeed called love, but when considered in its true nature is hatred; for it loves none out of, or besides itself, and it desires to be conjoined with others, not for their benefit, but only for its own: its inmost affection is a continual lust to rule over all, and to possess the property of all, and at last to be worshipped as a god. This is the reason why the inhabitants of hell do not acknowledge God, but worship as gods those who have most power over others; so they have inferior and superior, or lesser and greater deities, according to the extent of their power; and since every one has the same lust of dominion in his heart, therefore he burns with hatred against his president-god, and he in return against those who are under his authority, whom he regards as the vilest of slaves, although he is courteous and civil towards them so long as they adore him: but his rage against others is without bounds; and even his servants and clients are hated by him at

heart; for the love of self is like the love subsisting among robbers, who show all marks of mutual affection during the perpetration of their villanies, but afterwards are ready to murder one another for the sake of a larger share of booty. It is in consequence of this love that its various lusts appear in hell at a distance like the various kinds of wild beasts; some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous serpents; and that the deserts where they live consist solely of heaps of stone, or of barren sand, with bogs interspersed full of croaking frogs; and that dismal birds fly, harshly screeching, over their miserable abodes. These are the ochim, tziim, and jiim, mentioned in the prophecies of the Old Testament, where the love of dominion arising from the love of self is spoken of. See Isaiah xiii. 21; Jerem. l. 39; Psalm lxxiv. 14.

46. VI. THAT THESE PROPERTIES OF THE DIVINE LOVE WERE THE CAUSE OF THE CREATION OF THE UNIVERSE, AND ARE ALSO THE CAUSE OF ITS PRESERVATION.

That these three essential properties of the Divine Love were the cause of creation, may be clearly seen by an attentive examination of them. As for example, that the FIRST,—*to love others out of or without itself*, operated as such a cause, is evident from the universe, in that it is without, or out of God, as the natural world is without, or out of, the sun; and therefore God can extend his love to it, and exercise it therein, and so rest satisfied. We read also, that when God had created the heavens and the earth, he rested, and from that circumstance originated the sabbath day (Gen. ii. 2, 3). That the SECOND,—*to desire to be one with others*, operated as such a cause, is evident from the creation of man in the image and likeness of God; by which is signified that man was made a form receptive of love and wisdom from God, that so God might unite himself with him, and, for his sake, with all and every thing in the universe, which are nothing but means to promote such union; for conjunction with the final cause implies also a conjunction with middle causes. That all things were created for the sake of man, is evident also from the book of Genesis (i. 28, 29, 30). That the THIRD,—*to make others happy from itself*, operated as such a cause, is evident from the angelic heaven, which is provided for every man who receives the love of God, and where all are made happy from God alone. The reason why these three essentials of the love of God are also the cause of the preservation of the universe, is, because preservation is perpetual creation, as subsistence is perpetual existence; and the Divine Love, from eternity to eternity, is the same; consequently, whatever quality it had at the creation of the world, the same it still possesses and exercises in the world created.

47. From a right attention to the above observations, it must

be very evident that the universe is a consistent and coherent work from first to last, or from first principles to ultimates; for it is a work containing ends, causes, and effects, in an indissoluble connection; and since in all love there is an end intended, and in all wisdom the promotion of such an end by middle causes, proceeding by them to effects, which are uses, it follows of consequence that the universe is a work containing divine love, divine wisdom, and uses, and thereby a work altogether coherent from first principles to ultimates. That the universe consists of perpetual uses, produced by wisdom, and originated by love, may be seen, as it were, in a mirror, by every wise man who has a general idea of the creation of the universe, and regards its particular parts according to that idea; for particulars adapt themselves to their common whole, and the common whole gives to particulars their orderly arrangement. But this will be more fully illustrated hereafter.

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48. To the above I shall add this MEMORABLE RELATION. I was once conversing with two angels, one from the eastern quarter of heaven, and the other from the southern; who perceiving me engaged in meditation about love and the arcana of wisdom involved in it, addressed me, saying, "Are you at all acquainted with the entertainments of wisdom in our world?" I replied, "Not as yet." They said, "They are of several kinds; and all those who love truths with spiritual affection, or for the sake of truth, and because they are the means of attaining to wisdom, meet together on an appointed signal, and canvass and determine such questions as require deeper consideration than common." They then took me by the hand, saying, "Come with us, and you shall see and hear; for the signal of meeting has been given to-day." They then led me across a plain to a hill, and behold, at the foot of the hill there was an avenue of palm-trees continued to the top, which we entered and ascended. On the top, or summit of the hill, there was a grove; among the trees, on an elevated plot of ground, was formed a kind of theatre, within which was a smooth floor paved with various colored little stones: all around it were placed seats, in the form of a square, on which the lovers of wisdom were seated; and in the midst of the theatre was a table, on which lay a sealed paper. Those who sat on the seats invited us to sit down where there was room; upon which I replied, "I was conducted hither by two angels, to see and hear, and not to sit down." The two angels then walked towards the table in the middle of the floor, and, breaking the seal, they read, in the presence of those that were seated, the arcana of wisdom that were written on the paper, and which were now to be canvassed and discussed. They were written by angels of the third heaven, and

let down upon the table, and consisted of the three following questions: FIRST, "*What is the image of God, and what the likeness of God, into which man was created?*" SECONDLY, "*What is the reason why men are not born into the science of any love, when nevertheless, beasts and birds, from the highest to the lowest, are born into the sciences of all their loves?*" THIRDLY, "*What is signified by the tree of life, and what by the tree of the knowledge of good and evil, and what by eating of them?*" Underneath was added the following: "Collect your opinions on the three questions into one decision, write it on a fresh paper, and place it upon this table, and we shall see it; and if, upon examination, your decision appears to be just, you shall each of you receive the prize of wisdom." When the two angels had read the contents of the paper, they retired, and were carried up into their respective heavens. Immediately thereupon those who sat upon the seats began to consider and canvass the deep questions proposed to them, and delivered their sentiments in succession. Those who sat towards the north spoke first, afterwards those towards the west, next those towards the south, and lastly those towards the east. They began with the first subject of inquiry, WHAT IS THE IMAGE OF GOD, AND WHAT THE LIKENESS OF GOD, IN WHICH MAN WAS CREATED? But before they proceeded, these words were read, in the presence of them all, out of the book of Genesis: "God said, Let us make man into *our image*, after *our likeness;* so God created man into his *own image*, *into the likeness of God* created he him" (Gen. i. 26, 27). "In the day that God created man, into the *likeness of God* made he him" (Gen. v. 1).

Those who sat towards the north first declared their sentiments, and said, "The image of God, and the likeness of God, are the two lives breathed into man by God, which are the life of the will, and the life of the understanding; for it is written, 'Jehovah God breathed into the nostrils of Adam the breath of *lives*, and man became a living soul' (Gen. ii. 7). These words seem to signify, that there was breathed into him the will of good, and the perception of truth, and thus a soul of lives; and since life was breathed into him by God, image and likeness signify integrity derived from love and wisdom, and from justice and judgment in him." Those who sat towards the west favored this opinion, adding, however, "That the state of integrity, which was breathed into Adam by God, is continually breathed into every man since; but that it is in the man, as in a receptacle; and the man, as he is a receptacle, is an image and likeness of God." The third in order, who sat towards the south, next declared their sentiments, in the following words; "The image of God, and the likeness of God, are two distinct things, but yet united in man by creation; and it appears to us, by a sort of

interior perception, that the image of God may be lost by a man, but not the likeness of God. This seems to be distinctly pointed at by Adam's retaining the likeness of God, after that he had lost the image of God; for it is said after the curse, 'Behold the man is become as one of us, to know good and evil' (Gen. iii. 22): and afterwards he is called the likeness of God, and not the image of God (Gen. v. 1). But we will leave to our friends, who sit towards the east, and are thereby in a higher degree of light, to determine what is properly meant by an image of God, and what by a likeness of God." Then, after a short silence, those who sat towards the east rose from their seats, and looking up to the Lord, they again sat down, and thus began: "An image of God is a receptacle of God; and since God is love itself and wisdom itself, an image of God is the reception of love and wisdom from God: but a likeness of God is a perfect likeness and a full appearance, as if love and wisdom were in a man, and consequently as if they were altogether his own; for a man has no other sensation in this case, than that he loves and is wise of himself, or that he wills good and understands truth of himself; when nevertheless nothing of all this is from himself, but from God. God alone loves and is wise of himself, because he is Love itself and Wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in a man, as his own, causes him to be a man, and gives him the capacity of being conjoined with God, and thus of living to eternity; from whence it follows, that a man is a man by virtue of this faculty, that he can will good, and understand truth, altogether as from himself, and yet know and believe that it is from God; for as he knows and believes this, God implants his image in him, which could not be done if he should believe that his love and wisdom were from himself and not from God." When they had spoken these words, being inspired with zeal arising from the love of truth, they thus continued their discourse: "How is it possible for a man to receive any portion of love and wisdom so as to retain it, and reproduce it, unless he feel it in appearance as his own? And how can conjunction with God, by means of love and wisdom, be effected, unless there be something of a reciprocation of conjunction on the part of man? For unless it be reciprocal there can be no conjunction; and the reciprocation of conjunction, on man's part, consists in this, that he should love God, and do the things that are of God, as from himself, and yet believe that he has the power from God. Besides, how can a man live eternally, unless he be conjoined with the eternal God? Consequently, how can a man be a man, unless he have that likeness in him?" To these words all present gave their assent, and said, "Let us make our conclusion in agreement with these sentiments;" which they did as follows: "A man is a receptacle of God, and a receptacle of God is an

image of God; and since God is love itself and wisdom itself, a man is a receptacle of them both; and a receptacle becomes an image of God according to the degree of reception: a man, also, is a likeness of God by virtue of a sensation in himself that such things as are from God appear to be in him as his own; but that, nevertheless, from that likeness he becomes an image of God, only so far as he acknowledges that love and wisdom, or good and truth, are not really his own in him, and thus not self-derived, but that they exist only in God, and are consequently derived from God."

After this they entered upon the next subject of inquiry, WHY MEN ARE NOT BORN INTO THE SCIENCE OF ANY LOVE, WHEN NEVERTHELESS BOTH BEASTS AND BIRDS, FROM THE HIGHEST TO THE LOWEST, ARE BORN INTO THE SCIENCES OF ALL THEIR LOVES? They first confirmed the truth of the proposition by various considerations; as in the case of a man, that he is born into no science, not even that of conjugial love: they then inquired, and were informed by attentive examiners, that an infant does not even apply, from any connate science, to its mother's breast, but is taught to do so by frequent applications on the part of the mother or the nurse; and that it knows only how to suck, from having learned it by continual suction in its mother's womb; and that afterwards it knows not how to walk, or to form its voice to any articulate sound, or even to express the affections of love, as beasts do: it is moreover unacquainted with what is salutary for it in the way of food, with which beasts are well acquainted, so that it will catch at any thing it can lay its hands upon, and apply it to its mouth whether it be clean or unclean. The examiners further declared, that without instruction a man is an utter stranger to the commerce between the sexes; and that neither virgins nor young men have any knowledge of this, until they are instructed by others. In short, a man is born a merely corporeal being, like a worm, and continues so, unless he acquire knowledge, understanding, and wisdom from others. After this they gave abundant proofs, that animals, from the highest to the lowest, both the beasts of the earth, and the fowls of the air, with reptiles, fishes, and insects, are born into all the sciences of the various kinds of love that form their life; as into the knowledge of every thing concerning nourishment, habitation, the love between the sexes, the propagation of their kind, and the education of their young; and this they confirmed by many extraordinary facts which they recollected to have seen, heard, or read of, in the natural world, where they once lived, and in which animals are not merely representative, but real. When the truth of the proposition was thus proved, they applied all the powers of their minds to search out and discover the reasons which might serve to explain and unfold this mystery; and they all agreed that the Divine Wis-

dom must necessarily have contrived and ordained all these things, to the end that a man might be a man, and a beast a beast; and thus, that a man's imperfection at his nativity is his perfection; and the perfection of brutes at their nativity is their imperfection.

Then those on the NORTH began first to declare their sentiments, and said, "That a man is born without sciences, to the end that he may be capable of receiving them all; whereas, supposing him born into the knowledge thereof, he would not be in a capacity to receive any, except those into the knowledge of which he was born; and the consequence would be, that he could not appropriate any to himself. This they illustrated by the comparison of a man, when he is first born, with ground in which no seed has been sown, but which is still in a capacity of receiving all kinds of seed, and of bringing them to maturity and perfection; whereas brutes are like ground already sown, and covered with grass and other herbs, which receives no other seed than what has been sown in it already; or if it receives any other, it chokes it in the birth, and cannot bring it to maturity. Hence it is, that the growth of a man requires many years for its completion, during which time he may be cultivated like the ground, and bring forth, as it were, all kinds of grain, flowers, and trees; whereas a beast arrives at the perfection of his growth in a few years, during which time no power of cultivation can raise up or produce any thing but what was connate, or born with him." Those on the WEST next declared their sentiments to the following purport: "A man," said they, "has not science by birth, like a beast, but only faculty and inclination; faculty to know, and inclination to love; and not only to love whatever relates to himself and the world, but also whatever relates to God and heaven; consequently, a man by birth is a mere organ, which has but a faint perception of life by the external senses, and none at all by the internal, to the intent that he may, by successive degrees, live and become a man; first a natural man, afterwards a rational, and lastly a spiritual; and this could not be the case, if, like the beasts, he were to receive his proper kind of science and love by birth: for the implantation of sciences and affections of love by birth, sets boundaries to their progression; whereas the implantation of faculties and inclinations only, sets no such boundaries; wherefore a man has the capacity of being made more and more perfect in science, intelligence, and wisdom, to eternity." Those on the SOUTH next took up the debate, and spoke as follows: "It is impossible for a man to derive any science from himself, but he may learn it from others: for no science is connate or born with him; and because he can derive no science from himself, neither can he derive from himself any love, since there can be no love where there is no science; love and science being

inseparable companions, which admit of no division, any more than the will and the understanding, or affection and thought, or essence and form; therefore in proportion as a man learns science from others, in the same proportion love adjoins itself to it as a companion. The universal love which thus adjoins itself, is the love of science, or of knowing, and in process of time the love of intelligence and wisdom, or of understanding and being wise; and these loves are implanted in men only, but not in brutes, and are received by influx from God. We agree with our friends from the west, that a man is not born into any love, and consequently not into any science; but that he is born only with an inclination to love, and thereby with a faculty to receive sciences, not from himself, but from others, that is, through others: we use the term *through others*, because neither did those others receive any thing from themselves, but all originally from God. We agree likewise with our friends from the north, that a man, at his first birth, is like the ground, in which no seeds are sown, but which is capable of receiving all kinds, both good and bad; hence he derived his name from the ground, for ADAM was so called from *adama*, which signifies ground. We are further of opinion, that beasts are born into all kinds of natural love, and consequently into such sciences as correspond with them; but still they derive neither knowledge, nor thought, nor understanding, nor wisdom, from those sciences, but are impelled to them by their different kinds of natural love, much as a blind man is guided along the streets by a dog, for they indeed are blind as to intellectual sight; or rather they may be compared with sleep-walkers, who act under the guidance of blind science, while their intellectual faculty remains in the profoundest sleep." Those on the EASTERN side next declared their sentiments, and said, "We assent to all that our brethren have spoken, and are of opinion with them, that a man knows nothing of himself, but only from and by others, to the intent that he may know and acknowledge that all science, intelligence, and wisdom are from God; and that he cannot be otherwise born and begotten of God, and become an image and likeness of him; for he becomes an image of God by the acknowledgment and belief, that all the good of love and charity, and all the truth of wisdom and faith, was and is received by him from God, and no part of them from himself; and he is a likeness of God, in consequence of his being sensible of those gifts in himself as if they were self-derived He has this feeling in consequence of his not being born into sciences, but learning them afterwards; for what a man thus learns, appears to him as if it were acquired from himself. This apparent sensation is granted him by God, in order that he may be a man and not a beast; since in consequence of his willing, thinking, loving, knowing, understanding, and improving in wisdom, as from

himself, a man learns sciences, and exalts them to intelligence. and by good uses to wisdom, whereby God conjoins him to himself, and a man conjoins himself to God; which conjunctions could not possibly be effected, unless it had been previously appointed by God, that a man should be born in total ignorance." When they had thus delivered their sentiments, it was the desire of all present, that a conclusion should be drawn from the arguments which had been urged; and the following was agreed upon: "A man is born into no science, to the intent that he may arrive at all science, and advance to understanding, and thereby to wisdom; and he is born into no love, to the intent that he may arrive at all love, by a prudent and intelligent application of the sciences; and by love towards his neighbor, unto love to God, and thus be conjoined with God, and by that means become truly a man, and live eternally."

After this they took up the paper, and read the third subject of inquiry, WHAT IS SIGNIFIED BY THE TREE OF LIFE, WHAT BY THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, AND WHAT BY THE EATING THEREOF? and they all requested that the wise spirits from the east would explain this mystery, because it required more than common depth of understanding to fathom it, which none were possessed of but the eastern spirits, who are in flaming light, that is, in the wisdom of love, which wisdom is signified by the garden of Eden, wherein those two trees were planted; and they replied, "We will declare our opinion; but seeing that all wisdom is from God, and nothing from a man's own self, therefore we will speak from him, or from his inspiration, and yet of ourselves, as of ourselves." They then declared their sentiments to this effect: "A tree signifies a man, and its fruit the good of life; whence, by the tree of life is signified a man living from God; and since love and wisdom, and charity and faith, or good and truth, constitute the life of God in a man, by the tree of life is signified a man receiving those things by influx from God, and with them eternal life. The same is signified by the tree of life, whose fruit is promised in the Revelation, ii. 7; and xxii. 2, 14. By the tree of the knowledge of good and evil, is signified a man believing that he derives life from himself, and not from God; consequently, that love and wisdom, charity and faith, that is, good and truth, in him, are his own, and not God's; to which belief he is inclined from the similitude and appearance, that all his thoughts and inclinations, his words and actions, are from himself; and since by such a belief a man is persuaded to think himself a god, therefore the serpent said, "God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil" (Gen. iii. 5). By eating of those trees is signified reception and appropriation; by eating of the tree of life, the reception of eternal life; and by eating of the tree of

the knowledge of good and evil, the reception of damnation By the serpent is meant the devil, with respect to self-love, and the pride of one's own understanding, which love is the keeper of that tree; and all men who are in the pride of their own understandings from the influence of that love, are such trees. It is a dreadful error, therefore, to suppose, that Adam enjoyed wisdom and did good of himself, and that this was his state of integrity, seeing that Adam, on account of such belief, was cursed; for this is signified by his eating of the tree of the knowledge of good and evil: therefore he instantly fell from his state of integrity, which state consisted in the belief that his wisdom and power to do good were from God, and not at all from himself; for this is signified by eating of the tree of life. The Lord alone, when he was in the world, had the wisdom and the power to do good from himself, for the Divine Itself was in him, and was his from nativity; therefore he became also by his own power a Redeemer and Saviour." From all these arguments they came to this final conclusion: "By the tree of life and the tree of the knowledge of good and evil, and by eating of them, is meant, that a man's true life is God in him, in which case he is in possession of heaven and eternal life; and that a man's true death is the persuasion and belief, that his life is from himself, and not from God, for thence is hell and eternal death, which is damnation."

After this they inspected the paper that was left by the angels upon the table, and they saw written underneath, JOIN TOGETHER THESE THREE CONCLUSIONS SO AS TO FORM ONE GENERAL RESULT; on which they compared them together, and perceived that the three were connected in one regular series, and that the general result was this: "Man was created to receive love and wisdom from God, and yet in all likeness, as from himself, which was for the sake of reception and conjunction; and on this account a man is not born into any love, or into any science, or even into any power of loving and growing wise from himself: if therefore he ascribes all the good of love and all the truth of wisdom to God, he then becomes a living man; but if he ascribes them to himself, he becomes a dead man." This decision they wrote upon a fresh paper, and placed it on the table: and lo! on a sudden angels appeared present in a bright cloud, and took the paper away with them into heaven; and after it was read there, those who sat upon the seats were saluted thence with these words, "Well, well, well." And instantly there appeared a single angel, as it were flying down out of heaven, who had the likeness of two wings about his feet, and two about his temples, bringing with him the prizes, consisting of long flowing robes, caps, and wreaths of laurel. When he alighted on the ground, he presented those on the north with robes of the color of opal; those on the west, with scarlet robes;

those on the south, with caps whose borders were ornamented with bands of gold and pearls, and on the left side upwards adorned with sparkling diamonds set in the forms of flowers; and those on the east he presented with wreaths of laurel, interspersed with rubies and sapphires. Then all of them, adorned with their respective prizes, left the place, and departed home with joy.

OF THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

49. We have already treated of the DIVINE LOVE and the DIVINE WISDOM, and shown that these two constitute THE DIVINE ESSENCE; we come now to treat of the OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE of God, since these three proceed from the Divine Love and Divine Wisdom in much the same manner as the power and the presence of the sun in this world and in all its parts proceed from its heat and light. The heat also proceeding from the sun of the spiritual world, in the midst of which is Jehovah God, in its essence is Divine Love, and the light proceeding thence in its essence is Divine Wisdom; from whence it appears that as infinity, immensity, and eternity appertain to the DIVINE ESSE, so omnipotence, omniscience, and omnipresence appertain to the DIVINE ESSENCE. But as these three universal predicables of the Divine Essence have not hitherto been understood, because their progression according to their respective courses, which are the laws of order, was unknown, it will be expedient to represent them in a clear point of view under the following separate articles. I. *That omnipotence, omniscience, and omnipresence are properties of the Divine Wisdom derived from the Divine Love.* II. *That the omnipotence, omniscience, and omnipresence of God cannot be known, until it be known what is meant by order, and until it be ascertained that God is order, and that he introduced order into the universe and all its parts, at the creation.* III. *That the omnipotence of God in the universe and all its parts, proceeds and operates according to the laws of his own order.* IV. *That God is omniscient, that is, he perceives, sees, and knows all and every thing, even to the most minute, which is done according to order, and by that means also whatever is done contrary to order.* V. *That God is omnipresent in all the gradations of his own order from first to last.* VI. *That man was created a form of divine order.* VII. *That a man has power against the evil and the false from the Divine omnipotence; he has wisdom respecting good and truth from the Divine omniscience; and he is in God by virtue of the Divine omnipresence, in proportion as he lives according to divine order.* But each article will require a particular explication.

50. I. THAT OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE ARE PROPERTIES OF THE DIVINE WISDOM DERIVED FROM THE DIVINE LOVE.

That omnipotence, omniscience, and omnipresence, are properties of the Divine Wisdom derived from the Divine Love, but not of the Divine Love operating by means of the Divine Wisdom, is an arcanum from heaven which has never yet been clearly revealed to any human understanding, because it has never yet been known what love is in its essence, or what wisdom is in its essence, and still less what is the law of the influx of the one into the other; and that according to that law, love enters by a universal and particular influx into wisdom, and resides therein like a king in his own kingdom, or like a master in his own house, relinquishing to judgment all the authority of justice, or, what amounts to the same, relinquishing to wisdom all the authority of love; for justice has respect to love, and judgment to wisdom. But this arcanum will be set in a clearer light presently; in the mean time it is here laid down as a general canon. That God is omnipotent, omniscient, and omnipresent, by means of the wisdom of his love, is signified also by these words in John: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The world was made by him: and the Word was made flesh" (i. 1, 3, 4, 10, 14). By the Word is there signified Divine Truth, or, what amounts to the same, Divine Wisdom; therefore he is also called life and light, both which are nothing but wisdom.

51. Forasmuch as justice, in the Word, is predicated of love, and judgment of wisdom, therefore we shall here adduce some passages to prove that God's government in the world is maintained and carried on by means of both. The passages are these which follow: "*Justice and judgment* are the support of thy throne" (Psalm lxxxix. 14). "Let him that glorieth glory in this, that *Jehovah* doeth *judgment and justice* in the earth" (Jerem. ix. 24). "Let *Jehovah* be exalted, because he hath filled Zion with *judgment and justice*" (Isa. xxxiii. 5). "Let *judgment* run down as water, *and justice* as a mighty stream" (Amos v. 24). "Thy *justice*, *O Jehovah*, is like the great mountains; thy *judgments* are as the great deep" (Psalm xxxvi. 6). "*Jehovah* shall bring forth his *justice* as the light, and his *judgment* as the noon-day" (Psalm xxxvii. 6). "*Jehovah* shall judge his people in *justice*, and his poor in *judgment*" (Psalm lxxii. 2). "When I shall have learned the *judgments* of thy *justice*: seven times in the day I praise thee, because of the *judgments* of thy *justice*" (Ps. cxix. 7, 164). "I will betroth me unto thee in *justice and judgment*" (Hosea ii. 19). "Zion shall be redeemed

in *justice*, and her converts in *judgment*" (Isa. i. 27). "He shall sit upon the throne of David, and upon his kingdom, to establish it in *judgment and justice*" (ix. 7). "I will raise unto David a righteous branch, who shall reign as a king, and shall do *judgment and justice* in the earth" (Jerem. xxiii. 5 xxxiii. 15). In other places it is said that men ought to do justice and judgment, as in Isa. i. 21; v. 16; lviii. 2; Jerem. iv. 1, 2; xxii. 3, 13, 15; Ezek. xviii. 5; xxxiii. 14, 16, 19; Amos vi. 12; Micah vii. 9; Deut. xxxiii. 21; John xvi. 8, 10, 11.

52. II. That the omnipotence, omniscience, and omnipresence of God cannot be known until it be known what is meant by order, and until it be ascertained that God is order, and that he introduced order into the universe and all its parts, at the creation.

How many monstrous and mistaken opinions have crept into the minds of men, and have thence been propagated in the church through the heads of the founders of every new sect, in consequence of not understanding the order in which God has created the universe and all its parts, may be discovered from the bare mention of them in the following pages. But previous to this we will here explain the meaning of order by a kind of general definition of the term. *Order is the quality of the disposition, determination, and activity of the parts, substances, or entities, which constitute the form of a thing, and whereon its state depends; the perfection of which is produced by wisdom operating from love; or the imperfection of which is occasioned by perverse reason operating from cupidity.* In this definition mention is made of substance, form, and state; and by substance we at the same time mean form, because every substance is a form; and the quality of a form is its state, the perfection or imperfection of which results from order. But as this is metaphysical reasoning, it will of necessity appear dark and obscure, until it be illustrated by references to particular examples, which will be mentioned hereafter.

53. God is order, because he is substance itself and form itself. He is substance, because all things that subsist derived their existence originally, and continue to derive it from him: and he is form, because all the quality of substances did originally, and does still arise from him; and quality can only be derived from form. Now as God is the very, the one only, and the first substance and form, and at the same time the very and only love, and the very and only wisdom, and since wisdom operating from love constitutes form, and its state and quality is according to the order inherent in it, it necessarily follows that God is order itself, and consequently that he introduced order, both into the universe and into all its parts, and that he introduced the most perfect order; since whatever he created was very good as it is written in the book of Genesis. We shall

show in its proper place that evils had birth together with hell, consequently, after creation; but at present we shall proceed to speculations which are of easier admission into the understanding, and which enlighten it with a clearer and milder light.

54. The nature and quality of the order, according to which the universe was created, would require a volume for a full explanation; but a slight sketch of it may be seen hereafter in the lemma concerning creation. It is to be observed, that both the general and the particular parts of the universe, to the intent they may subsist by themselves, were created according to their respective orders, and that from the beginning they were so arranged as to conjoin themselves with the common order of the universe, so that each particular order should subsist in the universal order, and thus altogether constitute one whole. But let us refer to examples: man is created according to his proper order, and likewise every particular part according to its order, as the head and the body according to their respective orders; the heart, the lungs, the liver, the pancreas, the stomach, according to their orders; every organ of motion, which is called a muscle, according to its order; and every organ of sense, as the eye, the ear, the tongue, according to its order; yea, there is not the smallest artery or fibril in the body which is not created according to its order; and yet these innumerable parts are connected with the general order, and so inserted in it, that all together they constitute a one. The case is similar in all other instances, the bare mention of which will therefore suffice: every beast of the earth, every bird of the air, every fish of the sea, every reptile, even to the minutest insect, is each created according to its proper and peculiar order; in like manner every tree, shrub, and herb, is created according to its peculiar order; and so also is every stone and mineral, even to the smallest grain of dust.

55. Who does not see that there is not an empire, kingdom, dukedom, commonwealth, state, or private family, that is not established by laws which constitute the order, and thereby the form, of its government? The laws of justice in all of them have the first place, political laws the second, and economical laws the third; which, on comparison with the human frame, will answer respectively to these several parts; the laws of justice to the head, political laws to the body, and economical laws to the dress; therefore the latter, like garments, may be changed at pleasure. As to what concerns the order according to which God has established his church, it is this, that he should be all in all, both generally and particularly therein; and that the laws of order should be practised by every man towards his neighbor. The laws of this order are as many and various as the truths contained in the Word; the laws which relate to God forming the head of the church, those relating to a man's

neighbor forming the body, and ceremonial laws forming the dress; for unless these latter contained and preserved the former in their order, it would be as if the body were stripped naked, and exposed to the summer's heat, and the winter's cold; or as if a temple were bared of its walls and roof, so as to expose the altar, pulpit, and other holy parts within to the violence of every storm and tempest.

56. III. That the omnipotence of God in the universe and all its parts proceeds and operates according to the laws of his own order.

God is Omnipotent, because he has all power from himself, and the power of all other beings is derived from him. His power and will are one; and since he wills nothing but what is good, therefore he can do nothing but what is good. In the spiritual world no one can do any thing contrary to his own will or inclination; which peculiarity they derive in that world from God, whose power and will are one. God also is good itself, and therefore while he does good he is in himself, and to go out of himself is impossible. Hence it is manifest that his omnipotence proceeds and operates within the sphere of the extension of good, which is infinite; for this sphere fills the universe from its inmost centre, and all and every thing therein, and from that inmost centre governs the things that are without, so far as they enter into conjunction with it according to their respective orders; and where they do not enter into such conjunction, this sphere nevertheless supports them, and labors with all its might to reduce them to an order concordant with that universal order, in which God is in his omnipotence, and according to which he acts; but where this cannot be effected, though they are cast out from him, he still supports them from that inmost centre in their state of rejection. It is evident from this that the Divine Omnipotence cannot so go out of itself as to enter into contact with any thing that is evil, or in the least to promote evil from itself; for evil turns itself away, and of consequence is entirely separate from God, and cast into hell, between which and heaven, where God is, a great gulf is interposed. From these few considerations may be seen the great folly of those who imagine, and more of those who believe, but still more of those who teach, that God can condemn, curse, or cast into hell, that he can predestinate the soul of any person to eternal death, or can avenge injuries, be angry, and punish; for he cannot even turn away his face from any one, or regard him with the least severity of countenance, these and the like acts being contrary to his essence, and consequently contrary to himself.

57. It is the prevailing opinion at this day that the omnipotence of God is like the absolute power of an earthly monarch, who can execute his own will as he chooses, can absolve and condemn whomsoever he pleases, make the innocent guilty, de

clare the faithless faithful, exalt the unworthy and undeserving above the deserving and worthy, and under the slightest pretences deprive his subjects of their estates, and condemn them to death, with other acts of the same arbitrary nature. From this infatuated opinion, faith, and doctrine respecting the Divine Omnipotence, have arisen as many falsities, fallacies, and chimeras in the church as there are different changes, growths, and generations of faith therein; and as many more may still arise as would equal the number of drops in a large lake of water, or the serpents that creep from their holes and regale on a sunny day in the deserts of Arabia. What occasion is there for more than these two words *omnipotence* and *faith;* and then to spread conjectures, fables, and trifles, before the eyes of the vulgar, accommodated to their bodily senses, and so to turn reason out of doors? But when reason is so turned out, in what does the man's thought excel that of the bird which flies over his head? Or what, in such a case, is all the spiritual principle, which is a man's distinguished property, above the beasts, but like the stench in the dens of beasts, that is agreeable to the brute inhabitants, but not so to a man, unless he be of a brutal nature? Supposing the Divine Omnipotence extended alike to do evil and to do good, what difference would there be between God and the devil, but like that subsisting between two monarchs, one of whom is a king, and at the same time a tyrant, and the other a tyrant whose power is controlled, so that he cannot be called a king? Or how would they differ more than two shepherds, one of whom may by permission play the part of both of a sheep and a leopard towards his flock, while the other, though he be inclined to do mischief, yet is not permitted? Who cannot discern that good and evil are opposites, and that supposing God by virtue of his omnipotence to be capable of willing and doing both the one and the other, he would in fact be able to will and to do nothing at all, and consequently would have no power, much less omnipotence? It would happen in such a case as if two wheels, that had a contrary motion, should act upon each other; the consequence of which opposite actions would be that they would both stop, and remain altogether at rest; or as if a ship, and a violent current wherein it was sailing, should have contrary directions, so that the ship must inevitably be either carried away and lost, or else must rest at anchor; or as if a man had two wills that were at variance together, of which one must necessarily be at rest, while the other was in action; or supposing both to be in action at once, the man's mind must become a prey to giddiness or delirium.

58. If the omnipotence of God, according to the prevailing belief of the times, be allowed to be absolute, and equally capable of effecting both good and evil, would it not be possible, yea, would it not be easy, for God to exalt the whole kingdom of hell

into heaven, to change devils and satanical spirits into angels, and to purge every sinner upon earth in a moment from his sins, to renew, to sanctify, and to regenerate him, and to make him a child of grace instead of a child of wrath, in other words, to justify him merely by the application and imputation of the righteousness of his Son? But God, by virtue of his omnipotence, cannot effect such things, because they are contrary to the laws of his own order established in the universe, and at the same time contrary to the laws of order prescribed to every particular man, which require a mutual tendency to conjunction on both sides before God and man can be conjoined together, as will be seen more clearly in the progress of this work. From this infatuated opinion and belief respecting the omnipotence of God, it would follow that God has the power to change the nature of a goat in any person into the nature of a sheep, and at his own good pleasure to remove him from his left hand to his right; or that he could, at his will, transmute the spirits of the dragon into angels of Michael, or give an eagle's sight to one who was intellectually as blind as a mole; or, in short, make a man a dove, who was before like an owl; all which things are out of God's power to effect, since they are contrary to the laws of his own order, notwithstanding his continual inclination and endeavor to effect them. If the power of God were thus absolute, he would never have permitted Adam to obey the serpent, and eat the fruit of the tree of the knowledge of good and evil; neither would he have suffered Cain to murder his brother, or David to number the people, or Solomon to erect temples to idols, or the kings of Judah and Israel to profane the temple, as they so often did; yea, had his power been able to effect it, he would certainly have saved the whole race of mankind, without exception, through the redemption wrought by his Son, and would have rooted out all the powers of darkness in hell. The Gentiles of old ascribed such absolute omnipotence to their gods and goddesses, which gave birth to the fabulous stories related of them; as to the story of Deucalion and Pyrrha, how the stones they threw behind them became men; and to that of Apollo, how he changed Daphne into a laurel; and to Diana's turning a huntsman into a stag; and to another of their gods metamorphosing the virgins of Parnassus into magpies. A similar belief prevails at this day respecting the Divine Omnipotence, which has given birth to so many fanatical and heretical opinions, in every country where there is any religion.

59. IV. THAT GOD IS OMNISCIENT, THAT IS, HE PERCEIVES, SEES, AND KNOWS, ALL AND EVERY THING, EVEN TO THE MOST MINUTE, THAT IS DONE ACCORDING TO ORDER, AND BY THAT MEANS ALSO WHATEVER IS DONE CONTRARY TO ORDER.

That God is omniscient, that is, that he perceives, sees and knows all things, is a consequence of his being wisdom

itself, and light itself; and it is wisdom itself which perceives all things, and light itself which sees all things. That God is wisdom itself, was shown above; and that he is light itself, is owing to his being the sun of the angelic heaven, which illuminates the understandings of all angels and all men; for as the eye is enlightened by the light of the natural sun, so is the understanding by the light of the spiritual sun; and not only is it enlightened, it is also filled with intelligence, in proportion to the love with which it receives it, since that light in its essence is wisdom; therefore David says, that God dwelleth in inaccessible light; and it is written in the Revelation, that in the New Jerusalem they need no candle, because the Lord God enlighteneth them; and in John, that the Word, which was with God, and which was God, is the "Light which lighteth every man that cometh into the world:" by the Word is signified the Divine Wisdom. Hence it is, that the angels enjoy a brightness of light in proportion as they are perfected in wisdom; and hence also it is, that in the Word, where light is mentioned, wisdom is understood.

60. That God perceives, sees, and knows all things, even to the most minute, which are done according to order, is a consequence of the nature of order, which derives its universality from the singulars of which it is composed; for singulars considered collectively are termed a universal, as particulars considered collectively are called a whole (*commune*); and the universal, together with all its most singular component parts, is a work that coheres together as a one; so that no one part can be touched and affected, but all the rest have some perception of it. It is owing to this quality of order obtaining in the universe, that a like quality obtains in every part of creation; as may appear in many instances taken from visible objects. The human body, for example, consists of general and particular parts; and the general parts include particulars in them, and are so neatly and fitly connected with them, that they have a mutual dependence upon each other. This effect is owing to every member's being inclosed in a common coat or covering, which insinuates itself into all the particular parts of which the member is composed, for the purpose of producing unity of action in every function and service. As for example; the coat or covering of every muscle enters into every particular moving fibre, and supplies it with a covering from itself: in like manner the coats of the liver, of the pancreas, and of the spleen, enter into all the particular parts within; so the pleura enters into the inner parts of the lungs; and so also does the pericardium into all and every part of the heart; and in general, the peritonæum, by anastomoses, or inosculations, with the coverings of all the viscera: the like obtains in the meninges of the brain, which, by means of small threads emitted from them, into all

the minute glands beneath, and through them into all the nervous fibres, and through the fibres into all parts of the body; which is the reason why the head, from the brain contained in it, governs the whole body, with all its parts, as its subjects. These cases are adduced from the visible objects of creation, to give some idea how God perceives, sees, and knows all things, even to the most minute, that are done according to order.

61. That God, from the things which are according to order, perceives, knows, and sees all and every thing that is done contrary to order, is a consequence of his not keeping a man in evil, but withholding him from it, thus of his not leading him, but striving with him. For this continual striving, struggling, resistance, repugnance, and reaction of evil and the false, against his good and truth, that is, against himself, God perceives both their quantity and their quality, which is a consequence of his omnipresence in all and every part of his own order, and at the same time of his omniscience in all and every thing that occurs or exists therein; just as an ear well tuned, and formed to harmony, distinctly perceives the quantity and quality of discord arising from sounds that are unharmonious and dissonant: or as the senses of a man in the full enjoyment of pleasure have a quick perception of what is disagreeable; or as the eye, attentive to a handsome object, is more sensible of its beauty when it is contrasted with deformity; for which reason it is usual with painters to introduce an ugly figure as a foil to that which they are desirous to set off to advantage. The case is exactly the same with good and truth; for during the contrary action of evil and the false, the perception of them is rendered more distinct by such opposition. For whoever is principled in good, can perceive evil; and whoever is principled in truth, can see what is false; the reason of which is, that good is in the heat of heaven, and truth in its light; whereas evil is in the cold of hell, and the false in its darkness. This may appear in a clearer light from this circumstance, that the angels of heaven can see whatever is doing in hell, and also what monsters are therein; but the spirits of hell, on the other hand, cannot have the least discernment of what is doing in heaven; nor can they see the angels that dwell there, any more than if they were blind, or were looking upon mere air or ether. Those whose understandings enjoy the light that shines from wisdom, are like men standing at noon-day on the top of a mountain, who have a distinct view of all things below; and those who enjoy still superior light, are like persons in the same situation, who, by the aid of a telescope, see the surrounding and lower objects, as if they were close to them; but those who see by the fallacious light of hell, arising from the confirmation of falsities, are like men standing upon the same mountain at midnight, with lanterns in their hands, who see no objects but such as are near at hand.

and those indistinctly as to their shapes, and confusedly as to their colors. Where men enjoy some degree of the light of truth, and yet live in evil of life, they at first see truths, while they are in the delight arising from the love of evil, just as a bat sees linen hanging in a garden, to which it flies as to its place of retreat and safety; and afterwards with respect to the perceptions of truth, they become like insects of the night, and lastly like owls; and when this is the case they may be compared with a chimney-sweeper sticking fast in a smoking chimney, who, when he raises his eyes upwards, sees the sky through the smoke, but when he looks downwards, sees the fire whence that smoke proceeds.

62. It is to be observed, that the perception of opposites differs from the perception of relatives; for opposites are things that are without, and contrary to, those which are within. An opposite arises from the cessation of existence in some one thing, and the rising up of another at that time with a tendency contrary to what the former had, acting as a wheel against a wheel, or as a stream against a stream; but relatives have respect to the disposition of a variety and multiplicity of things in suitable and agreeable order; as of precious stones of different colors in the stomacher of a queen, or of different colored flowers in an ornamental garland. Relatives therefore exist in each opposite, both in the good and in the evil, in the true and in the false, consequently both in heaven and in hell; but the relatives in hell are all opposite to the relatives in heaven. Now since God perceives and sees, and thereby knows, all the relatives in heaven, by virtue of the order in which he himself is, and in consequence thereof perceives, sees, and knows all the opposite relatives in hell, which follows from what has been said above, it is evident that God is omniscient in hell, as well as in heaven, and also among men upon earth; and that he thus perceives, sees, and is acquainted with their evils and falses, by virtue of the good and truth in which he himself is, and which in their essence are himself: for it is written, "If I ascend up into heaven, thou art there; if I make my [bed] in hell, behold thou art there" (Psalm cxxxix. 8): and in another place, "Though they dig into hell, thence shall my hand take them" (Amos ix. 2).

63. V. THAT GOD IS OMNIPRESENT IN ALL THE GRADATIONS OF HIS OWN ORDER, FROM FIRST TO LAST.

The omnipresence of God in all the gradations of his own order, from first to last, is effected by means of the heat and light from the sun of the spiritual world, in the midst of which he dwells. By the instrumentality of this sun, order was first established, and there is a continual efflux of heat and light issuing thence, which pervade every part of the universe, from first to last, producing life in men and animals, and also the vegetative

soul that belongs to every germination upon the face of the earth. This heat and light enter by influx into all and every part of the universe, causing each subject therein to live and grow according to the order impressed thereon at the creation; and since God is not extended, and yet fills every extense of the universe, therefore he is omnipresent. That God is in all space without space, and in all time without time, and that consequently the universe, as to essence and order, is the fulness of God, has been shown elsewhere; and this being the case, it follows, that by his omnipresence he perceives all things, by his omniscience he provides for all things, and by his omnipotence he operates all things; hence it is plain, that omnipresence, omniscience, and omnipotence, make a one, or that the one implies the others, so that they cannot admit of separation.

64. The divine omnipresence may be illustrated by the marvellous presence of angels and spirits in the spiritual world; in which world, as there is no space, but only the appearance of space, one angel or spirit may, in an instant, be made present with another, provided they meet in similar affections of love, and thence of thought; for a difference with regard to these two circumstances is what causes the appearance of space. That such is the nature of presence in the spiritual world, was made plain to me from this consideration, that there I could see Africans and Indians very near together, although they are so many miles distant here upon earth; yea, that I could be made present with the inhabitants of other planets in our system, and also with the inhabitants of planets that are in other worlds, which revolve about other suns. By virtue of such presence, not of place, but of the appearance of place, I have conversed with apostles, departed popes, emperors, and kings; with the founders of the present church, Luther, Calvin, and Melancthon, and with others from distant countries. Such then being the presence of angels and spirits, what limits can be set to the divine presence in the universe, which is infinite? The reason why angels and spirits enjoy such presence, is, because every affection of love, and thence every thought of the understanding, is in space without space, and in time without time; for every one has the power to think of a brother, relation, or friend in the Indies, and thereby to bring him, as it were, present to his view; in like manner he may be affected with love towards him by recollection. These considerations, then, which are familiar to every man, will serve in some measure to illustrate the divine omnipresence; and the subject is capable of receiving still further light from the power of human thought and reflection, which can make things as it were present before our eyes that we barely recollect to have seen at some distant time and place. Even corporeal vision has in some degree a like power of removing the distance of bodies, and making them present with

us; for were there no intermediate bodies to be the measure of distance, the eye would not perceive that any distance existed, and consequently would see remote objects as if they were close at hand. The sun itself would appear near to the eye, and even within it, as writers on optics have shown, supposing that no intervening objects discovered its remoteness. Man's intellectual and corporeal vision have each this power of abstracting distance, and promoting the presence of bodies, in consequence of the spirit within using the outward eye to see through; but other animals have not the like power, because they do not enjoy spiritual vision. From these considerations, then, it is very evident that God is omnipresent in all the gradations of his own order from first to last: that he is also omnipresent in hell was shown in the foregoing article.

65. VI. That man was created a form of divine order.

That man was created a form of divine order, is a consequence of his being created an image and likeness of God; therefore since God is order itself, man was created an image and likeness of order. There are two origins from which order exists, and by which it subsists, divine love and divine wisdom; and man was created a receptacle of them both; consequently he was created in the order according to which these two principles operate in the universe, and particularly into that according to which they operate in the angelic heaven; for by virtue of such operation that whole heaven is a form of divine order in its largest portraiture, and appears in the sight of God as a single man. There is also a plenary correspondence between that heaven and man, insomuch that there is not a single society in that heaven which does not correspond with some member, viscus, or organ in man. It is therefore common in heaven to say that such a society is in the province of the liver, the pancreas, the spleen, the stomach, the eye, the ear, or the tongue, and so forth; the angels also know in what district or jurisdiction of any part of man they dwell. The truth of this has been evinced to me by ocular demonstration; for I have seen a society of angels, consisting of several thousands, appear as a single man; whence it was evident to me that heaven in the complex is an image of God, and an image of God is a form of divine order.

66. It is to be observed, that all things which proceed from the sun of the spiritual world, in the midst of which is Jehovah God, have some resemblance to man, and that consequently whatever things exist in that world have a general tendency to the human form, which, in their inmost essences, they exhibit; whence all the visible objects in that world are representatives of man. There appear animals of all kinds, which are likenesses of the affections of love, and of the thoughts thence generated in the bosoms of the angels; in like manner shrubberies, flower

gardens, and green fields, in each of which the angels are enabled to discover what particular affection this or that object represents; and, what is very wonderful, when their inmost sight is opened, they know their own image in each object. The reason of this is, because every man is his own peculiar love, and his own peculiar thought arising from that love; and since the affections, and the thoughts thence derived, are various and manifold in each particular man, and some of them represent the affection of one animal, and some of another, therefore the images of their affections are thus expressed: but more will be said hereafter on this subject in the article concerning creation. From these considerations it is also evident that the end of creation was the formation of an angelic heaven out of the human race, and consequently the end was man, in whom God may dwell, as in his peculiar receptacle; which is the true cause why man was created a form of divine order.

67. God before creation was Love itself and Wisdom itself, in their respective tendencies to effect uses; for love and wisdom without use, are merely volatile existences in the mind, which do really take wing and fly away, unless they be firmly fixed in uses; and in that case they may be compared with birds which take their flight over an extensive ocean, but at last fall down through fatigue, and perish in the waters. Hence it appears that the universe was created by God for the existence of uses, on which account it may with propriety be called a theatre of uses; and since man is the principal end of creation, it follows of consequence that all and every thing was created for his sake, and therefore that all the properties of order, both in general and in particular, were collected into him, and concentrated in him, to the intent that God by him might effect primary uses. Love and wisdom, without their attendant, use, may be likened to the sun's heat and light, which, unless they operated upon men, animals, and vegetables, would be mere vain things, but which become real by such influx and operation. There are three things which follow each other in order —end, cause, and effect; and it is well known in the learned world that the end is nothing unless it regard the efficient cause; and that the end, together with this cause, are nothing, unless they produce the effect. The end and the cause may indeed be abstractedly contemplated in the mind; but still it should be with a view to producing some effect, which the end intends, and the cause promotes. The case is similar with regard to love, wisdom, and use: it is use which love intends and produces by wisdom; and when use is produced, love and wisdom acquire a real existence, and in this make for themselves a habitation and a seat, where they may be at rest as in their own house. So also it is with man, in whom the love and wisdom of God abide, while he is promoting uses; and for the sake

of promoting divine uses he was created an image and likeness, that is, a form of divine order.

68. VII. THAT A MAN HAS POWER AGAINST EVIL AND THE FALSE FROM THE DIVINE OMNIPOTENCE; HE HAS WISDOM RESPECTING GOOD AND TRUTH FROM THE DIVINE OMNISCIENCE; AND HE IS IN GOD BY VIRTUE OF THE DIVINE OMNIPRESENCE, IN PROPORTION AS HE LIVES ACCORDING TO DIVINE ORDER.

That a man has power against evils and falses from the Divine Omnipotence, in proportion as he lives according to divine order, is owing to this, that none can resist evils and the falses thence originating but God alone; for all evils and the falses thence originating are from hell, and are there connected as one single body, just as all the varieties of good and truth are connected in heaven. For, as was observed above, the whole heaven appears before God as a single man, and, on the other hand, the whole hell as a single gigantic monster; therefore, to oppose one single evil, or one single false originating from evil, is to oppose that gigantic monster, or hell, which none can do but God, by virtue of his omnipotence: hence it is evident that unless a man approaches the omnipotent God, he has no more power of himself against evil and the falses thence originating than a fish has against the ocean, or a flea has against a whale, or a grain of sand has to oppose a falling mountain; yea, a locust might more easily withstand an elephant, and a fly a camel, than a man in such a case withstand hell. Moreover, a man has still less power against evil and the false thence originating, since he is born into evil, and evil has no power to act against itself. Hence it follows, that except a man lives according to order, that is, except he acknowledges God and his omnipotence, and protection thereby against hell; and except he further, on his part also, fights against evil in himself (for this as well as the former, is a law of order), he must of necessity sink down into hell, be overwhelmed there, and tossed and driven by the storms of various evils, one after another, like a little bark in a tempestuous sea.

69. The reason why a man has wisdom respecting good and truth from the Divine Omniscience, in proportion as he lives according to divine order, is, because all love of goodness, and all wisdom of truth, or all the good of love, and all the truth of wisdom, is from God. This is agreeable to the confession of every church in Christendom; hence it follows that a man cannot be interiorly principled in any truth of wisdom but from God, who is omniscient, that is, who has infinite wisdom. The human mind, like the angelic heaven, is divided into three distinct degrees, and hence it may be elevated to a degree higher and higher, or depressed to a degree lower and lower; but in proportion as it is elevated to the higher degrees, it is exalted to wisdom, because it has a proportionable admission into the light

of heaven, which can only be effected by God; and so far as it is elevated into that light, it becomes a man; but so far as it is depressed to the lower degrees, it sinks into the false light of hell, and becomes not a man, but a beast. It is for this reason that a man stands erect upon his feet, and looks upward with his face towards the firmament, and can raise his eye even to behold the zenith; whereas a beast stands on his feet in a posture parallel with the ground, to which every feature of his face is inclined, so that it is with difficulty he can raise his countenance upwards to behold the heavens. The man who raises his mind towards God, and acknowledges every truth of wisdom to proceed from him, and, at the same time, lives according to order, is like one standing on a high tower, who sees a populous city below, and can discern what is doing in the streets; but the man who confirms himself in a belief that every truth of wisdom is derived from his own natural light, and consequently from himself, is like one confined in a cavern under that tower, who through its clefts looks towards the same city, but can discern nothing therein save the wall of some one house, and how the bricks of which it is built are cemented together. Moreover, the man who draws wisdom from God is like a bird flying aloft, which enjoys a wide and extensive view of whatever is contained in the gardens, woods, and villages beneath, and directs its flight to whatever is required for its use; but the man who draws wisdom from himself, without a belief that it is from God, is like a hornet flying close along the ground, which lights upon the first dunghill in its way, and regales itself in its filthiness. Every man, so long as he lives upon earth, walks in a midway between heaven and hell, and consequently is in equilibrium, so as to have freedom of will either to look upward towards God, or downward towards hell. If he looks upward towards God, he acknowledges that all wisdom is from him, and as to his spirit is actually in consort with angels in heaven; but if he looks downward. as every one does who is under the influence of falses originating from evil, he is then, as to his spirit, actually in consort with devils in hell.

70. The reason why a man, by virtue of the divine omnipresence, is in God, in proportion as he lives according to order, is, because God is omnipresent, and wherever he is in his own divine order, there he is as in himself, because, as was shown above, he is order itself. Now since man was created a form of divine order, God is in him; and so far as a man lives according to divine order, God is in him after a full and plenary manner; but if he does not live according to divine order, God is still in him; but then he is only in the highest regions of the soul, so as to give him the capacity of understanding what is true, and willing what is good; that is, he gives him the capacity to understand, and the inclination to love: but in proportion as a

man lives contrary to order, in the same proportion he closes up the inferior regions of his mind or spirit, and so prevents God from descending and filling those inferior regions with his presence; the consequence of which is, that God is in him, but he is not in God. It is therefore a general canon in heaven, that God is in every man, whether he be evil or good, but that a man is not in God unless he lives according to order; for thus the Lord expresses his desire, not only that he should be in man, but that man should be in him: "Abide in me, and I in you" (John xv. 4). That a man is in God by a life according to order, is a consequence of the divine omnipresence throughout the universe and all its component parts, in their inmost essences, for these are in order; but where there is a contrariety to order, as is the case with those things alone that are without and below the inmost essences, there God is omnipresent by a continual struggle with them, and a perpetual endeavor to reduce them to order. In proportion therefore as a man suffers himself to be reduced to order, God is omnipresent in the whole of him, and consequently God is so far in him, and he in God. The absence of God from a man is as impossible as the absence of the sun, by heat and light, from the earth; earthly objects however do not enjoy the sun's virtue, except so far as they are recipient of his proceeding heat and light, as is the case in spring and summer. These considerations may be applied to the omnipresence of God; for a man is under the influence of spiritual heat and at the same time of spiritual light, that is, under the influence of the good of love and the truths of wisdom, only in proportion as he lives in and according to order. Spiritual heat and light, however, differ from natural heat and light in this respect, that natural heat departs from the earth and its objects during winter, and the light departs during night, in consequence of the earth's rotations round its own axis, and of its revolutions round the sun; whereas spiritual heat and light are subject to no such vicissitudes, God being present with every one by the instrumentality of his sun, which undergoes no changes as the sun of this world apparently does. There is indeed a turning away from that sun on man's part, just as the earth turns from its sun: when a man turns himself away from the truths of wisdom, he is like the earth in the night turned from its sun, and when from the good influences of love, he is like the earth turned from its sun in winter. Such is the correspondence between effects and uses derived from the sun of the spiritual world, and effects and uses derived from the sun of the natural world.

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71. I shall here subjoin three MEMORABLE RELATIONS.—First. I once [in the spiritual world] heard a noise like the roaring of the sea under my feet. On my inquiring what it was, a person informed me that it was a disturbance raised by a

crowd of people in the lower parts of the earth, immediately over hell; and presently the ground, which formed a kind of roof over their heads, opened asunder, and lo! through the opening there flew forth birds of night in numerous flights, which spread themselves on my left hand; immediately after them there rose out locusts, which leaped on the grass, and made a desert wherever they came; and in a little while I heard alternately a sort of mournful note uttered by the birds of night, and a confused clamor on the side, as if it issued from spectres in the woods. After this I saw beautiful birds descending out of heaven, which spread themselves on my right hand. They were remarkable for the lustre of their wings, which shone like gold, interspersed with streaks and spots as of silver, and some of them had crests on their heads in the form of crowns. While I was looking and wondering at these sights, suddenly there arose a spirit from the lower part of the earth where the disturbance was, who had the ability to transform himself into an angel of light; and he cried with a loud voice, "Where is the man who speaks and writes concerning the order by which the omnipotent God has bound himself with regard to man? For we have heard his tenets in our lower world." When he had uttered these words, and had emerged from the opening beneath, he came running towards me along a paved way, and, instantly assuming the appearance of an angel of heaven, he thus addressed me in a feigned tone of voice: "Are you the man who thinks and speaks concerning order? If so, tell me briefly what is meant by order, and what are its chief properties." I replied, "I will acquaint you with some of its general laws; but I will not enter into particulars, because you cannot comprehend them." I said, "1. God is Order Itself. 2. He created man from order, in order, and to order. 3. He created his rational mind according to the order of the whole spiritual world, and his body according to the order of the whole natural world, on which account a man was called by the ancients a micro-uranos, or little heaven, and a microcosm, or little world. 4. Hence it is a law of order, that a man should submit his microcosm, or little natural world, to be governed by his micro-uranos, or little spiritual world, as God from his micro-uranos, or spiritual world, governs his microcosm, or natural world, in the whole and in every part. 5. A consequent law of order is, that it is a man's duty to introduce himself into faith by truths derived from the Word, and into charity by good works, and thus to reform and regenerate himself. 6. It is a law of order, that a man should purify himself from sins by his own labor and power, and not stand idle under a conceit of his inability to do so, in a vain expectation that God will wipe away his sins in an instant. 7. It is a further law of order, that a man should love God with all his soul, and with all his heart, and his neighbor as himself, and

not wait and expect that such love should be immediately inserted by God into his mind and heart, as bread is put into his mouth; with many other particulars to the same purport." When that Satanic spirit had heard these words, in a mild and gentle tone of voice, which he had the artifice to assume, he thus replied: "What is this that you assert? Must a man of his own ability introduce himself into order by the practice of its laws? Do you not know that a man is not under the law, but under grace, and that all is of free gift, and that he can take nothing of himself except it be given him from above, and that in regard to spiritual things he has no more ability to act of himself, than had the pillar of salt into which Lot's wife was turned, or than Dagon the idol of the Philistines in Ekron; and that consequently it is impossible for a man to effect his own justification, for which faith and charity are requisite?" In reply to these questions, I only said, "It is a further law of order, that a man by his own labor and power should procure faith by means of truths collected from the Word, but yet should believe that he has not a grain of faith from himself, but all from God; and further, that a man, by his own labor and power, should work out his own justification, but yet with this full belief, that not a jot of such justification is from himself, but all from God. Is it not commanded, that a man should believe in God, and love him with all his strength, and his neighbor as himself? and how could these duties have been commanded by God unless the man had the power to obey, and to practise them?" When the Satanic spirit heard this, his countenance changed, and his complexion, which at first was fair, by degrees became swarthy and black; and then, addressing me in this his proper character, he said, "You speak paradoxes upon paradoxes;" and instantly he sunk down to his own place, and disappeared. The birds on my left hand, together with the spectres, then uttered strange unusual cries, and immediately cast themselves into the sea, which is there called *Suph*, or the Red Sea, whither the locusts followed them: so the air was purified, and the earth rid of those fierce creatures; the tumult below ceased, and all became tranquil and serene.

72. THE SECOND MEMORABLE RELATION.—I once heard an uncommon murmur at a distance, and being in the spirit, I followed the direction of the noise, until I arrived at the place whence it proceeded; where I found a company of spirits disputing together about *imputation* and *predestination*. They were Hollanders and Englishmen, with a few from other countries intermixed; and these latter cried out, at the conclusion of every argument, Admirable! admirable! The subject of dispute was, why God does not impute the merits and righteousness of his Son to all and every person created, and afterwards redeemed by him; and the tenor of their inquiry was to this effect: "Is

not God omnipotent? And cannot he therefore, if he please, change Lucifer, the dragon, and all that are called the goats on his left hand, into archangels? For is he not omnipotent? Why does he permit the iniquity and impiety of the devil to triumph over his Son's righteousness and the piety of his own true servants? What is more easy than for God to bestow faith, and thereby salvation, upon all? Would not the pronouncing of a single word be sufficient for such a purpose? If all then are not saved, does he not act contrary to his own declaration, that he wishes not the death of a sinner, but that all should have everlasting life? Declare to us, therefore, from whom proceeds, and in whom rests, the cause of the damnation of those who perish." A certain Hollander, then, who maintained the predestinarian and supralapsarian doctrine, replied, "Is it not in the disposal and good pleasure of Omnipotence to make his vessels as he likes? And shall the clay find fault with the potter, because he has not made it a vessel of honor?" And another said, "The salvation of every one is in the hand of God, as a balance in the hand of him that uses it." There were standing, at a little distance, certain spirits distinguished for simplicity of faith and uprightness of heart, some with their eyes inflamed, some appearing to be stupefied, some as if intoxicated, and some as it were in a state of suffocation, by the preceding discourse; who muttered one to another, "What have we to do with these wild extravagances? These people are certainly infatuated with this their favorite faith, that God imputes the righteousness of his Son, and sends his Holy Spirit to give the pledges and proofs of that righteousness, to whatever persons, and at whatever times, he pleases; and that, lest a man should claim any merit to himself in the work of salvation, he must be like a stone in the business of justification, and as a stick with regard to spiritual things." And immediately one of them made his way into the crowd, and thus addressed them with a loud voice: "O foolish people, how trifling and groundless are your reasonings! You seem totally ignorant that the omnipotent God is order itself; and that the laws of order are ten thousand times ten thousand, being equal in number to the truths contained in the Word; and that God cannot possibly act contrary to them, because that would be to act contrary to himself, and therefore not only contrary to righteousness, but also to his own omnipotence." While he was thus speaking, he saw on his right hand, as it were, a sheep and a lamb, and a dove upon the wing, and on his left hand a goat, a wolf, and a vulture; and he said, "Do you suppose it possible for God, by his omnipotence, to turn that goat into a sheep, or that wolf into a lamb, or that vulture into a dove, or the contrary? No; for it is contrary to the laws of his order, one tittle of which cannot fall to the ground, as he himself has declared: how then can he impart the righteousness

of his Son's redemption to one who spurns at the laws of that righteousness? Or how can righteousness commit unrighteousness, by predestinating any to hell, and casting them into that fire which the devil kindles and feeds? O foolish and carnal people, your faith has seduced you, and has become in your hands like a snare to catch doves." On hearing these words, a certain magician formed as it were a snare or gin, after the image of that faith, and hung it in a tree, saying, "Observe and see how I shall catch that dove;" but just as he spoke, a hawk flew towards the snare, and entangled his neck in it, and was taken; while the dove, seeing the hawk, flew past and escaped. Then all who stood by were amazed at the sight, and cried out, "Behold in this sportive image a proof of God's righteousness."

73. The next day there came to me several of the same company, who favored the doctrine of predestination and imputation, and said, "We are like men drunken, not with wine, but with the discourse we heard yesterday about omnipotence and order, and with the conclusion which the speaker deduced, that as omnipotence is divine, so likewise is order; yea, that God himself is order, and that there are as many laws relating to it, as there are truths contained in God's Word, which amount not to thousands only, but to ten thousand times ten thousand; and that God is bound to the observance of his own laws declared therein, and man to his: but, according to this statement, what are we to understand by divine omnipotence? If it be tied up by laws, it is no longer absolute; and is not the power of God in such a case inferior to that of an earthly monarch, who can change the laws of justice at his pleasure, and act with an absolute authority, either like that of Octavius Augustus, or like that of Nero? From the moment we thought of omnipotence as bound by laws, we became as it were drunken, and are now ready to faint away, unless some remedy be immediately applied: for it has been our custom, in consequence of our faith, to pray to the Father, that he would be merciful to us for the sake of his Son; and we have been used to believe, that he can be merciful, and forgive sins, to whomsoever he pleases, and save whomsoever he wills; and we durst not rob him of the smallest prerogative of his omnipotence; therefore to bind God with the chains of any of his own laws, appeared to us a great wickedness, because it seemed opposed to his omnipotence." When they had thus spoken, they looked on me, and I on them; and observing their amazement, I said, "I will entreat the Lord for you, and will thereby procure you a remedy, by the illustration of the subject of your doubts; but at present I shall adduce some examples only. The omnipotent God created the world from the order which is in himself, consequently agreeably to the order in which he himself is, and according to which he rules; and he stamped on the universe and all its parts, as on

man and beast, on birds and fishes, on worms, on every tree and herb, its own particular order. For instance, the laws of order prescribed to or stamped on man, are, that he acquire for himself truths from the Word; that he weigh and digest them, according to his best natural and rational powers; and thus that he furnish himself with what may be called natural faith; in which case the laws of order on God's part are, that he will approach those truths so acquired, and fill them with his own divine light, and thus communicate a divine essence to man's natural faith, which of itself is only science and persuasion, and which can only become saving faith by this process. The case is the same with respect to charity, as will appear in these few instances: God, according to his laws, cannot remit sins to any person, but in proportion as that person, according to his laws, ceases from them; nor can God spiritually regenerate any person, but in proportion as that person, agreeably to his laws, naturally regenerates himself. God is continually striving to regenerate, and thus to save, every man; but he cannot effect his purpose except the man prepares himself to become a receptacle, and by this makes the way smooth for God's approach, and opens the door for his admission: as a bridegroom cannot enter into the chamber of a virgin not betrothed to him in marriage, for she shuts the door, and locks herself in; but when she becomes a bride, she then gives the bridegroom the key. God could not, by his omnipotence, have redeemed mankind, unless he had himself been made a man; nor could he have made his humanity divine, unless it had been at first like the humanity of an infant, and afterwards like that of a child, and lastly, had formed itself into a receptacle and habitation into which its Father might enter, which was effected by fulfilling all things contained in the Word, that is, all the laws of order therein; for in proportion as this was accomplished, the humanity united itself to the Father, and the Father united himself to the humanity. But these are only a few instances, adduced for your satisfaction, and to convince you that divine omnipotence is within the bounds of order, and that its government, which is called providence, is according to order, and that it acts continually and eternally in conformity with the laws of its own order, which it cannot contradict, or change as to a single tittle, because order, with all its laws, is Himself." When I had ended these words, a radiant light of a golden tinge darted in through the roof, and presented an appearance of cherubs flying in the air; and its ruddy glow shone upon some who were present, on that part of their temples which is nearest the occiput, but not as yet on the fore part of their temples; for they muttered to each other, saying, "We are still ignorant what omnipotence is:" but I replied, "It will be revealed to you, as soon as the foregoing considerations have become productive by the accession of some degree of light."

74. THE THIRD MEMORABLE RELATION.—I once observed [in the spiritual world] a concourse of people at a distance, with caps upon their heads; the caps of some were bound around with silk, and these were of the clerical order; the caps of others had their borders adorned with bands of gold, and these were of the civil order, all of them men of deep learning and erudition: besidse these, I observed others who wore a sort of turbans on their heads, and these were illiterate men. As I drew near, I heard them conversing upon the unboundedness of the divine power, urging, "that if it proceeded according to any appointed laws of order, it would not be unlimited, but limited, and consequently would only be power, but not omnipotence; whereas how plain is it to see, that no necessity of law can compel omnipotence to act after any one particular manner and no otherwise! Certainly while we conceive omnipotence to be determined by any particular laws of order, our preconceived ideas fall down like a hand bereft of the staff on which it leaned." Several of them, then, observing me approach, came running to me, and with some earnestness exclaimed, "Are you the man that has circumscribed God with laws, as with bonds? How rash and unbecoming is your conduct! Besides, you have thus rent in pieces the principles of our faith, on which our salvation is founded, in the midst of which we place the righteousness of the Redeemer, and over this the omnipotence of God the Father, to which we add the operation of the Holy Spirit as a necessary appendage. The efficacy of this faith we establish from the absolute impotence of man with respect to things spiritual, it being sufficient for him to allow of a fulness of justification as being contained in that faith by virtue of the divine omnipotence; whereas we are informed that you regard such a faith as vain and groundless, because it contains nothing relative to divine order on man's part." On hearing this, I began to speak, and said, in a commanding tone, "Learn the laws of divine order, and after that disclose your faith, and you will see as it were a vast desert, and leviathan therein, that crooked and oblong serpent, and all around it nets, entangled as it were into an inextricable knot; but do as Alexander is reported to have done, who, when he saw the Gordian knot, drew his sword, cut it in pieces, and thus loosed its entanglements, and throwing it on the ground trod it under his feet." As I uttered these words the congregation bit their tongues, with an intent to sharpen them for scoffing and abuse; but they were afraid to proceed, for they saw heaven open above me, and heard from thence these words, "Give ear with moderation, while you are taught the nature of order, according to whose laws the omnipotent God acts." On this I said, "God from himself, as from order, created the universe in order, and to order; in like manner he created man, in whom he fixed the laws of his own order, by

virtue of which he became an image and likeness of God. The sum and substance of those laws are, that a man should believe in God, and love his neighbor; and in the same proportion as he practises those two duties by his own natural powers, he makes himself a receptacle of the divine omnipotence, and God conjoins himself to him and him to himself, and hence his faith becomes a living and saving faith, and his actions living and saving charity. It is however to be observed, that God is perpetually present with every man, and is continually striving with and acting upon him, and even touches his free will, but yet never forces it; for if a man's free will should be forced, his power of abiding in God would be destroyed, and nothing would remain but the abiding of God in him, which latter is common to all, whether on earth, in heaven, or in hell; for it is hence that they derive their respective principles of power, of will, and of understanding. The reciprocal abiding of a man in God is, however, only effected among those who live according to the laws of order prescribed in the Word. These become images and likenesses of him, and to these paradise is given for a possession, and the fruit of the tree of life for food; but all others assemble about the tree of the knowledge of good and evil, and converse there with the serpent, and eat of the fruit of that tree, and are afterwards expelled from paradise; nevertheless God does not forsake them, but they forsake God." These remarks were understood and approved by those who wore caps; but those who wore turbans denied and contradicted them, saying, "Is not omnipotence hereby limited? and does not a limitation of omnipotence imply a contradiction?" To this I replied, "It is no contradiction to act omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but it is a contradiction to suppose that God can act contrary to the laws of his own justice and love, which would be to act from no principle of judgment and wisdom; yet such a contradiction is implied in this faith of yours, that God can of mere grace justify an unrighteous person, and enrich him with all the gifts of salvation and the rewards of life. But I will tell you in a few words what the omnipotence of God is. God by virtue of his omnipotence created the universe, and at the same time introduced order into all and every part thereof; God also, by virtue of his omnipotence, preserves the universe, and watches perpetually over the order established in it with all its laws, and when any thing departs from order, he brings it back, and restores it again. Moreover, by virtue of his omnipotence, God established the church, and revealed the laws of its order in his Word; and when it fell from order, he effected its restoration; and when it totally fell, he came down into the world, and by means of the Humanity which he assumed, clothed himself with omnipotence, and so restored it

again. God, by his omnipotence and omniscience together, examines every one after death, and prepares the righteous, or his sheep, for their respective places in heaven, and forms heaven of them; but he prepares the unrighteous, or the goats, for their respective places in hell, and of them also forms hell. Moreover, he disposes both heaven and hell into societies and congregations, according to all the varieties of love which prevail in each, and which in heaven are as many as the stars in the firmament; and he joins the heavenly societies into one, that they may be as a single man in his sight: in like manner he joins together the congregations in hell, that they may be as a single diabolic form; and he separates the latter from the former by a great gulf, lest hell should do violence to heaven, and lest heaven should be an occasion of torment to hell; for those who are in hell suffer torment in proportion as they receive the influx from heaven. Unless God, by his omnipotence, were thus continually active both in heaven and hell, the bestial nature would enter and take possession of men, so that no laws of any order would be effectual to restrain them, and thus the human race would entirely perish. These and the like mischiefs would come to pass, unless God were order, and omnipotent in order." On hearing this, those who wore caps departed with them under their arms, praising God; for in the spiritual world the intelligent wear caps; not so those who wore turbans, for they were bald, and baldness signifies stupidity and dulness; the latter therefore went away to the left hand, but the former to the right.

ON THE CREATION OF THE UNIVERSE.

75. As in this first chapter we have treated upon God the Creator, we ought also to treat upon the creation of the universe by him, as in the following chapter concerning the Lord the Redeemer, we shall also treat upon redemption. None, however, can form a just idea concerning the creation of the universe, unless the understanding be brought into a state of perception by certain universal knowledges being premised, such as the following:—I. There are two worlds, a spiritual world for angels and spirits, and a natural world for men. II. In each world there is a sun, and the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it; and from that sun proceed heat and light, the heat thence proceeding being in its essence love, and the light thence proceeding being in its essence wisdom; and these two affect the will and understanding of man, the heat his will, and the light his understanding; but the sun of the natural world is pure fire, and therefore the

heat and light thence proceeding are dead, and serve as clothing and aids to spiritual heat and light, by which they may be conveyed to man. III. Further, the heat and light proceeding from the sun of the spiritual world, and consequently whatever exists by their means in that world, are substantial, and are called spiritual; and the heat and light proceeding from the sun of the natural world, and consequently whatever exists therein by their means, are material, and are called natural. IV. In each world there are three degrees, which are called degrees of altitude, and consequently three regions, according to which the three angelic heavens are arranged; there is also a similar arrangement in human minds, which thus correspond with the three angelic heavens; and other things in each world have a like arrangement. V. There is a correspondence between the things that exist in the spiritual world and those that exist in the natural world. VI. There is an order, in and according to which all and every thing in both worlds was created. VII. Unless a just idea on these subjects be first obtained, the human mind may, by mere ignorance, be easily betrayed into an idea of the creation of the universe by nature, and allow nature to be created by God only in compliance with the authority of the church; but because it knows not how this was effected, if it enters upon a deeper investigation of the subject, it falls into naturalism, which denies the being of a God. Since, however, a particular explanation and demonstration of those propositions would require a volume to do them justice, and besides do not properly belong to a system of theology, I shall content myself with laying before the reader some MEMORABLE RELATIONS, by which he may conceive an idea of the creation of the universe by God, and after conception may produce a birth representative of such creation.

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76. THE FIRST MEMORABLE RELATION.—On a certain day I was engaged in meditation upon the creation of the universe: and this being perceived by some angels above me on the right side, where there were some who had been accustomed to such meditations and reflections, one of them descended, and invited me up to them. I was in the spirit, and attended him; and on my entrance into his society, I was conducted to the prince, in whose palace I saw some hundreds assembled, and the prince in the midst of them. Then one of them accosted me, and said, "We have perceived in our society that you were meditating about the creation of the universe, in which meditation we have also sometimes been engaged; but we could never come to any certain conclusion on the subject, by reason that our thoughts were perplexed with the idea of a chaos, as of a large egg, from which the universe and all its parts were brought forth in their

respective orders; but we now perceive that so great a universe could not possibly be produced in such a manner. There was also another idea riveted fast in our minds, that all things were created by God out of nothing; and yet we now perceive, that out of nothing nothing can be produced. From these two ideas we have not yet been able so far to extricate our minds, as to discover the nature and manner of creation in any degree of clearness; we have therefore called you up from the place where we observed you, to desire that you would disclose to us your meditation on this subject." "Your desire," I replied, "shall be granted:" and I said, "This subject had often engaged my meditations, yet to no purpose; but after I was admitted by the Lord into your world, I perceived the impossibility of coming to any just conclusion about the creation of the universe, except it be first known that there are two worlds, one inhabited by angels, and another by men; and that men after death depart out of their world into the other: and then also I saw that there were two suns, one from which all spiritual things proceed, and the other from which all natural things proceed; and that the sun from which all spiritual things proceed is pure love from Jehovah God, who is in the midst of it, and that the sun from which all natural things proceed is pure fire. Knowing these truths, I once, when in a particular state of illustration, was enabled to perceive that the universe was created by Jehovah God, by the instrumentality of the sun in the midst of which he is; and since love cannot exist but in union with wisdom, I saw that the universe was created by Jehovah God out of his love, by means of his wisdom: and I was convinced of this by all and every thing that I observed, both in your world and in that where I am as to the body. But to explain the several stages and progressions of creation from its beginning, would take up too much of your time: during my state of illustration, however, I perceived that, by means of the light and heat proceeding from the sun of your world, spiritual atmospheres were created, which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also formed, one for the angels who are in the highest degree of love and wisdom, another for angels in the second degree, and a third for angels in the lowest degree. But because this spiritual universe cannot exist without a natural universe, there to produce its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of his heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut does the kernel, or as the bark of a tree encompasses the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed to be the abode of men, beasts, fish.

and other animals, and also to bear trees, shrubs, and herbs, on its surface, consisting of different kinds of earth, minerals, and stones. This, however, is only a rude and general sketch of creation and its progression; the particulars it would require volumes of books to explain. All things however serve to prove that God did not create the universe out of nothing, since, as you observed, out of nothing nothing can be produced; but he created it by the instrumentality of the sun of the angelic heaven, which is derived from his Esse, and consequently is pure love in union with wisdom. That the universe, which includes both the spiritual and the natural worlds, was created out of the divine love by the divine wisdom, is clearly and plainly evidenced by all its parts; and if you will consider each part in its order and connection, by virtue of the light which illuminates the perceptions of your understandings, you will be enabled to see that it must be so. It is to be observed, however, that love and wisdom, which are one in God, are not love and wisdom in an abstract sense, but are in God as a substance; for God is the very, the only, and consequently the first substance and essence, which is and subsists in itself. That all and every thing was created out of the divine love by the divine wisdom, is signified by these words in John: 'The Word was with God, and the Word was God;—all things were made by him,—and the world was made by him' (i. 1, 3, 10). In this passage, God signifies divine love, and the Word signifies divine truth, or divine wisdom; for which reason the Word is also called light; and by light, when spoken of God, is signified divine wisdom." As I finished speaking, and was preparing to take my leave, some sparks of light, descending through the angelic heavens from the spiritual sun, entered their eyes, and passed thence into the interiors of their minds; and by the illustration of that light they were disposed to favor all that I had said. Afterwards they attended me to the outer court of the palace; and the angel, who had introduced me, accompanied me to the house where he found me, and from thence reascended to his own society.

77. THE SECOND MEMORABLE RELATION.—One morning, as I awoke from sleep, before it was broad daylight, the sky being very serene, I saw through the window, while I was engaged in meditation, as it were, a flash of lightning; and presently I heard, as it were, a clap of thunder. Wondering whence this could be, I was informed from heaven, that there were some spirits not far from me, who were engaged in a sharp debate concerning God and Nature, and that the vibration of light like lightning, and the clapping of the air like thunder, were correspondences, and consequent appearances, of the conflict and collision of arguments, on one side in favor of God, and on the other in favor of nature. The occasion of this spiritual combat

was as follows: there were in hell some satans, who had expressed a desire that they might be permitted to converse with the angels of heaven; "for," said they, "we will clearly prove, that what they call God, the Creator of all things, is nothing but nature; consequently, that God is a word without meaning, unless nature be meant:" and because those satans believed this to be true with all their heart and all their soul, and had a desire to converse with the angels of heaven, they were permitted to ascend out of the filth and darkness of hell, and to converse with two angels at that time descending from heaven. They were in the world of spirits, which is in the midst between heaven and hell; and the satans, when they saw the angels, ran towards them with all speed, and cried out in an angry tone of voice, "Are you the angels of heaven, with whom we are permitted to engage in debate concerning God and nature? You are called wise, because you acknowledge God; but oh, how simple you are! for who ever saw God, or who understands what God is, or who can conceive that God governs, or is able to govern, the universe and all the things it contains? And who but the vulgar, and the common herd of mankind, acknowledge what they neither see nor understand? Besides, what is more evident than that nature is all in all? For is it not nature alone which we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the best evidences of truth? And according to their evidence would not any one swear that this is the truth? For is not respiration, by which the body is kept alive, a plain proof that we breathe nothing but nature? Are not our heads and yours in nature; and have we not from thence an influx into the thoughts, without which influx it would be impossible to think at all?" And in this strain did they continue their attack. When the angels had heard these things, they replied, "This is your method of arguing, because you are mere sensualists; for all who are in hell have the ideas of their thoughts immersed in the bodily senses, above which they have no power to elevate them: we therefore excuse your ignorance, since evil of life, and a false faith thence derived, have closed up the interiors of your minds, so that you are incapable of any elevation above the objects of sense, except while you are in a state removed from the evils of life, and the falses of faith; for a satan can understand truth, as well as an angel, just at the time it is proposed to him; but then he does not retain it, because evil obliterates truth, and gives only the impressions of the false. But we perceive that you are now in such a state of removal from evil, and can therefore understand the truth that we speak; attend therefore to what we now declare to you." The angels proceeded thus: "You have lived in the natural world, and have died there, and are now in the

spiritual world: have you, till now, known any thing concerning a life after death? Did you not, till now, deny such a life, and thereby degrade yourselves to a level with beasts? Had you before any knowledge of heaven and hell, or of the light and heat of this world, or of your being now no longer within nature, but above it? for this world and whatever it contains is spiritual, and spiritual things are in a sphere above natural, so that not the least part or property of nature, wherein you have lived, can have admission by influx into this world. But you, in consequence of believing nature to be a god, or a goddess, believe also that the light and heat of this world are the same with the light and heat of the natural world; whereas they are totally different, natural light being darkness here, and natural heat cold. Moreover, have you hitherto had any knowledge of the sun of this world, from whence our light and heat proceed? Have you understood that this sun is pure love, and the sun of the natural world pure fire? that the sun of the natural world, which is pure fire, gives existence and subsistence to nature, but that the sun of heaven, which is pure love, gives existence and subsistence to life itself, which is love united with wisdom? and that consequently nature, which you make to be a god or a goddess, is absolutely dead and lifeless? Under the care of a proper guard, you may ascend with us into heaven, and we also, under the same protection, can descend with you into hell. In heaven are to be seen the most magnificent and splendid objects, but in hell the most filthy and unclean; the reason of which difference is, because all in heaven worship God, and all in hell worship nature; and the magnificent and splendid objects in heaven are correspondences, agreeable to the affections of the love of good and truth; but the filthy and unclean objects in hell are correspondences agreeable to the affections of the love of evil and the false. Judge then from these circumstances, whether God or nature be all in all." To this the satans replied, "In our present state we can conclude, from what you have told us, that there is a God; but when the delights of evil take possession of our minds, we then see nothing but nature." During this conversation the two angels and the satans were at no great distance from me, so that I could see and hear them. And, behold! I perceived several gathered round them, who in the natural world had been celebrated for their deep learning; and I was surprised to observe, that those great scholars at one time stood near the angels, and at another near the satans, and that they favored the opinions of those near whom they stood: and I was told, that the changes of their situations were changes in the state of their minds, which sometimes favored one side, and sometimes the other; for, with regard to their faith, they were like Vertumni. Moreover the angels said, "We will tell you a great mystery. On look-

ing down upon the earth, and examining those who are most distinguished for their erudition, we have found six hundred out of a thousand to be favorers of nature, and the rest favorers of God; and that the latter became favorers of God in consequence of having frequently maintained in their discourse, and this not from any conviction of their understandings, but only from hearsay, that nature is from God; for frequent discourse from the memory and recollection, gives birth to an appearance of faith, although it may not be grounded in the thoughts and understanding." After this the satans were intrusted to a proper guard, and ascended with the two angels into heaven, where they saw scenes of the utmost magnificence and splendor; and while they remained there in a state of illustration from the light of heaven, they acknowledged the being of a God, and that nature was created to be subservient to the life which is from God, and therefore that in itself it is dead, and has no power of action, but is acted upon by the life which is from God. Having seen and perceived these things, they descended, and, during their descent, the love of evil returned, closing their understanding on the upper part, and opening it on the lower; and immediately there appeared above it a dusky shade, sparkling from infernal fire; and as soon as their feet touched the ground, it cleaved asunder beneath them, and they sunk down to their associates.

78. THE THIRD MEMORABLE RELATION.—The day following, an angel came to me from another society in heaven, and said, "We have heard in our heaven, that in consequence of meditating about the creation of the universe, you were invited up into a society in the vicinity of ours, where you gave such an account of the creation as was at the time agreeable to their sentiments, and has since given them much joy and delight, I will now show you how animals and vegetables of every kind were produced by God." He then led me into a large green field, and said, "Look around:" and when I looked I saw birds of the most beautiful colors, some flying, some perching on trees, and some hopping on the ground and plucking the leaves of roses: among the birds I observed some doves and swans. When these had disappeared, I saw, at a small distance from me, several flocks of sheep with lambs, and of goats and kids; and round about them I observed herds of cows and calves, and also of camels and mules, and in a neighboring grove, stags with high branching horns, and likewise unicorns. After I had looked some time on these objects, the angel said, "Turn your face towards the east:" and I did so, and saw a garden full of all kinds of fruit trees, as orange-trees, citrons, olives, vines, fig-trees, pomegranates, and shrubs of different sorts laden with berries. The angel then said, "Look now towards the south:" and I did so, and saw crops of various kinds of grain, as wheat

oats, barley, and beans, and round about them beds of roses, the colors of which were most beautifully variegated. Towards the north were groves planted thick with chestnut-trees, palm-trees, linden-trees, plane-trees, and trees of several other kinds, all in the richest foliage. When I had sufficiently attended to these scenes, the angel said, "All the objects which you have seen are correspondences, agreeable to the affections of love in the angels who dwell in the neighborhood." He then told me with what particular affections each particular object corresponded; and, moreover, that not only those, but likewise every other visible form which they behold, are correspondences, as their houses, with the furniture and utensils contained in them, their tables, their food and raiment, also their gold and silver coin, together with the diamonds and other precious stones, with which the married women and virgins in heaven are adorned. "We perceive," added he, "from all such things, what is the nature and quality of each person as to love and wisdom. The things that are in our houses, and which serve us for necessary uses, constantly remain there; but in the eyes of such as wander from one society to another, they are changed according to consociation. You have been favored with these sights, that you might see creation in general exemplified in a particular type: for God is love itself and wisdom itself, and the affections of his love are infinite, as are also the perceptions of his wisdom, of which all and every object that appears on the face of the earth are correspondences. Hence come birds and beasts, trees and shrubs, corn and all sorts of grain, with herbs and grass of every kind: for God is not extended, but yet is everywhere in all extense, and consequently in the universe, from its first principles to its last effects; and since he is omnipresent, such correspondences of the affections of his love and wisdom exist throughout the whole natural world; but in our world, which is called the spiritual world, the like correspondences exist with all those who receive affections and perceptions from God. The only difference is, that in our world such things are created by God instantaneously, according to the affections of the angels; whereas in your world they were created in like manner at the beginning, but it was provided that they should be renewed successively by propagation from one another, and thus that creation should be continued. The reason why creation in our world is instantaneous, and in yours is continued by successive propagations, is, because the atmospheres and soils in our world are spiritual, and the atmospheres and soils in your world are natural; and natural things were created to be a clothing for spiritual, as the skin clothes the bodies of men and other animals, or as the rind and bark clothe the trunks and branches of trees, or as the two membranes, called the *pia* and the *dura mater*, clothe the brain, or as the coats clothe the

nerves, or the delicate membranes the nervous fibres, &c. Hence it is that all those objects in your world are fixed, and are also constant in their yearly return." The angel further said, "Go and tell what you have seen and heard to the inhabitants of the world where you dwell, because heretofore they have been in entire ignorance respecting the spiritual world, without a knowledge of which it is impossible for any one to know, or even to guess, that creation is continual in our world, and that it proceeded in like manner in your world, while the universe was creating by God."

After this we conversed on various subjects, and at last about hell, especially in regard to this circumstance, that none of the pleasing scenery of heaven is to be seen there, but all things in direct opposition; because the affections of love in its inhabitants, which are the lusts of evil, are directly opposite to the affections of love that prevail in the angels of heaven. Therefore among the inhabitants of hell, particularly in their deserts, there appear birds of night, as bats and owls; and likewise wolves, leopards, tigers, rats, and mice, with venomous serpents of all kinds, dragons and crocodiles; and where there is any appearance of grass, there grow briers, nettles, thorns, and thistles, as well as certain poisonous plants, all which at times disappear, and then nothing is to be seen but heaps of stones, and large fens full of croaking frogs. These things also are correspondences; but then, as was observed, they are correspondences agreeable to the affections of love in the inhabitants, which are the lusts of evil. Such things, however, are not created there by God, nor were they created by him in the natural world, where similar things exist; for all things that God ever did or does create were and are good; but they had their birth in the natural world together with hell, which derived its existence originally from men, who by turning away from God became devils and satans after the death of the body. But because this dreadful subject began to give us pain, we diverted our thoughts from it by the recollection of what we had seen in heaven.

79. THE FOURTH MEMORABLE RELATION.—Once, when I was in a spiritual state, reflecting on the creation of the universe, I was accosted by certain philosophers from the Christian world, who in their day had been particularly distinguished for their talents, and had acquired a reputation for wisdom. They said to me, "We perceive that your thoughts are engaged about creation; tell us your sentiments upon that subject:" but I replied, "Let me first hear yours." Then one of them answered, "My opinion is, that creation originates from nature, and consequently that nature created herself, and that she has existed from eternity; since there never was, and never can be, such a thing as a vacuum: for, let me ask, what is it that we see with

our eyes, hear with our ears, smell with our nostrils, and receive into our lungs by respiration, except nature, which being without us, must of necessity also be within us?" Another of the philosophers, on hearing this, said, "You talk of nature, and make her the creatrix of the universe; but as you are unacquainted with the manner of her operation, I will explain it to you. She folded herself up into vortexes, which by collision, like clouds one against another, or like houses overturned by an earthquake, were so arranged, that the denser parts collected themselves into one body, and these formed the globe of earth; the more fluid parts separated themselves and, being also collected together, formed the seas; and the parts still lighter, by a further separation, became air and ether; and lastly, from the purest particles of these the sun was formed. Did you never observe that when oil, water, and earth are mixed together, they separate of their own accord, and arrange themselves in order one above another?" Another of the philosophers, hearing this account, said, "Your opinions are merely imaginary; for how plain is it to see, that all things had their birth originally from a chaos, which with its bulk filled the fourth part of the universe; that fire possessed the central sphere of that chaos, ether the sphere next above the fire, and gross matter the external sphere; and that in process of time that chaos burst asunder, and let out first the fire, as from Mount Ætna or Vesuvius, which gave birth to the sun, and after the fire, the ether rushed forth, and became an atmosphere; and lastly the residue of gross matter collected itself into a round mass, and formed the globe of earth. With respect to the stars, they are only luminaries in the expanse of the universe, which had birth from the sun's fire and light; for the sun was at first like an ocean of fire, and to prevent its burning the earth, it separated from its body several smaller fires, which having places assigned them in the circumference of the universe, completed the whole, and gave birth to what is called the firmament." But there was standing among the philosophers a certain person, who said, "You are in a great error; you appear to yourselves to be very wise, and consider me as very simple and ignorant; yet in my ignorance and simplicity I have always believed, and do still believe, that the universe was created by God; and since nature belongs to the universe, I believe also that universal nature was created at the same time; but if nature had created herself, must she not necessarily have existed from eternity? But, oh! what folly is there in such a supposition!" Then one of the wise men, so called, drew nearer and nearer to the person who thus spoke, and applying his left ear to his mouth, for his right ear was stopped up as with cotton, he asked him what he had been saying, and the person repeated it over again: then the other looking round to see whether any ecclesiastic was near,

perceived one standing at the right hand of the person who had been speaking; on which he replied, "I also acknowledge that universal nature is derived from God, but"——Here he paused, and then went away, whispering to his companions, that the presence of the priest had extorted that declaration from him; "but," says he, "both you and I are well convinced that nature is derived from nature; and since nature consequently is God, therefore I asserted that universal nature is derived from God: but"——Here the priest overhearing their whisperings, said, "Your wisdom, which is merely philosophical, has deceived you, and closed the interiors of your minds, so that no light from God and his heaven can enter to enlighten you, for you have utterly extinguished it." And he added, "Consider, I pray, and determine with yourselves concerning the origin of your souls, which are immortal, whether they are the work of nature, or whether they existed together and at the same time in that great chaos which you talk of." Then the philosopher went to his companions, requesting them to assist him in this difficult inquiry; and they presently agreed in this conclusion that the human soul is mere ether, and that thought is nothing but a modification of that ether by means of the sun's light, which ether is derived from nature. The sum of their argument was to the following purpose: "How plain is it," said they, "that speech is framed by means of air? And what is thought but speech framed in a purer air, which is called ether? Hence thought and speech are united, and make a one; as is evident from a consideration of the infantile state of a man, who is first taught to speak, and by degrees to speak with himself, that is, to think; of consequence, thought is a mere modification of ether, and the sound of the voice in speech is a mere modification of air; from which circumstances we conclude that the soul, which is the subject of thought, is derived from nature." These were the unanimous sentiments of the whole company; to which some added, by way of illustration, "that human souls had their birth and beginning at the time of the ether's emerging from the fore-mentioned chaos, when it divided itself in the supreme region into innumerable individual forms, which infuse themselves into men when they begin to think under the influence of the purer air, and are then called souls." Another of the company further said, "I allow that the individual forms framed by the ether in its superior region were innumerable; but still the number of men who have been born since the creation of the world exceeds the number of such forms; and how then could those forms be sufficient to frame so many souls? It is therefore my opinion that departed souls, after a revolution of many ages, return into other bodies, and begin a course of life similar to that which they once lived, according to the known doctrine of the metempsychosis, which many wise men have

maintained." Several other conjectures of the same kind were started by the rest of the company, which, as being utterly absurd and groundless, I pass over in silence. After a short time the priest returned, and immediately the person who before spoke of the creation of the universe by God, acquainted him with their determinations concerning the human soul; on which the priest again addressed them, and said, "You have spoken agreeably to the sentiments you embraced while you were in the natural world, not knowing that you are no longer in that world, but in another, which is called the spiritual world; for all such persons as, by confirming themselves in favor of nature, have acquired a sensual and corporeal life, have no knowledge of their change of state when they die, but fancy themselves still in the same world wherein they were born and educated. The reason of this is, because in the natural world their bodies were material, but here in the spiritual world their bodies are substantial; and the substantial man sees himself and his companions about him just as the material man does; for substantial existences are the primitives whence material existences are derived; and because you now think, see, smell, taste, and speak, just as you did in the natural world, therefore you imagine that nature is the same in both worlds, when nevertheless the nature of this world is as different from the nature of the material world as what is substantial is from what is material, or what is spiritual from what is natural, or what is prior from what is posterior; and since the nature of the world wherein you once lived is comparatively dead, therefore you also, by confirming yourselves in favor of its operations, are become dead with respect to such things as relate to God and heaven, and to the church and your own souls. Notwithstanding, every man, whether he be good or evil, is capable of being elevated, as to his intellectual part, into the light which the angels of heaven enjoy, and may then see that there is a God and a life after death, and that a man's soul is not merely ethereal, and formed of natural substances, but that it is spiritual, and consequently is to live for ever. The understanding may be admitted into such angelic light, provided the natural loves be removed which are derived from the world, and favor the world and its nature; and which are derived from the body, and favor the body and its proprium or self-will." He had no sooner spoken than those evil loves were removed by the Lord, and they were permitted to converse with the angels; and from their conversation, while they were in that state, they perceived that there is a God, and that they were living after death in another world; at which discovery they blushed with shame and confusion, and cried out, "What folly and madness have we been uttering!" but as this was not their proper and fixed state, and consequently in a few moments became tiresome and disagreeable to them, they turned away from the priest, and

would hear him no longer. Thus they relapsed into their former loves, which were altogether natural, worldly, and corporeal, and departed towards the left hand, from one society to another, until they came to a path where they perceived a savor of the delights of their loves, and said, "Let us follow this path:" so they followed it, and descended, and came at length to a society of spirits who had a relish for the delights of the same loves. And because their delight was to do evil, and they did evil to many in the way, therefore they were put in prison, and became demons; and then their pleasure was turned into pain, because they were restrained, by punishment and the dread of punishment, from the indulgence of their former delights, which constituted their nature. They afterwards inquired of those who were confined in the same prison whether they were to remain there for ever; to which some replied, "We have now been here for several ages, and must continue here to ages of ages, since the nature which we have contracted in the world cannot be changed or expelled by punishments; for though by these means it be expelled for a time, yet after a short interval it returns."

80. THE FIFTH MEMORABLE RELATION.—A single satan was once permitted to ascend out of hell, together with a woman, and to come to the house where I was. As soon as I perceived them I closed the window, but entered into conversation with them through it, and asked the satan whence he came? He replied, from the company of his fellows; and I asked whence the woman came, and received the same answer. She was of the tribe of Sirens, who have the art, by means of fantasies, to assume all habits and figures of beauty and ornament; for at one time they put on the beauty of a Venus, at another the graces of the nymphs of Parnassus, at another they adorn themselves with crowns and robes like those of queens, walking in great state with wands of silver in their hands. In the world of spirits all such are harlots, and apply themselves to the study of fantasies. Fantasy is effected by means of sensual thought, while the ideas are closed against the admission of any interior thought. I then asked the satan whether the woman was his wife? He replied, "What is a wife? Neither I nor the society to which I belong, know the meaning of the word. She is my harlot." Whereupon she inspired him with wanton lust, which these sirens can artfully do; and he kissed her, and cried out, "Ah! my Adonis." But to proceed to more serious matters:—I asked the satan what was his employment? He answered, "My employment is the pursuit of learning: do you not see the laurel with which I am crowned?" for his harlot had formed this by her magical art, and going behind him had placed it on his head. I then said, "Since you come from a society distinguished for men of learning, tell me what you and your com

panions believe concerning God." He replied, "Our god is the universe, which we also call nature, and which the more simple among us call the atmosphere, which they take to be air; the more wise, however, by the atmosphere understand the ether also. God, heaven, angels, and the like, whereof various stories are invented by many people in this world, are all empty words and imaginary things, derived from meteor-like appearances, which float before the eyes of many in this place. Are not all things which appear on the face of the earth created by the sun? At his approach in the spring of the year are not all winged and creeping insects produced? And are not birds by his heat impelled to mutual love and prolification? And is it not owing to the same cause that the earth produces plants and fruits from the seeds which she receives into her bosom? Is not the universe therefore a god, and nature a goddess, who, as the wife of the universe, conceives, brings forth, educates, and nourishes her young offspring?" I next asked him what he and his society believed concerning religion? He replied, "We who are raised by our learning above the common herd of men, consider religion only as a charm for the vulgar, which forms as it were an atmosphere about the sensitive and imaginative powers of their minds, in which atmosphere the ideas of piety take wing, like butterflies in the air; and their faith, which connects those ideas as it were into a coherent chain, we regard like a silkworm in its silken cocoon, from which it flies forth as the king of butterflies. For the illiterate herd of mankind, out of a strong desire to fly, are in love with imaginations that are exalted above the sensualities of the body and its thoughts, and thus they make to themselves wings, that they may soar aloft like eagles, and boastfully cry to those below, 'Behold, how high we are above you!' But we believe what we see, and love what we touch;" whereupon he touched his harlot, and said, "I believe this, because I see and touch it. As to those ridiculous imaginations of which we have been speaking, we open the windows of our understandings to let them out, and expel them with the blast of ridicule." I then asked him what he and his companions believed concerning heaven and hell? He replied with a sneer, "What is heaven but the ethereal firmament above? And what are angels there but like the spots that revolve about the sun? And what are archangels but comets with long tails inhabited by the imaginary crew? And what is hell but bogs and fens inhabited by frogs and crocodiles, which, in the imaginations of such simple people as we have been speaking of, are so many devils? All other ideas concerning heaven and hell are mere tricks devised by some prelate of the church, with a view to aggrandize his reputation among an ignorant multitude." The satan delivered himself on these subjects according to the ideas which he had conceived in the

natural world, not knowing that he was now living after death, and forgetting what had been told him when he first entered into the spiritual world; therefore when I further questioned him concerning the life after death, he replied, that it was all imaginary, and that most probably some effluvia rising in a human form from a dead body laid in the grave, or some fabulous story of a ghost, had given rise to such an imagination in men's minds. On hearing this I was no longer able to refrain from laughter, and said, "Oh satan, you have surely lost your senses as well as your understanding; for what are you now? Are you not a man in a human form? Do you not talk, see, hear, walk, &c.? Recollect that you have lived in another world, which you seem to have forgotten, and that now you live after death, and talk as you used to do in the body." Then immediately his recollection returned to him, and he remembered his former life upon earth, whereat he was much ashamed, and cried out, "I have certainly lost my senses: I have seen heaven above, and heard the angels conversing there in words and on subjects inexpressible; but this was when I had recently entered this world: I will now however retain in my mind what I then heard, that I may tell it to my companions whom I have left below, and perhaps they also, like myself, will be ashamed." He then departed with a full determination to tell them that they had lost their senses; but as he descended, forgetfulness took the place of recollection, and when he came among his comrades he was as insane as they were, and called all that I said to him folly and infatuation. Such is the state of thought and the manner of speech among satans after death. Those who have confirmed themselves in the persuasion of falses are called satans, and those who have confirmed themselves in evils of life are called devils.

CHAPTER II.

THE LORD THE REDEEMER.

81. In the foregoing chapter we have treated of God the Creator, and at the same time of creation; in this chapter we shall treat of the Lord the Redeemer, and at the same time of redemption; and in the following chapter of the Holy Spirit, and at the same time of the divine operation. By the Lord the Redeemer we mean Jehovah in the humanity; for that Jehovah himself descended, and assumed the humanity, for the purpose of redemption, will be proved in the following pages. The rea-

son why we call him the Lord, and not Jehovah, is, because Jehovah in the Old Testament is called the Lord in the New, as may appear from the following passages: "Hear, O Israel, *Jehovah* your *God* is one *Jehovah:* thou shalt love *Jehovah God* with all thy heart and with all thy soul" (Deut. vi. 4, 5). Thus it is written in this Book of Moses; but in the Gospel by Mark it is expressed thus: "The *Lord* your *God* is one *Lord:* thou shalt love the *Lord* thy *God* with all thy heart, and with all thy soul" (xii. 29, 30). Again, Isaiah says, "Prepare ye the way of *Jehovah;* make straight in the desert a highway for our *God*" (xl. 3); which is thus expressed in Luke: "Thou shalt go before the face of the *Lord* to prepare his way" (i. 76). The same distinction is made in other places. The Lord also enjoined his disciples to call him Lord, and therefore he was so called by the apostles in their epistles, and afterwards by the apostolic church, as appears from the creed received in that church, which is called the apostles' creed. The reason of this was, because the Jews, on account of its sanctity, durst not use the name *Jehovah;* and likewise because by Jehovah is signified the Divine Esse, which was from eternity; and the humanity, which he assumed in time, was not that esse. What is meant by the Divine Esse, or Jehovah, was shown in the foregoing chapter, n. 18—26, and n. 27—35. For this reason, both here and in other parts of this work, by the name *Lord*, we mean Jehovah in his humanity. Now since knowledge concerning the Lord is far more excellent than all other knowledges, of which either the church or even heaven itself, is in possession, we shall therefore proceed, in the illustration of this subject, according to the following orderly arrangement. I. *That Jehovah the Creator of the universe descended, and assumed the humanity, for the purpose of redeeming and saving mankind.* II. *That he descended as the Divine Truth, which is the Word; nevertheless, he did not separate the Divine Good.* III. *That he assumed the humanity according to his own divine order.* IV. *That the humanity, by which he sent himself into the world, is what is called the Son of God.* V. *That the Lord, by acts of redemption, made himself righteousness.* VI. *That by the same acts he united himself to the Father, and the Father united himself to him; and this also was effected according to divine order.* VII. *That thus God was made man, and man God, in one person.* VIII. *That the progress towards union was his state of exinanition, and the union itself is his state of glorification.* IX. *That hereafter no Christian can be admitted into heaven unless he believe on the Lord God the Saviour, and approach him alone.* But we will explain each article particularly.

82. I. THAT JEHOVAH GOD DESCENDED, AND ASSUMED THE HUMANITY, FOR THE PURPOSE OF REDEEMING AND SAVING MANKIND.

It is believed at this day in all Christian churches, that God the Creator of the universe begot a Son from eternity, and that this Son descended, and assumed the humanity, for the purpose of redeeming and saving mankind; but this is a great error, and is overturned by its own absurdity, if it be only considered that God is one, and that it is a more than fabulous imposition on reason to suppose, that one God should beget any son from eternity; and further, that God the Father, together with the Son and the Holy Spirit, each whereof singly and by himself is God, form but one God. This fabulous account of the Deity totally vanishes like a meteor in the air, when it is demonstrated from the Word, that Jehovah God himself descended and was made a man, and also the Redeemer. With respect to the first point, that Jehovah God himself descended, and was made man, this is evident from the following passages: "Behold, a virgin shall conceive, and shall bring forth a son, who shall be called *God with us*" (Isaiah vii. 14; Matt. i. 23). "Unto us a Child is born, unto us a Son is given: the government shall be upon his shoulder; and his name shall be called Wonderful, Counsel lor, God, Hero, *the Father of Eternity*, the Prince of Peace' (Isaiah ix. 6). "It shall be said in that day, Lo, this is *our God*, we have waited for him, and he will save us; this is *Jehovah*, we have waited for him; we will be glad and rejoice in his salvation (Isaiah xxv. 9). "The voice of one crying in the wilderness, Prepare ye the way of *Jehovah;* make straight in the desert a highway for *our God:* and all flesh shall see him together" (xl. 3, 5). "Behold, the *Lord Jehovah* will come in strength, and his arm shall rule for him: behold his reward is with him; he shall feed his flock like a shepherd" (xl. 10, 11). "Thus saith *Jehovah*, Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee: and many nations in that day shall cleave to *Jehovah*" (Zech. ii. 10, 11) "I *Jehovah* have called thee in righteousness, and will give thee for a covenant of the people. *I am Jehovah; that is my name: and my glory will I not give to another*" (Isaiah xlii. 6, 8). "Behold, the days come, saith *Jehovah*, that I will raise unto David a righteous branch, who shall reign as a king, and prosper, and shall execute judgment and justice in the earth: and this is his name, *Jehovah our righteousness* (Jerem. xxiii. 5, 6); xxxiii. 15, 16). Besides many other passages, where the coming of the Lord is called *the Day of Jehovah*, as in Isaiah xiii. 6, 9, 13; Ezek. xxxi. 15; Joel i. 15; ii. 1, 11; iii. 14; Amos v. 18, 20; Zeph. i. 7—18; Zech. xiv. 1, 4—21; and in many other places. That Jehovah himself descended, and assumed the humanity, is very evident from this passage in Luke: "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, *The Holy Spirit shall come upon thee, and the power of the Highest shall*

overshadow thee; therefore also *that Holy Thing* which shall be born of thee shall be called *the Son of God*" (i. 34, 35): and in Matthew: "Behold, the angel of the Lord appeared unto Joseph in a dream, and said unto him, Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the *Holy Spirit.* And Joseph knew her not till she had brought forth her first-born son; and he called his name Jesus" (i. 20, 25). That by the Holy Spirit is signified the Divine, which proceeded from Jehovah God, will be seen in the third chapter of this work. Who does not know that every child receives his soul and life from his father, and that the body is derived from the soul? How then could it be more plainly expressed in words, that the Lord received his soul and life from Jehovah God? And, since the Divine cannot be divided, what can be more evident than that the divine of the Father was the Lord's soul and life? Therefore the Lord so often calls Jehovah God his Father, and Jehovah God calls him his Son. What then can be more ridiculous than to say, that the soul of our Lord was derived from his mother Mary, as both the Roman Catholic and the Reformed churches at this day dream, not being yet awakened by the light of the Word?

83. The idea of a Son born from eternity descending and assuming the humanity, must be found to be altogether erroneous, and will therefore fall to the ground and vanish, when those passages in the Word are attended to where Jehovah himself asserts, that he himself is the Saviour and Redeemer of the world, as he does in the following places: "Am not I *Jehovah?* and there is no God else beside me: a just God, *and a Saviour; there is none beside me*" (Isaiah xlv. 21, 22). "*I am Jehovah, and beside me there is no Saviour*" (xliii. 11). "*I am Jehovah thy God:* thou shalt know no God but me; *for there is no Saviour beside me*" (Hos. xiii. 4). "And all flesh shall know that *I Jehovah am thy Saviour*, and *thy Redeemer*" (Isaiah xlix. 26; lx. 16). "As for *our Redeemer*, *Jehovah Zebaoth is his name*" (xlvii. 4). "*Their Redeemer is strong*, *Jehovah Zebaoth is his name*" (Jerem. l. 34). "*Jehovah*, my rock and my *Redeemer*" (Psalm xix. 14). "Thus saith *Jehovah*, *thy Redeemer*, the Holy One of Israel; I am *Jehovah thy God*" (Isaiah xlviii. 17; xliii. 14; xlix. 7). "Thus saith *Jehovah thy Redeemer*, I am *Jehovah*, that make all things by myself alone" (xliv. 24). "Thus saith *Jehovah*, the King of Israel, and *his Redeemer*, *Jehovah Zebaoth*, I am the First and the Last, and beside me there is no God" (xliv. 6). "Thou *Jehovah* art our Father, *our Redeemer:* thy name is from everlasting" (lxiii. 16). "With the mercy of eternity will I have mercy on thee, saith *Jehovah thy Redeemer*" (liv. 8). "Thou hast *redeemed* me, *Jehovah* of Truth" (Psalm xxxi. 5). "Let Israel hope in *Jehovah;* for with *Jehovah* there is mercy, and with him is plenteous *redemption:* and he wil

redeem Israel from all his iniquities" (Psalm cxxx. 7, 8). "*Jehovah Zebaoth is his name*, and thy *Redeemer* the holy one of Israel; *the God of the whole earth shall he be called*" (Isaiah liv. 5). From these and many other passages it must be evident to every man who has the use of his eyes, and whose mind is opened by such use, that God, who is one, descended, and was made man, for the purpose of effecting the work of redemption. How plainly is this seen, as in morning light, by attending to the divine declarations here quoted! Such men, however, as walk in the shadows of night, from a confirmed persuasion in their minds of the birth of another God from eternity, and of his descent, and redeeming labors, close their eyes against the light of those divine declarations, and in that state consider how they may apply and pervert them to the confirmation of their own falses.

84. Several causes exist, as will be shown in the course of these pages, why God could not redeem mankind, that is, deliver them from damnation and hell, by any other process than that of assuming the humanity. For redemption consisted in reducing the hells into subjection, and bringing the heavens into an orderly arrangement, and afterwards renewing the church on earth; and there was no other possible means by which the omnipotence of God could effect these purposes, than by assuming the humanity; just as there is no possibility for a man to work without hands and arms; therefore, in the Word, the humanity is called "the arm of Jehovah" (Isaiah xl. 10; liii. 1). In like manner it is impossible for any one to enter into a fortified city, and destroy the temples of its idols, unless he be furnished with mediate powers suited to such a design. It is also evident from the Word, that God, by means of his humanity, was omnipotent in the accomplishment of that divine work: for God, who is in inmost, and thus in purest principles, could not possibly by any other means descend to ultimate or lowest principles, in which the hells are, and in which mankind were at that time; comparatively as the soul cannot act without a body, or as it is impossible to conquer enemies while they remain out of sight, or while they cannot be approached and attacked with some kind of weapons, such as spears, shields, or guns. For God to have effected redemption without assuming the humanity, would have been as impossible as for Europeans to subdue the Indies without soldiers and shipping; or as it is impossible to make trees grow by heat and light alone, without air for their transmission, and unless earth be formed for their production: yea, it would have been as impossible as for a man to catch fish by casting nets into the air instead of the water. For Jehovah, as he is in himself, cannot by all his omnipotence approach any devil in hell, or any devil on earth, so as to curb his fury, and subdue his violence, unless he be in ultimate as he

is in first principles; and he is in ultimates in his humanity: therefore, in the Word, he is called the First and the Last, the Alpha and the Omega, the Beginning and the End.

85. II. That Jehovah God descended as the divine truth, which is the Word; nevertheless, he did not separate from it the divine good.

There are two things which constitute the essence of God, divine love and divine wisdom, or what amounts to the same, divine good and divine truth; as was proved above, n. 36—48. These two constituents of the divine essence are also signified, in the Word, by the name "*Jehovah God:*" by Jehovah is signified divine love, or divine good, and by God, divine wisdom, or divine truth; hence they are distinguished throughout the Word in a variety of ways; sometimes Jehovah is named alone, and sometimes God alone; for when the divine good is spoken of, there the word "Jehovah" is used, but when the divine truth is spoken of, there the word "God" is used, and when they are both spoken of, there both terms, "Jehovah God," are applied. That Jehovah God descended as the divine truth, which is the Word, appears from this passage in John: "In the beginning was the Word, and the Word was with God, and the word was God: all things were made by him, and without him was not any thing made that was made (i. 1, 3). The reason why divine truth is there signified by the Word, is, because the Word, which is received in the church is divine truth itself; for it was dictated by Jehovah himself, and whatever is dictated by Jehovah is divine truth in its purity, and can be nothing else. As, however, that Word passed through all the heavens until it reached the lower world, it was accommodated to the angels in heaven, and also to men on earth: hence there is in the Word a spiritual sense, in which the divine truth shines with its full light, and also a natural sense, in which the divine truth is respectively shaded and obscure; therefore the divine truth residing in this Word is what is signified in John. This is further confirmed by this consideration, that the Lord came into the world to fulfil the whole Word; for which reason we so often read of his doing this and that thing, that the Scripture might be fulfilled. Nor is aught else but divine truth understood by the words "Messiah" or "Christ," or by the Son of Man, or by the Holy Ghost the Comforter, whom the Lord sent after his departure out of the world. We shall show in the chapter on the Sacred Scripture, that the Lord himself represented that Word, both in his transformation before his three disciples on the mount, and also before John in the Revelation. That the Lord, when in the world, was the divine truth is evident from his own words: "I am the Way, *the Truth*, and the Life" (John xiv. 6): and from these of John: "We know that the Son of God is come, and has given us an

understanding to know *the truth;* and we are in *the truth, in his Son Jesus Christ.* This is the true God and eternal Life" (1st Epist. v. 20). It is still further evident from the circumstance of his being called "Light;" as in these passages: "That was *the true Light*, which enlighteneth every man that cometh into the world" (John i. 9): "Yet a little while and *the Light is with you;* walk whilst ye have *the Light*, lest darkness overtake you: so long as ye have *the Light*, believe in *the Light*, that ye may be *the children of the Light*" (John xii. 35, 36, 46): "*I am the Light of the world*" (ix. 5): Simeon said, "Mine eyes have seen thy salvation, *a Light* to lighten the Gentiles" (Luke ii. 30, 32): "This is the condemnation, that *Light is come into the world.* He that doeth *the Truth*, cometh to *the Light*" (John iii. 19, 21): besides many other places; where by light is meant divine truth.

86. The reason why Jehovah God came into the world as the divine truth, was, that he might accomplish the work of redemption, which consisted in reducing the hells to subjection, and in bringing the heavens into a new orderly arrangement, and in a restoration of the church by these means. The divine good alone has no power to effect these purposes; but the divine truth derived from the divine good, has all power to effect them; for the divine good, considered in itself, is like the round hilt of a sword, a piece of blunt wood, or a bow without an arrow; but the divine truth derived from the divine good is like a sharp-pointed sword, or like a piece of wood fashioned into a spear, or like a bow furnished with arrows, which are of use in the day of battle. Swords, spears, and bows, in the spiritual sense of the Word, also, signify truths adapted to spiritual warfare, as may be seen in the *Apocalypse Revealed*, n. 52, 299, 436. The evils and falses, which then prevailed, and do continually prevail, throughout all hell, could not have been attacked, conquered, and brought into subjection, by any other weapon than by the divine truth from the Word; and there was no other means of founding, forming, and arranging in order, the new heaven which was at that time established, or of raising up a new church on earth. It is to be observed, too, that all the strength, virtue, and power of God, is in divine truth derived from divine good. This was the reason why Jehovah God descended as the divine truth, which is the Word; and on this account it is said by David, "Gird thy sword upon thy thigh, *O Mighty;* ascend in thy majesty, *ride upon the Word of Truth;* and thy right hand shall teach thee marvellous things. Thine arrows are sharp, and thy foes shall fall under thee" (Psalm xlv. 3, 4, 5). This is spoken of the Lord, and of his combats with the hells, and his victories over them.

87. The quality of good when separate from truth, and of truth when separate from good, appears manifestly from the

state and nature of man; for all the good that is in him has its residence in the will, and all the truth that is in him has its residence in the understanding; and the will with the good that is in it, has no power of action, operation, speech, or sensation, but by means of the understanding; all its virtue and strength is thence produced into effect, and consequently owes its efficacy to truth, of which the understanding is the receptacle and habitation. The case in this respect is similar to the operation of the heart and lungs in the body; for the heart, without the respiration of the lungs, is incapable of producing either motion or sensation; whereas the respiration of the lungs derived from the heart produces both; as is evident in the cases of persons in a swoon, from suffocation, or from immersion under water, who cease to breathe, although the systolic activity of the heart continues; and it is well known that such persons have neither motion nor sensation. Similar to this is the case of embryos in the womb of the mother; and the reason is, because the heart corresponds to the will and its goods, and the lungs to the understanding and its truths. In the spiritual world the power of truth is particularly conspicuous; for a single angel, who is principled in divine truths from the Lord, although as to his body he has all the feebleness of a little child, can yet put to flight, pursue, and confine in the caverns of hell, a whole troop of infernal spirits, notwithstanding they appear like the Anakim and Nephilim, that is, like giants; and when they come out again from their confinement, they dare not approach him. Those who, in the world of spirits, are principled in divine truths from the Lord, are like lions, although with respect to bodily strength they are like lambs. Men on earth who are principled in divine truths from the Lord, have a like power over evils and falses, and consequently over whole legions of devils, who, considered in their true essences, are nothing but evils and falses. The reason why such strength is inherent in divine truth is, because God is good itself and truth itself, and he created the universe by means of divine truth; and all the laws of order by which he preserves the universe are truths; it is therefore written in John, "that by the Word all things were made, and without him was not any thing made that was made" (i. 3, 10); and in David: "By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm xxxiii. 6).

88. That God, notwithstanding he came down as the divine truth, did not separate the divine good from it, is evident from his conception; concerning which it is written that the power of the Highest overshadowed the virgin Mary (Luke i. 35); and by the power of the Highest is signified the divine good. The same appears also from the passages where he himself declares, that the Father is in him, and he in the Father, and that all

things which the Father hath are his; and that he and the Father are one; with many other expressions to the same purport, in all which by the Father is signified the divine good.

89. III. That God assumed the humanity according to his own divine order.

In the section concerning the divine omnipotence and omniscience, it was shown that God introduced order at the time of creation, both into the universe and all its component parts; and that consequently the omnipotence of God, in the universe and all its parts, proceeds and operates according to the laws of his own order, of which laws we have spoken above, from n. 49 to 74. Now since God did descend, and since he is order itself, as was proved also in the same place, it was necessary, in order to his actually becoming a man, that he should be conceived, carried in the womb, born, educated, successively instructed in the sciences, and thus introduced to intelligence and wisdom. With respect therefore to the Humanity, he was an infant like other infants, a child like other children, and so forth; with this difference alone, that he more rapidly, more fully, and more perfectly than others, accomplished the different stages of that progression. That he thus advanced according to order is evident from these words in Luke: "And the child Jesus grew, and waxed strong in spirit, and increased in wisdom and stature, and in favor with God and man" (ii. 40, 52). That he advanced more rapidly, more fully, and more perfectly than others, is evident from the account of him given in the same evangelist, that "when he was twelve years old, they found him in the temple, sitting in the midst of the doctors, and asking them questions; and all that heard him were astonished at his understanding and answers" (ii. 42, 46, 47; and afterwards, iv. 16—22, 32). All this process was accomplished because divine order requires that a man should prepare himself for the reception of God; and in proportion as he so prepares himself, God enters into him, as into his house and habitation. Such preparation is effected by means of the knowledges of God and of the spiritual doctrines of the church, and a consequent intelligence and wisdom; for it is a law of order, that in proportion as a man approaches and draws nigh unto God, which he ought to do entirely as of himself, in the same proportion God approaches and draws nigh unto him, and conjoins himself to him in the middle region of his mind. That the Lord proceeded according to this order, even to union with his Father, will be further proved in the following sections.

90. Those who are unacquainted with this law of the divine omnipotence, that it proceeds and operates in conformity to order, may be led to entertain many fanciful suggestions that are opposite and contradictory to sound reason; as for example, they may ask, why God did not instantly assume the Humanity

without the trouble of such a process? Why did he not create or compose a body for himself out of elements from the four quarters of the world, and thus make himself visible as God-Man, not only to the Jewish nation, but also to the whole world? Or, if he would go through the process of a birth, why did he not infuse his whole divinity into the embryo, or the infant humanity? Or why, after his birth, did he not instantly rise up to the stature of an adult, and begin to speak immediately from divine wisdom? These and such like suggestions may be conceived and brought forth by those who fancy the divine omnipotence to be unconnected with order, and thus the church might be overspread with their wild and groundless imaginations. And this in fact has been done; as where men entertained the notions that God could beget a Son from eternity, and then cause a third God to proceed from himself and that Son; also, that he could be full of wrath towards mankind, and give them over to destruction, and be inclined again to mercy by means of his Son, and this by his intercession, and the remembrance of his cross; and further, that he can infuse his Son's righteousness into a man, and implant it in his heart like the simple substance of Wolfius, in which, as the author affirms, all the merits of the Son are included, but which cannot be divided, since if it be divided it is of necessity annihilated; and lastly, that he can remit sin by arbitrary mercy, as the pope does by a bull of indulgence, and purify the most wicked person from his worst iniquities, and thus change devilish blackness into angelic brightness, while the man in the mean time remains motionless like a stone, and exerts himself no more than a statue or an image; not to mention other insane notions, which those who maintain the absoluteness of divine power, without any reference to order, may disperse about in the church, as the winnower's fan disperses the chaff into the air. Such persons, with respect to spiritual subjects that relate to heaven and the church, and thereby to eternal life, are liable to wander far from divine truths, as a blind man wandering about in a wood, who now stumbles amongst stones, now dashes his forehead against a tree, and now entangles his hair in its branches.

91. Divine miracles are also effected according to divine order; but then it is according to THE ORDER OF THE INFLUX OF THE SPIRITUAL WORLD INTO THE NATURAL WORLD, with which order no person has hitherto been acquainted, because no person has hitherto had any knowledge respecting the spiritual world; but the nature of that order will be made manifest in its time, when we come to speak of DIVINE MIRACLES AND MAGICAL MIRACLES.

92. IV. THAT THE HUMANITY BY WHICH GOD SENT HIMSELF INTO THE WORLD IS THE SON OF GOD.

The Lord frequently declared that the Father sent him, and that he was sent by the Father, as in Matt. x. 40; xv. 24; John iii. 17, 34; v. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; and in many other places: this he said, because by being sent into the world is signified to descend, and come among men; and this was effected through the Humanity which he took by means of the Virgin Mary. The Humanity is also actually the Son of God, because it was conceived of Jehovah God, as its Father, according to Luke i. 32, 35. He is called the Son of God, the Son of Man, and the Son of Mary; and by the Son of God is meant Jehovah God in his Humanity, by the Son of Man the Lord as to the Word, and by the Son of Mary that principle which he assumed which was strictly human. That the Son of God and the Son of Man have those two significations will be proved hereafter. That by the Son of Mary is signified that which was merely human, is very evident from this circumstance in the generation of mankind, that the soul is from the father and the body from the mother; for the soul is in the seed of the father, and is clothed with a body in the womb of the mother; or, what amounts to the same, all the spiritual part of a man is from the father, and all the material part from the mother. With respect to the Lord, what was divine appertaining to him was from the Father Jehovah, and what was human from the mother; and these two united are the Son of God. The truth of this appears evident from the Lord's nativity as thus recorded by Luke: "The angel Gabriel said unto Mary, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (i. 35). The Lord called himself *sent by the Father* also on this account, because by *sent* is signified the same as by angel, for the word angel in the original language signifies sent, as in Isaiah: "*The Angel of the presence of Jehovah* delivered them: in his love and in his pity he redeemed them" (lxiii. 9): and in Malachi: "*The Lord* whom ye seek shall suddenly come to his temple, and *the angel of the covenant* whom ye delight in" (iii. 1); besides other passages. That the Divine Trinity, God the Father, the Son, and the Holy Spirit, is in the Lord, and that the Father in him is the All-originating Divinity (*Divinum a Quo*), the Son the Divine Human, and the Holy Spirit the Divine Proceeding, will be shown in the third chapter of this work, when we come to treat of the Divine Trinity.

93. As the angel Gabriel said unto Mary, "*The Holy Thing* which shall be born of thee shall be called the Son of God, we will produce some passages from the Word to show that the Lord, with respect to his Humanity, is called *the Holy One of Israel*. The passages are these: "I saw in visions, and behold a watcher, and a *Holy One* came down from heaven" (Dan. iv

13). "God shall come from Teman, and *the Holy One* from Mount Paran" (Habak. iii. 3). "Thus saith Jehovah, *the Holy One of Israel*, and his Maker" (Isaiah xlv. 11). "Thus saith Jehovah, the *Redeemer* of Israel, his *Holy One*" (xlix. 7). "I am Jehovah thy God, *the Holy One of Israel*, thy Saviour" (xliii. 3). "As for our *Redeemer*, Jehovah Zebaoth is his name, *the Holy One of Israel*" (xlvii. 4). "Thus saith Jehovah your *Redeemer*, *the Holy One of Israel*" (xliii. 14; xlviii. 17). Jehovah Zebaoth is his name, and thy *Redeemer*, *the Holy One of Israel*" (liv. 5). "They tempted God, and limited *the Holy One of Israel*" (Psalm lxxviii. 41). "They have forsaken Jehovah, and have provoked *the Holy One of Israel*" (Isaiah i. 4). "They said, Cause *the Holy One of Israel* to cease from before us: wherefore thus saith *the Holy One of Israel*" (xxx. 11, 12). "That say, let him make speed and hasten his work that we may see it; and let the counsel of *the Holy One of Israel* draw nigh and come" (v. 19). "In that day they shall stay upon Jehovah, *the Holy One of Israel*, in truth" (x. 20). "Cry out and shout, O daughter of Zion; for great is *the Holy One of Israel* in the midst of thee" (xii. 6). "At that day shall a man look to his Maker, and his eyes shall have respect to *the Holy One of Israel*" (xvii. 7). "The poor among men shall rejoice in *the Holy One of Israel*" (xxix. 19). "The earth is full of guilt against *the Holy One of Israel*" (Jerem. l. 29): not to mention several other places, as Isaiah lv. 5; lx. 9, and elsewhere. In all these passages, by the Holy One of Israel is signified the Lord with respect to his Divine Humanity; for the angel said to Mary, "*The Holy Thing* which shall be born of thee shall be called *the Son of God*" (Luke i. 35). That *Jehovah* and *the Holy One of Israel* are one, notwithstanding their being mentioned separately, is evident from the passages already quoted, in which it appears that Jehovah is that Holy One of Israel. That the Lord is called the *God of Israel*, is manifest also from a great number of passages in the Word, as in Isaiah xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; Jer. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17, 18, 19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xliv. 2; Zeph. ii. 9; Psalm xli. 13; lix. 5; lxviii. 8.

94. It is usual throughout the several churches at this day in Christendom to call the Lord our Saviour the Son of Mary, and seldom the Son of God, except they mean by it the Son of God as born from eternity. The reason of this is, because the Roman Catholics have considered the Virgin Mary as the most holy of the saints, and have exalted her as a goddess or queen above the rest; and yet the Lord, when he glorified his Hu

manity, put off all that he received from his mother, and put on all that belonged to his Father, as will be fully proved in the following pages. From this common mode of speaking of the Lord as the Son of Mary, several monstrous opinions have been propagated throughout the church, which have been particularly cherished by such as have never paid attention to those passages in the Word in which it is said of the Lord, that he and the Father are one; that he is in the Father, and the Father in him; and all the Father hath are his; in which he called Jehovah his Father, and his Father Jehovah called him his Son. The sad consequence of thus calling the Lord the Son of Mary, and not the Son of God is, that thus all notion of his Divinity is lost, and with it is lost all that is said in the Word concerning him as the Son of God. Hence arise Judaism, Arianism, Socinianism, Calvinism, according to its original principles, and at length naturalism, attended with that fanatical conceit that he was the Son of Mary by Joseph, and that he received his soul from his mother, consequently that he is called the Son of God when in reality he is not so. For I appeal to any person, be he clergyman or layman, whether he can conceive and entertain any other idea of the Lord, considered as the Son of Mary, than as of a mere man. Since this idea began to prevail among Christians so early as the third century, when the doctrines of Arius were first propagated, therefore the council of Nice, with a view of vindicating the Lord's Divinity, invented the fiction of a Son of God born from eternity; but by this device the Lord's Humanity was indeed at that time exalted to a participation of divinity, and is so exalted at this day also among many persons, yet not among such as understand, by the hypostatical union of which they speak, a union subsisting between two, one of whom is superior to the other. What however is the necessary consequence of this, but the total destruction of the whole Christian church, which was founded solely on the worship of Jehovah in the Humanity, that is, of God-Man? That no one can see the Father, or know him, or come unto him, or believe in him, except by his Humanity, is declared by the Lord in numerous places. If then this declaration be disregarded, all the precious seed of the church is changed instantly into that which is vile; the seed of the olive into that of the pine; the seed of the orange, the citron, the apple, and the pear, into the seed of the willow, the elm, the linden, and the oak; the vine is turned into the bulrush of a bog; the wheat and the barley into mere chaff: yea, all spiritual food is converted into the dust of the earth, fit only to be the food of serpents; the spiritual light in man becomes natural light, and at last corporeally sensual, which, if truly considered, is the light of falsehood and infatuation; yea, a man in that case becomes like a bird, which having its wings cut in its high flight through the air, falls down to the

ground, where it no longer enjoys its delightful prospects, but can see nothing beyond the little spot of earth on which it treads; and then, with respect to all the spiritual things of the church, such as concern his eternal life, he is guided by mere guess and conjecture. All this must of necessity be the consequence while men regard the Lord God, the Redeemer and Saviour, as the mere Son of Mary, or, in other words, as a mere man.

95. V. That the Lord, by acts of redemption, made himself righteousness.

It is at this day asserted and believed in all the Christian churches, that the Lord alone has merit and righteousness, by virtue of the obedience which he yielded to his Father during his abode in the world, and particularly by his passion on the cross; but it is imagined that the passion on the cross was the very act itself of redemption; it did not, however, constitute the act of redemption, but of the glorification of his humanity, of which we shall speak hereafter in the lemma on *Redemption.* The acts of redemption by which the Lord made himself righteousness, consisted in this, that he accomplished a last judgment which was executed in the spiritual world, and then separated the evil from the good, and the goats from the sheep, and drove out of heaven those who were united with the beasts that belonged to the dragon, and formed a new heaven of such as were found worthy, and a new hell of such as were found unworthy, and by degrees reduced all things in each place to order, and moreover established a new church on earth. These were the acts of redemption, by which the Lord made himself righteousness; for righteousness consists in doing all things according to divine order, and reducing to order whatever has departed from it; for righteousness is divine order itself. All this is understood by these words of the Lord, "It becometh us to fulfil all *righteousness*" (Matt. iii. 15); and by these expressions in the Old Testament: "Behold, the days come, saith Jehovah, that I will raise unto David *a righteous branch*, who shall reign a king, and shall do *righteousness* in the earth: and this is his name whereby he shall be called, *Jehovah our righteousness*" (Jer. xxiii. 5, 6; xxxiii. 15, 16). "I that speak in *righteousness*, mighty to save" (Isaiah lxiii. 1). "He shall sit upon the throne of David, to establish it in judgment and in *righteousness*" (Isaiah ix. 7). "Zion shall be redeemed in *righteousness*" (i. 27).

96. The modern rulers of the church give a very different description of the Lord's righteousness, and also assert, that the power which they attribute to their faith of inscribing it on the hearts of men, is what gives to faith its saving quality; whereas the truth is, that the Lord's righteousness, being of such a nature and origin, and in itself purely divine, cannot possibly be

conjoined to any man, and therefore cannot possibly produce salvation, any more than can the divine life, which is divine love and divine wisdom. The Lord enters indeed, with these, into every man; but unless a man lives according to order, though he thus has life from the Lord in him, it contributes nothing to his salvation, but simply communicates to him the capacity of understanding truth and doing good. To live according to order is to live according to the commandments of God; and when a man so lives and does, he procures for himself righteousness; not the righteousness of redemption as effected by the Lord, but the Lord himself as his righteousness. These are those who are pointed at in these words: "Unless *your righteousness* shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. v. 20). "Blessed are those who suffer persecution for *righteousness'* sake; for theirs is the kingdom of heaven" (Matt. v. 10): "In the consummation of the age the angels shall go forth and shall separate the evil from amongst the *righteous*" (Matt. xiii. 49): not to mention other passages; in all which by the righteous are meant those who have lived according to divine order, since divine order is righteousness. The essential righteousness, which the Lord became by acts of redemption, cannot be ascribed, inscribed, adapted, or conjoined to a man, in any other way than as light is to the eye, sound to the ear, will to the muscles in action, thought to the lips of the speaker, air to the lungs in respiration, heat to the blood, &c.; in all which cases every one may perceive that there is an influx, and what may be properly termed adjunction, but not conjunction. But righteousness is acquired in proportion as a man lives in the exercise of righteousness; and he lives in the exercise of righteousness in proportion as in all his conduct towards his neighbor he acts under the influence of the love of righteousness and truth; for righteousness dwells in the real good, or the real use, which a man does; and therefore the Lord declares that *every tree is known by its fruit.* Who does not judge of another by his works, attending at the same time to the end and design by which he is influenced, and his intention or motive of action? These are attended to and regarded by the angels, and likewise by every wise man here below. In general, every plant and shrub that springs out of the ground is estimated by its flower, seed, and use; every metal by its goodness; every stone by its quality; all kinds of land, all kinds of food, every animal on the earth, and every bird of the air, by their qualities; how much more then every man? But the quality of a man's works, and on what it depends, will be explained more particularly in the chapter on FAITH.

97. VI. THAT BY THE SAME ACTS THE LORD UNITED HIMSELF TO THE FATHER, AND THE FATHER UNITED HIMSELF TO HIM.

The reason why union was effected by acts of redemption, is, because the Lord performed those acts by his Humanity, and as he performed them, in the same degree the Divinity, which is understood by the Father, approached, assisted, and co-operated, till at length they were so conjoined, as to be no longer two, but one; and this union was the glorification, of which we shall speak hereafter.

98. That the Father and the Son, that is, the Divinity and the Humanity, are united in the Lord, like soul and body, is indeed acknowledged by the church, at this day, as an article of faith, and is also confirmed by the Word of Holy Scripture: but yet scarcely five persons in a hundred, or fifty in a thousand, acknowledge it as a truth. This is owing to the doctrine of justification by faith alone, which engages the whole attention of many among the clergy, who are ambitious to secure the reputation of learning, for the sake of worldly honor and preferment; and since they are intoxicated in all their thoughts by that doctrine, just as if they had drunk of the vinous spirit called alcohol, therefore in such a state of inebriation they cannot discern this most essential tenet of the church, viz. that Jehovah God descended, and assumed the Humanity; when nevertheless it is by that union alone of the Divinity and Humanity, that the way is opened for a man to attain conjunction with God, and by conjunction salvation. That salvation depends on a man's knowledge and acknowledgment of God, must appear evident to every one who considers that God is all in all, in both heaven and the church, and consequently in theology. But we will first prove, that the union of the Father and the Son, or of the Divinity and Humanity, in the Lord, is like the union of soul and body; and then, that this union is reciprocal. Now the similitude of this union to that of soul and body, is established in the creed of Athanasius, which, as a rule of doctrine concerning the Deity, is received throughout all Christendom. We there read, "Our Lord Jesus Christ is God and man; and although he be God and man, yet they are not two, but one Christ; one by the taking of the manhood into God; one altogether in unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ." In this passage it is understood, that such union subsisted between the Son of God born from eternity, and the Son that was born in time; but, since there is only one God and not three, supposing the union there spoken of to relate to the one eternal God with the humanity, the doctrine then agrees with the Word; for in the Word we read, that he was conceived of Jehovah the Father (Luke i. 34, 35). Hence he derived his soul and life; therefore he says, that he and the Father are One (John x. 30): "He that hath seen me hath seen the Father" (xiv. 9): "If ye had known me, ye would have known my Father also" (viii. 19): "He that receiveth me, re

ceiveth him that sent me" (xiii. 20): that he "is in the bosom of the Father" (i. 18): that all that the Father hath are his (xvi 15). He is called "the Father of eternity" (Isaiah ix. 6): Hence he hath "power over all flesh" (John xvii. 2); and "all power in heaven and in earth" (Matt. xxviii. 18). From these and many other passages in the Word, it may be clearly seen, that the union of the Father and him is like that which subsists between the soul and the body; therefore also in the Old Testament he is frequently called Jehovah, Jehovah Zebaoth, and Jehovah the Redeemer, as may be seen above (n. 83).

99. That this union is reciprocal, appears evidently from these passages in the Word: "Philip, believest thou not that I am in the Father, and the Father in me? Believe me, that I am in the Father, and the Father in me" (John xiv. 10, 11): "That ye may know and believe, that the Father is in me, and I in him" (x. 38): "That they all may be one, as thou, Father, art in me, and I in thee" (xvii. 21): "Father, all mine are thine, and all thine are mine" (xvii. 10). The reason of the union's being reciprocal, is, because there is no possibility of any union or conjunction being effected between two, unless there be a mutual approach the one towards the other. All conjunction throughout the universal heaven, the universal world, and the whole of man, has no other source than from the reciprocal approach of one part to another, attended at the same time with a unity of will on both sides; hence arises a principle of homogeneity and sympathy, unanimity and concord, in all the particulars of each. Such is the reciprocal conjunction of soul and body in every individual man; such is the conjunction subsisting between a man's spirit and his bodily organs of sensation and motion; such is the conjunction of the heart and lungs; such of the will and understanding; such of all the members and viscera in and among each other in the human frame; such of the minds of those persons who inwardly love one another; for such conjunction is inscribed on all love and friendship, it being the very nature of love to desire to love and be beloved. There is a reciprocal conjunction subsisting between all things in the world that are perfectly and completely united; a similar conjunction prevails between the sun's heat, and that of wood and stone; between the vital heat, and that of all the animal fibres; between a tree and its root; between the magnet and iron, &c. Where conjunction is not effected by the approach or accession of one to another, reciprocally and mutually, there is only an external conjunction, but no internal one; and such conjunction, in course of time, is mutually and spontaneously dissolved, and sometimes so entirely, that the parties do not even retain any recollection of each other.

100. Now since it is not possible for conjunction, properly so called, to be effected unless it be reciprocal and mutual

therefore the conjunction of the Lord and man is subject to this same law, as appears evident from the following passages: "He that eateth my flesh, and drinketh my blood, *abideth in me, and I in him*" (John vi. 56): "*Abide in me, and I in you; he that abideth in me, and I in him*, the same bringeth forth much fruit" (xv. 4, 5): "If any man open the door, I will come in to him, *and will sup with him, and he with me*" (Rev. iii. 20); besides many other places. This conjunction is effected by a man's drawing nigh to the Lord, and the Lord to him; for it is a fixed and unchangeable law, that in proportion as a man draws nigh to the Lord, the Lord draws nigh to him. But we shall treat more particularly on this subject in the chapters concerning CHARITY AND FAITH.

101. VII. THAT THUS GOD WAS MADE MAN, AND MAN GOD, IN ONE PERSON.

That Jehovah God was made man, and man God, in one person, follows as a necessary conclusion from all the foregoing articles of this chapter, and particularly from these two: Jehovah the Creator of the Universe descended, and assumed the Humanity, for the purpose of redeeming and saving mankind" (see n. 82—84); and "The Lord by acts of redemption united himself to the Father, and the Father united himself to him, so that the union was reciprocal and mutual" (see n. 97—100). From that reciprocal union it appears evident, that God was made man, and man God, in one person. The same conclusion also follows from this circumstance in the union, that it is like the union of soul and body; and that it is agreeable to the faith of the church at this day, as explained in the Creed of Athanasius, may be seen above (n. 98): it is also agreeable to the faith of the Evangelical Protestants, as stated in their chief book of orthodoxy, called the FORMULA CONCORDIÆ, where the doctrine that the human nature of Christ was exalted to divine majesty, omnipotence, and omnipresence, and also that in Christ man is God, and God man, is strongly confirmed, both from Holy Scripture and the Fathers, and also by rational arguments, as may be seen in that book (p. 607, 765). Besides, in this chapter it has been proved, that Jehovah God, with respect to his humanity, is called in the Word, Jehovah, Jehovah God, the Lord of Hosts, and also the God of Israel; therefore Paul says, that in Jesus Christ "dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); and John says, that Jesus Christ the Son of God "is the true God, and eternal life" (1 Epist. v. 20). That by the Son of God, properly speaking, is meant his humanity, may be seen above (n. 92). And moreover Jehovah God calls both himself and him Lord; for it is written, "*The Lord said unto my Lord*, sit thou at my right hand" (Psalm cx. 1); and in Isaiah, "Unto us a Child is born, unto us a Son is given; and his name shall be called *God*

the Father of eternity," &c. (ix. 6). By the Son is also meant the Lord as to his humanity, in David, where he says, "I will declare the statute: Jehovah hath said unto me, *Thou art my Son; this day* have I begotten thee. Kiss the *Son*, lest he be angry, and ye perish in the way" (Psalm ii. 7, 12). In this passage is not meant a Son born from eternity, but the Son that was born in time; for it is a prophetical psalm relating to the Lord who was to come, and therefore it is called the statute which Jehovah declared unto David; wherefore it is written before in the same Psalm, "I have anointed my king over Sion" (ver. 6); and it follows, "I will give him the nations for an inheritance" (ver. 8): of consequence, the expression, *this day*, does not mean from eternity, but in time; for with Jehovah the future is present.

102. It is believed at this day, that the Lord as to his humanity not only was, but also is, the Son of Mary: but in this the Christian world is under a great mistake. That he was the Son of Mary, is true; but that he is so still, is not true; for by acts of redemption he put off the humanity which he derived from his mother, and put on a humanity from his Father; in consequence of which the humanity of the Lord is divine, and in him God is man, and man God. That he put off the humanity from the mother, and put on a humanity from his Father, which is a divine humanity, may appear evident from this circumstance, that he himself never called Mary his mother: as may be seen in the following passages: "The mother of Jesus saith unto him, They have no wine. Jesus saith unto her, *Woman*, what have I to do with thee? Mine hour is not yet come" (John ii. 3, 4); and in another place: "When Jesus saw his mother, and the disciple standing by whom he loved, he saith unto his mother, *Woman*, behold thy Son! Then saith he to the disciple, Behold thy mother!" (John xix. 26, 27); and at one time we find he did not acknowledge her to be his mother: "It was told him by some who said, Thy mother and thy brethren stand without, desiring to see thee. And he said unto them, My mother and brethren are these who hear the Word of God, and do it" (Luke viii. 20, 21; Matt. xii. 46—49). Thus the Lord did not call her mother, but woman, and gave her to John as a mother; in other places she is called indeed his mother, but not by himself. This is further confirmed from the circumstance, that he did not allow himself to be the Son of David: for we read in the evangelists, that Jesus asked the Pharisees, "saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, *The Lord* said unto *my Lord*, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer

him a word" (Matt. xxii. 41—46; Mark xii. 35—37; Luke xx. 41—44; Psalm cx. 1). I shall here subjoin this extraordinary particular: "It was once granted me to speak with the mother Mary. As she passed by she appeared in the heaven immediately over my head, clothed in white raiment, as of silk; when stopping awhile she said, that she had been the mother of the Lord, for he was born of her; but that when he was made God, he put off all the humanity which he had from her, and that therefore she worships him as her God, and is unwilling that any one should acknowledge him as her son, because in him all is divine."

From what has been said, then, this truth appears in all its brightness, that thus Jehovah is a man, as in first principles, so also in ultimates; according to these words: "I am Alpha and Omega, the Beginning and the End, saith the Lord, who is, and who was, and who is to come, the Almighty" (Rev. i. 8, 11): "And I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last" (Rev. i. 12—17; xxi. 6): "Behold, I come quickly; to give every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last" (Rev. xxii. 12, 13): and in Isaiah: "Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the First and I am the Last" (xliv. 6; xlviii. 12).

103. I shall here subjoin this arcanum. The soul, which is from the father, is the real man, and the body, which is from the mother, is not the man in itself, but by derivation from the soul, and is only the clothing of the real man, composed of such materials as belong to the natural world; whereas the soul is composed of such substances as belong to the spiritual world. Every man after death casts off the natural, which he had from his mother, and retains the spiritual which he had from his father together with a certain containing ultimate (*limbo*), derived from the purest parts of nature. But this containing ultimate, in such as are admitted into heaven, is beneath, and the spiritual uppermost; whereas in such as go to hell, it is uppermost, and the spiritual beneath. Hence it is that a man-angel speaks by influence from heaven, consequently what is good and true; but a man-devil speaks by influence from hell, while he speaks from his heart, and yet in appearance as from heaven, if we judge only by his external speech. This appearance of heavenly influence he assumes in his intercourse with the world, while infernal influence governs him when alone, or in his own family. Since a man's soul is the real man, and is spiritual in its origin, we may hence see the reason why the mind, temper, disposition, inclination, and affection of love, in the father, is

communicated to his children in succession, reviving and discovering itself anew from generation to generation. Hence it is that many families, yea, even whole nations, may be distinguished by the resemblance they bear to their common original progenitor, a general image or likeness discovering itself in the countenance of every particular descendant; which image can only be changed by the influence of religion and the spiritual things of the church. The reason why the general image of Jacob and Judah still remains in their posterity, by which they are easily distinguished from all other people, is, because they have hitherto adhered steadily to their religious principles; for there is in the seed, of which every one is conceived, the graft, or offset, of the father's soul in its fulness, enveloped with a kind of covering taken from the natural elements, by which in the womb of the mother his body is formed, which may be after either the father's or mother's likeness, the true image of the father still remaining within, and continually endeavoring to unfold itself, which if it cannot do in one generation it effects in another. The true cause why the image of the father is in its fulness in the seed, is, because, as was observed, the soul is spiritual in its origin, and what is spiritual possesses nothing in common with space; of consequence, it is equally similar to itself in a small as in a large compass. With respect to the Lord, he, during his abode in the world, by acts of redemption, put off the whole humanity which he had from his mother, and put on a humanity from the Father, which is the Divine Humanity; so that in him Man is God, and God Man.

104. VIII. THAT THE PROGRESS TOWARDS UNION WAS HIS STATE OF EXINANITION, AND THE UNION ITSELF IS HIS STATE OF GLORIFICATION.

It is acknowledged in the church, that the Lord, during his abode in the world, passed through two states, called states of exinanition and glorification. The former state, or that of exinanition, is described in many passages of the Word, particularly in the Psalms of David, also by the prophets, and more especially by Isaiah, liii., where it is said, that he "poured out his soul unto death" (ver. 12). This same state was his state of humiliation before the Father; for therein he prayed to the Father, and speaks of doing his will, and ascribes all that he did or said to the Father. That he prayed to the Father, may be seen, Matt. xxvi. 42; Mark i. 35; vi. 46; xiv. 32—39; Luke v. 16; vi. 12; xxii. 41—44; John xvii. 9, 15, 20. That he did the will of the Father, John iv. 34; v. 30. That he ascribed all that he did and said to the Father, John viii. 26—28; xii. 49, 50; xiv. 10; yea, he even cried out on the cross, "My God, my God! why hast thou forsaken me?" (Matt. xxvii. 46; Mark xv. 34); and unless he had been in this state he could not have been crucified. The state of glorification is also a state of union

He was in this state when he was transfigured before his three disciples, also when he wrought miracles, and when he said that he and his Father are one; that the Father is in him and he in the Father; that all things that the Father hath are his; and when the union was fully completed, that he had "power over all flesh" (John xvii. 2), and that he had "all power in heaven and in earth" (Matt. xxviii. 18); besides many other passages.

105. The reason why the Lord passed through these two states of exinanition and glorification, was, because there is no other possible way of attaining unto union, since this is according to the divine order, which is unchangeable. Divine order requires that a man should dispose himself for the reception of God, and prepare himself to be a receptacle and habitation into which God may enter, and dwell as in his own temple. A man ought to do this of himself, but yet to acknowledge that it is an effect of divine influence. This he must acknowledge, because he does not perceive the presence and operation of God, although God by his most immediate presence and operation produces in him all the good of love, and all the truth of faith. According to this order every man proceeds and must proceed, who from natural wishes to become spiritual. In like manner the Lord proceeded, for the purpose of making his natural humanity divine. This was the reason why he prayed to the Father, that he did his will, that he ascribed to him whatever he did or spoke, and that he cried out on the cross, "My God, my God! why hast thou forsaken me?" for in this state God appears to be absent. But this state is succeeded by another, which is conjunction with God, in which the man acts indeed as in the former state, but now from God; and it is not necessary that he should now, as before, ascribe to God all the good which he wills and does, and all the truth which he thinks and speaks, since this acknowledgment is inscribed on his heart, and is inwardly contained in all his words and actions. In this same manner the Lord united himself to his Father, and the Father himself to him. In short, the Lord glorified his Humanity, that is, made it divine, by a similar process to that by which he regenerates a man, that is, makes him spiritual.

That every man, who from natural becomes spiritual, passes through two states, and is introduced by the one into the other, and so is led from the world to heaven, will be fully proved in the chapters concerning FREEWILL, CHARITY, and FAITH, and concerning REFORMATION and REGENERATION. We shall merely observe here, that in the first state, which is called the state of reformation, the man is at full liberty to act according to the dictates of his rational understanding; and that in the second, which is the state of regeneration, he is likewise in the same liberty, but that he then wills and acts, thinks and speaks, under the influence of a new love and a new intelligence from the

Lord; for in the former state the understanding holds the first station, and the will the second, but in the latter state the will holds the first station, and the understanding the second; still, however, in this state it is the understanding which acts by influence from the will, and not the will which acts by means of the understanding. The conjunction of good and truth, of charity and faith, and of the internal and external man, is no otherwise effected.

106. These two states are represented by various circumstances and effects in the universe; the reason of which is, because they are according to divine order, and divine order fills all and every thing in the universe, even to the most minute particulars. The first state is represented in the life of every man by his state of infancy and childhood, until he grows up to riper years of youth and manhood; and this is his state of humiliation before his parents, and of obedience, and likewise of instruction under masters and teachers; but the other state is represented by the state of the same person when he comes to be his own master, and at his own disposal; or, in other words, when he has no one's will and understanding to consult but his own, in which state he has absolute rule in his own house. The first state is also represented by the state of a prince, or the son of a king, or of a duke, before he becomes a king or a duke; also by the state of every citizen before he is advanced to the office of a magistrate; of every subject before he holds any post in the government; likewise of every student who is preparing for the ministry, before he becomes a priest, of every priest before he becomes a pastor, and of every pastor before he is a primate; also of every virgin before she becomes a wife, and of every maid-servant before she becomes a mistress; in general of every clerk before he becomes a merchant; of every soldier before he is made an officer; and of every servant before he becomes a master. In all these cases the first state is that of servitude and obedience, and the second is that of rule and government from a man's own will and understanding. These two states are represented also by various particulars in the animal kingdom; the first by beasts and birds, so long as they continue with their dams, following them, and depending upon them for direction and sustenance; and the second by their leaving their dams, and providing for themselves: in like manner in the case of caterpillars, the first state is represented by their creeping, and feeding on the leaves of trees, and the second by their casting their skins, and becoming butterflies. Those two states are represented also in the subjects of the vegetable kingdom; the first by the vegetable springing up from the seed, and putting forth branches, buds, and leaves, and the second by its bearing fruit, and producing new seeds; which process may be compared to the conjunction

of truth and good, since the several parts of a tree correspond to truths, and its fruit to goods. But the man who stops at the first state, and does not enter into the second, is like a tree which only bears leaves and no fruit, concerning which it is said in the Word that it is fit only to be rooted up and cast into the fire (Matt. xxi. 19; Luke xiii. 9; John xv. 5, 6). And he is like a servant that is unwilling to be made free, concerning whom it was appointed "that he should be brought to the door, or to the door-post, and his master should bore his ear through with an awl" (Exod. xxi. 6). Servants are such as are not conjoined to the Lord, but freemen are such as are conjoined to him; for the Lord says, "If the Son make you free, then are ye free indeed" (John viii. 36).

107. IX. HENCEFORTH NO CHRISTIAN CAN BE ADMITTED INTO HEAVEN UNLESS HE BELIEVE IN THE LORD GOD AND SAVIOUR, AND APPROACH HIM ALONE.

It is written in Isaiah, "Behold, I create new heavens and a new earth: and the former shall not be remembered, or come into mind. Behold, I create Jerusalem a rejoicing, and her people a joy" (lxv. 17, 18); and in the Revelation, "I saw a new heaven and a new earth: and I saw the holy Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband: and he that sat upon the throne said, Behold, I make all things new" (xxi. 1, 2, 5). It is declared too in many places that none shall enter into heaven except those who are written in the Lamb's book of life (Rev. xiii. 8; xvii. 8; xx. 12, 15; xxi. 27). By heaven here is meant not the visible heaven which we see with our eyes, but the angelic heaven; by Jerusalem, not any city from heaven, but the church which shall descend out of heaven from the Lord; by the book of life is meant not any book written in heaven, which shall be opened, but the Word which is from the Lord, and treats of him. That Jehovah God, who is called the Creator and Father, descended and assumed the humanity, for the purpose of enabling man to approach to and be conjoined with him, has been fully proved, evinced, and confirmed in the foregoing parts of this chapter. For what person, when he addresses himself to another, directs his address to his invisible soul? Or indeed how is such address practicable? Does he not rather address the man himself, whom he sees face to face, and with whom he converses mouth to mouth? Just so it is with God the Father and the Son; for God the Father is in the Son, as the soul in its body. That the Lord God and Saviour is the true object of faith, is evident from these passages in the Word: "God so loved the world, that he gave his only-begotten Son, that *whosoever believeth in him* should not perish, but should have everlasting life" (John iii. 16). "He that *believeth on the Son* is not condemned; but he that *believeth not* is condemned already, be-

cause he hath not believed in the name of the only-begotten Son of God" (John iii. 18). "He that *believeth on the Son* hath eternal life; and he that *believeth not the Son* shall not see life; but the wrath of God abideth on him" (John iii. 36). "The bread of God is he that cometh down from heaven, and giveth life unto the world. He that cometh to me shall never hunger; and he that *believeth on me* shall never thirst" (vi. 33, 35). "This is the will of him that sent me, that every one that seeth the Son, and *believeth on him*, may have eternal life: and I will raise him up at the last day" (vi. 40). "They said unto Jesus, What shall we do, that we may work the works of God? Jesus answered, This is the work of God, that ye *believe on him* whom he hath sent" (vi. 28, 29). "Verily, verily, I say unto you, He that *believeth on me* hath eternal life" (vi. 47). "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that *believeth on me*, out of his belly shall flow rivers of living water" (vii. 37, 38). "If ye *believe not* that I am, ye will die in your sins" (viii. 24). "Jesus said unto her, I am the resurrection and the life: he that *believeth in me*, though he were dead, yet shall he live: and whosoever liveth and *believeth in me* shall never die" (xi. 25, 26). "Jesus said, I am come a light into the world, that whosoever *believeth in me* should not abide in darkness" (viii. 12; xii. 46). "While ye have the light, *believe in the light*, that ye may be the children of the light" (xii. 36). That they should abide in the Lord, and the Lord in them (xiv. 20; xv. 1—5; xvii. 23); and this is effected by faith. Paul testified "to the Jews, and also to the Greeks, repentance toward God, and *faith toward our Lord Jesus Christ*" (Acts xx. 21). "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John xiv. 6). That whosoever believes on the Son believes on the Father (since, as we said above, the Father is in him, as the soul is in the body), is evident from these passages: "If ye had known me, ye would have known my Father also" (viii. 19; xiv. 7). "He that seeth me seeth him that sent me" (xii. 45). "He that receiveth me receiveth him that sent me" (xiii. 20). The reason of this is, because no one can see the Father and live (Exod. xxxiii. 20); therefore the Lord says, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (John i. 18). "No man hath seen the Father, save he who is of God; he hath seen the Father" (vi. 46). "Ye have neither heard his voice at any time, nor seen his shape" (v. 37). But those persons who are unacquainted with the Lord, as is the case with numbers in Asia and Africa, and also in the Indies, if they believe in one God, and live agreeably to the precepts which their religion enjoins, are saved by virtue of such faith and life; for those who know their duty and not those who are ignorant of it, are the objects

of imputation, whether it be of righteousness or of guilt; just as blind men, when they stumble, are no objects of blame; for the Lord says, "If ye were blind, ye would have no sin; but now ye say, We see; therefore your sin remaineth" (John ix. 41).

108. For the further confirmation of what has been said, I shall relate the following particulars, which I know, because I have been an eye-witness of them, and therefore can testify their truth. There is at this day a new angelic heaven forming by the Lord, consisting of such only as believe on the Lord God the Saviour, and approach him immediately in their worship, all others being rejected. If therefore from henceforth any one coming from a Christian country into the spiritual world, where every man is received after death, does not believe on the Lord, and approach him alone in worship, and is not then able to receive this doctrine, in consequence of having lived wickedly, or confirmed himself in falses, he is rejected at his first approach towards heaven, his face is thence averted, and is turned towards the region below, called the lower earth, whither he goes, and there joins himself in society with those who are signified in the Revelation by the dragon and the false prophet. The prayers also of every man that lives in a Christian country, and does not believe on the Lord, are henceforth not attended to, but are in heaven like ill-scented odors, or like eructations from corrupted lungs; and although he may fancy that his prayer is like the perfume of incense, yet in its ascent to the angelic heaven, it is but like the smoke of a chimney, which, by the violence of the wind, is driven down into the eyes of men below; or like incense from a censer under a monk's cloak. This is the case from henceforward with all worship which is directed towards a Trinity of distinct persons, and not towards a Trinity conjoined in one person. To show that the Divine Trinity is conjoined in the Lord's person, is the principal object of this work.

I will here add this extraordinary information:—Some months ago the Lord called together his twelve apostles, and sent them forth throughout the whole spiritual world, as he had formerly done throughout the whole natural world, with a commission to preach this gospel; and then every apostle had his particular district assigned him; and they are each of them fulfilling their charge with the utmost zeal and industry.——But I shall treat more particularly on this subject in the last chapter of this work, when I come to speak of THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND OF A NEW CHURCH.

A COROLLARY.

109. All the churches before the coming of the Lord were representative churches, which could only see divine truths as in shade; but after the Lord's coming into the world a church was

established by him which saw divine truths, or rather had a capacity to see them, in a full and clear light. The difference was like that between evening and morning; and indeed the state of the church before the coming of the Lord is in the Word called evening, and its state after his coming, morning. The Lord, before his advent into the world, was indeed present with the members of the church, but then his presence was mediate, through the angels, who represented him; whereas, since his advent, he is present with the members of the church immediately; for during his abode in the world he put on THE DIVINE NATURAL, in which he is present with mankind. The glorification of the Lord is the glorification of his Humanity which he assumed in the world; and the glorified Humanity of the Lord is THE DIVINE NATURAL. That this is the case, is evident from this circumstance, that the Lord rose from the sepulchre with his whole body which he had in the world, and left nothing behind him therein; consequently, that he took thence along with him the real natural Humanity from first to last: therefore he said to his disciples, after his resurrection, when they supposed that they saw a spirit, "Behold my hands and my feet, that it is I myself: handle me and see: for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 37, 39). Hence it appears that his natural body, by glorification, was made divine; therefore Paul says, that in Christ "dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); and John says, that Jesus Christ, the Son of God, "is the true God" (1st Epist. v. 20). Hence the angels know that the Lord alone, in the whole spiritual world, is fully a man.

It is known in the church, that all worship among the race of the Israelites and of the Jews was merely external, and was but a shadow of the internal worship which the Lord opened; thus that all worship before the coming of the Lord consisted in types and figures, which were representative of true worship according to its just and real portraiture. The Lord indeed appeared to the people of old, for he said unto the Jews, "Your father Abraham rejoiced to see my day: and he saw it and was glad. I say unto you, Before Abraham was, I am" (John viii. 56, 58). But as the Lord was then only represented, which was effected by angels, therefore whatever belonged to the church at that time was made representative; whereas, after he came into the world, those representations vanished, and that for this hidden reason, because the Lord, during his abode in the world, put on also the divine natural, by which he enlightens not only the internal spiritual man, but likewise the external natural, both of which must be enlightened in order that the man may enjoy the daylight of truth; otherwise he sees only as in a twilight shade; for, while the internal man alone is enlightened without the external, or the external alone without the internal,

he is as one who sleeps and dreams, and presently when he awakes he recollects his dream, and forms various conclusions upon it, which nevertheless are the suggestions of mere fancy and imagination; or he is like a person walking in his sleep, who seeing a variety of objects, fancies that he sees them in broad daylight. The difference between the state of the church before the Lord's coming, and after it, is like the difference between reading a piece of writing in the night by the light of the moon and the stars, and in the day by the light of the sun; and it is well known, that in the former case the eye is liable to be deceived, because it sees only by a pale light, whereas in the latter, the light being fiery and full, the eye is not liable to deception. On this account it is written concerning the Lord, "The God of Israel said, the Rock of Israel spake to me, He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. xxiii. 3, 4): The God of Israel, and the Rock of Israel, is the Lord. In another place: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people" (Isaiah xxx. 26); which words are descriptive of the state of the church after the coming of the Lord. In a word, the state of the church before the coming of the Lord may be compared to an aged woman, whose face is painted, and who fancies herself beautiful, by reason of the vivid colors of the paint; but the state of the church after his coming may be compared to a young virgin in all the native beauty of her own complexion; further, the state of the church before the Lord's coming, may be compared to the outward rind of any sort of fruit, as of an orange, an apple, a pear, or a grape, and its flavor; but the state of the church after his coming may be compared to the inner parts of those fruits, and their flavor; not to mention many other similar comparisons. The reason of this difference arose from the Lord's putting on the divine natural, in which state he enlightens the internal spiritual man and the external natural at the same time; whereas, when the internal man alone is enlightened without the external, or the external alone without the internal, there is no clear light, but only shade.

110. I shall here adduce the following MEMORABLE RELATIONS.—FIRST. I once saw in the spiritual world a meteor in the air falling to the ground, encompassed about with a lucid brightness, and noted the place where it fell; but, as is the case with all such phenomena, at day-dawn before sunrise it had totally disappeared. I went in the morning to the place where I had observed the meteor fall the night before, and behold, the ground was a composition of sulphur, iron-filings, and clay: and suddenly there appeared two tents, one immediately over the place, and the other beside it, towards the south. I then looked

upwards, and saw a certain spirit falling down from heaven, like lightning, into the tent which stood directly over the spot where the meteor fel., while I was standing in the door of the other tent which was beside it towards the south: and presently I observed the spirit standing also at the door of his tent; and immediately I asked him the reason of his falling so precipitately from heaven; to which he answered, "I was cast down by the angels of Michael, as being an angel of the dragon, because I spoke upon certain points of that faith which I had embraced and confirmed in the world, particularly that God the Father and God the Son are two, and not one; for at this day, all the angels in heaven believe that they are one, like soul and body; and every word that contradicts this belief, causes the same emotion and pain in them as if they should snuff up some pungent powder into their nostrils, or as if one should bore their ears through with an awl; therefore whoever maintains a contrary opinion is ordered to depart, and in case of refusal or reluctance, he is cast down headlong." Upon this I asked him why he did not believe as they did. He replied, that after death no one has it in his power to alter the belief which he had impressed on his mind by arguments of confirmation; it remains fixed, and cannot be rooted out, especially whatever relates to God; for every one has a place in heaven according to his idea of God. I then asked him, by what arguments he had persuaded himself to believe that the Father and the Son were two. He answered, by what he had read in the Word, concerning the Son's praying to the Father, not only before his passion on the cross, but even at the time he suffered, and also concerning his humiliation before the Father; "for in this case," said he, "how could they be one, like the soul and the body of a man? Who ever prays as to another, or humbles himself as before another, while he himself is that other? No man in his senses could so act, much less the Son of God; and besides, the universal Christian church in my time divided the Divinity into persons, making each person one by himself, and the term *person is defined to be, that which has a proper and distinct subsistence.*" In reply to this I said, "From your discourse it seems clear to me that you are utterly unacquainted how God the Father and Son are one, and in consequence of this you have confirmed yourself in the false notions which the church to this day entertains concerning God. Do you not know that the Lord, during his abode in the world, had a soul like every other man? And whence had he that soul, but from God the Father? This is abundantly evident from the declaration of the Evangelists; and what then is that which is called Son, but the Humanity, which was conceived by the Divinity of the Father, and born of the Virgin Mary? A mother cannot conceive a soul; this is totally repugnant to the order according to which every man is born;

and God the Father cannot beget a soul from himself, which shall be distinct from himself, as every father among men can do, since God is his own divine essence, and this is one, and incapable of division; and because it is incapable of division, it is himself. This is the reason why the Lord declares, that he and the Father are one, and that he is in the Father, and the Father in him, with many expressions to the same purport. The composers of the Athanasian creed had also some faint perception of this truth, in consequence of which, when they had divided the Deity into three persons, they still asserted that in Christ, God and man, that is, Divinity and Humanity, are not two, but one, like the soul and body in a man. That the Lord, when he was in the world, prayed to the Father as to a distinct person, and humbled himself before the Father as before a distinct person, was in conformity to the order established at creation, and which is immutable, according to which every one must proceed towards conjunction with God. The condition of this order is, that in proportion as a man conjoins himself to God, by living according to the laws of order, which are the divine precepts, in the same proportion God conjoins himself to him, and from natural makes him spiritual: according to this same law the Lord united himself to his Father, and God the Father united himself to him. For was not the Lord, when an infant, like an infant, and when a child, like a child? Is it not written, that he increased in wisdom and favor; and afterwards, that he prayed the Father to glorify his name, that is, his humanity? and to glorify it is to make it divine by union with himself. Hence it is evident, that when the Lord prayed to the Father, he was in the state of his exinanition, which was the state of his progress towards union. This same order is inscribed on every man since the creation of the world, and thus as he prepares his understanding by truths from the Word of God, he adapts it to the reception of faith from God; and as he prepares his will by works of charity, he accommodates it to the reception of love from God; just as a jeweller fits a diamond to receive and emit the brightness of the light, according to his manner of cutting it; and so in other instances. To prepare one's self for the reception of God, and for conjunction with him, is to live in conformity to divine order; and the laws of order are all the commandments of God. These the Lord fulfilled most minutely, and thus he became a recipient of the Godhead in all its fulness; therefore Paul says, that in Jesus Christ all the fulness of the Godhead dwelleth bodily; and the Lord himself says, that all that the Father hath are his. It is further to be observed, that the Lord alone is active in man, and that man of himself is merely passive, but that by virtue of continual influx of life from the Lord, he is also rendered active, apparently as of himself: in consequence of this he has freedom of will, which was given him for the purpose of preparing him-

self for the reception of God, and thus for conjunction, which is not possible unless it be effected reciprocally; and it is effected reciprocally when man is active by virtue of his free-will, and yet by faith attributes all activity to the Lord."

After this I asked him, whether he and his companions confessed that God is one? He replied in the affirmative. Then I said, "But I am afraid that the confession of your heart is against the existence of any God; for do not the words of the mouth proceed from the thoughts of the mind? It must therefore necessarily follow, that the confession of the mouth declaring God to be one, will expel from the mind its thoughts of three; and again, that the thought of the mind concerning three Gods, will expel from the mouth its confession that there is only one: and what conclusion then will necessarily result, but that there is no God at all? For will not that region which intervenes between the thought and the mouth be thus rendered an empty void? And when this is the case, what conclusion can be espoused by the mind concerning God, but that nature is God? And what notion will it entertain of the Lord, but that he received his soul either from Mary or from Joseph? both which opinions all the angels of heaven hold in utter aversion, as most horrid and abominable." When I had concluded, the spirit was delivered up to the abyss or bottomless pit, mentioned in the Revelation ix. 2; where the angels of the dragon dispute about the mysteries of their faith. The next day when I looked towards the same place, I saw, instead of the tents, two statues in the likeness of human beings, formed of the dust of the earth, which was a mixture of sulphur, iron, and clay. One statue seemed to have a sceptre in its left hand, a crown on its head, and a book in its right hand, and also a stomacher obliquely tied across with a band set with precious stones, and a long flowing robe behind, which reached to the other statue; but these ornaments of the statue were the effect of fantasy. Then these words were heard from the bottomless pit, uttered by one of the spirits of the dragon: "This statue represents our Faith as a queen, and the other behind it represents Charity as her servant." The other statue was composed of the same mixture of the dust, and stood just at the extremity of the robe which flowed from behind the queen, and had a paper in its hand, on which was written, "Take heed lest you approach nearer, so as to touch the robe." Then suddenly there fell from heaven a shower of rain, which thoroughly wetted both the statues; and they, in consequence of the composition of sulphur, iron, and clay, of which they were made, began to ferment and bubble up, as is common with that mixture when water is poured upon it; and being thus agitated with intestine fire, they sunk down into two heaps of dust, and lay there afterwards on the ground, like mounds of earth over the tombs of the dead.

111. THE SECOND MEMORABLE RELATION.—In the natural world man's speech is twofold, because his thought is twofold, being both external and internal; for he can speak from his internal thought, and at the same time from his external; and he can speak from his external thought separate from his internal, yea, in contradiction to it; which is the ground of all dissimulation, flattery, and hypocrisy; but in the spiritual world, man's speech is not twofold, but single; for he there speaks as he thinks, otherwise the tone of his voice is grating, and hurts the ear: he may however be silent, and by that means conceal the thoughts of his heart; therefore a hypocrite, when he is in company with the truly wise, either takes the first opportunity of leaving them, or else retires into a corner of the room, where he may sit unnoticed, and say nothing. There was once a large assembly in the world of spirits, when the conversation turned upon this subject; and it was observed, that it is painful for such as have not formed right conceptions of God and the Lord, when in company with the good, to speak in agreement with their thoughts. In the middle of the assembly were those who belonged to the reformed churches, with several of the clergy; and next to them stood the adherents of the Roman Pontiff, with some monks: and it was at first the opinion of both these orders, that there could be no great pain in having the speech so confined; "for what necessity is there," said they, "for a man to speak otherwise than as he thinks? and if it happens that he does not think aright, cannot he shut his lips and be silent?" Then one of the clergy said, "Who is there that does not think aright concerning God and the Lord?" But some of the assembly requested that the experiment might be made; and they desired those who had confirmed themselves in the belief of a trinity of persons in the Godhead, to pronounce, from the real sentiments of their hearts, the words, "ONE GOD;" but they were not able: and although they twisted and folded their lips every way, yet they could not articulate a sound in other words than what were in consonance with the ideas of their thoughts, which were of three persons, and consequently, three gods. The inquirers next desired those who had confirmed themselves in the sufficiency of faith separate from charity, to pronounce the word "JESUS;" but they were not able, although they could all pronounce the word "Christ," and likewise "God the Father." They were much surprised at this, and on inquiry discovered the reason to be that they had been used to pray to God the Father for the sake of his Son, and had never prayed to the Saviour himself, and the name "JESUS" signifies Saviour. They were then requested, from their real thoughts concerning the Lord's Humanity, to pronounce the words "DIVINE HUMAN;" but none of the clergy present were able; but some of the laity could pronounce it; therefore it became the immediate subject

of serious debate. 1. First of all, these passages from the Evangelists were read in their presence: "The Father hath given all things into the hand of the Son" (John iii. 35). "The Father hath given the Son power over all flesh" (John xvii. 2). "All things are delivered unto me of my Father" (Matt. xi. 27): "All power is given unto me in heaven and in earth" (Matt. xxviii. 18): and then they were desired to keep in mind, according to these words, that Christ is God of heaven and earth, both as to his divinity and his humanity, and so try to pronounce "Divine Human:" but still they were not able, and they said, that from the passages they had heard, they had conceived some idea of it in their understandings, but yet it did not amount to any degree of acknowledgment, and therefore they could not pronounce it. 2. It was afterwards read to them from Luke i. 32, 34, 35, that the Lord, as to his humanity, was the Son of Jehovah God, and that he is there called the Son of the Highest, and constantly in other places the Son of God, and also the only-begotten; and then they were requested to keep this in mind, and likewise that the only-begotten Son of God, born in the world, must of necessity be God, as the Father is God, and so try to pronounce "Divine Human:" but they said, "We are not able, because our spiritual thought, which is interior, admits no ideas into the thought bordering upon speech but such as are similar to itself; and hence we perceive that we have now no power to divide our thoughts, as in the natural world." 3. Then these words of the Lord to Philip were read before them: "Philip saith, Lord, shew us the Father. Jesus saith unto him, He that hath seen me hath seen the Father. Believest thou not that I am in the Father, and the Father in me" (John xiv. 8—11)? and also other passages declaring that he and the Father are one, as in John x. 30; and they were requested to retain this in their thought, and so pronounce "Divine Human:" but as that thought was not grounded in an acknowledgment that the Lord was God, even with respect to his humanity, they twisted their lips about until they were angry, striving to force the words from their mouths; but they could not. The reason was, because the ideas of thought which flow from acknowledgment are united and make one with the words of the mouth, among spirits in the spiritual world; and where there are no such ideas, there are no words: for ideas become words in speech. 4. Then were read to them these words from the doctrine universally received in the Christian church. That the divinity and humanity in the Lord are not two, but one, yea, one person, united like soul and body in man, according to the creed of Athanasius, and the confession of general councils; and it was told them that hence they might have an idea grounded in the fullest acknowledgment that the humanity of the Lord is divine, because his soul is divine, this being an

article of the doctrine of their own church which they had acknowledged in the world. It was moreover added, that the soul is the very essence of a man, and the body is its form; and essence and form make one like esse and existere, or like cause and effect. This idea they retained, and were desirous from its influence to pronounce the words "Divine Human," but they were not able; for their interior idea concerning the Lord's Humanity exterminated and expunged this new adventitious idea, as they called it. 5. There was further read to them this passage from John, "The Word was with God, and the Word was God. And the Word was made flesh" (John i. 1, 14); and also this, "Jesus Christ is the true God and eternal life" (1st Epist. v. 20); and from Paul, "In him (Christ Jesus) dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); and they were desired to think according to the tenor of these words, that God, who was the Word, was made man; that Jesus Christ is the true God; and that in him dwells all the fulness of the Godhead bodily: and they did so, yet only in their external thought; wherefore by reason of the resistance of the internal they still could not pronounce "Divine Human," declaring openly that they could form no idea of a Divine Humanity, because God is God, and man is man, and God is a spirit, and of a spirit we can conceive no idea, but as of wind or ether. 6. At length they were desired to recollect what the Lord said, "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John xv. 4, 5). And because some of the English clergy were present, this passage was read to them from their exhortation at the holy communion: "For when we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us;" and it was said to them, "Now if you only consider that this is impossible unless the humanity of the Lord be divine, you may then perhaps pronounce 'Divine Human' from a true acknowledgment influencing your thought." But still they were not able, the idea being so deeply rooted in their minds, that what is divine cannot be human, and what is human cannot be divine, and that the Lord's Divinity was the Divinity of the Son born from eternity, and his humanity like that of another man: on which it was said to them, "How can you think thus? Can a reasonable mind ever conceive that any Son was born of God from eternity?" 7. The inquirers afterwards addressed themselves to the Evangelical Protestants, telling them that both Luther and the Augsburg Confession taught that the Son of God and the Son of man in Christ are one person, and that even as to his human nature he is omnipotent and omnipresent, and that in respect to this he sits at the right hand of God the Father, and governs all things in heaven and on earth, fills all things, is with us, and dwells and operates in us

and there is no difference of worship, because by the nature which is perceived, the Divinity, which is not perceived, is worshipped, and that in Christ, God is man, and man God. To this they made no other reply, than suggesting a doubt whether it was really so written; and after some consideration they said, "We were entirely unacquainted with this before; therefore we cannot pronounce the words 'DIVINE HUMAN.'" One or two of them added, "We have indeed read and even written such sentiments; but yet when we have considered them in our minds, we regarded them as mere words whereof we had no interior idea." 8. Lastly, addressing the Roman Catholics, the explorers said, "You possibly can pronounce 'DIVINE HUMAN,' because you believe that, in your eucharist, Christ is entire in the bread and wine, and in every part thereof: and you also worship him as the most holy God when you elevate and carry about the host; likewise you call Mary *God-producing* (*deïparam*), or the mother of God, consequently you acknowledge that she brought forth God, that is, the Divine Humanity." Then they attempted to pronounce the words; but because a material idea intervened concerning the body and blood of Christ, attended with a belief that his human is separable from his divine, and that it actually is separated in the person of the Pope, to whom his human power only, and not his divine, is transferred, therefore they could not pronounce them. Then there arose a certain monk who said, that he could conceive a Divine Humanity in the person of the most holy Virgin Mary, and likewise in the saint of his order; and another monk came, and said, "According to the idea which I at present entertain, I can pronounce the words 'DIVINE HUMAN' in reference to the most holy Pope, rather than to Christ;" but immediately some of the adherents of the Roman Pontiff pulled him back, and said, "Fie, for shame!" After this, heaven appeared open, and there were seen tongues as of fire descending, and lighting upon some of the assembly; and they instantly began to celebrate the Divine Human of the Lord, saying, "Remove the idea of three Gods, and believe that in the Lord all the fulness of the Godhead dwells bodily, and that He and the Father are one, as the soul and body are one, and that God is not wind and ether, but that he is a man, and then, you will be conjoined with heaven, and be enabled by the Lord to pronounce the name *Jesus*, and to say, 'DIVINE HUMAN.'"

112. THE THIRD MEMORABLE RELATION.—Awaking once a little before day, I walked out in the garden before the house, and saw the sun rising in his splendor, encompassed with a sort of border, which was at first very faint, but afterwards grew plainer and shone like gold; under its edge I observed a cloud ascending, which from the flame of the sun had a ruddy glow like a carbuncle; and immediately I fell into a meditation on

the fables of the ancients, who feigned Aurora to have wings of silver, and to display in her countenance the ruddiness of gold. While my mind was delighting itself with these meditations, suddenly I was in the spirit, and heard several persons talking together, and saying, "I wish I might be allowed to speak with that teacher of novelties, who has cast the apple of contention among the rulers of the church, which has been eagerly run after by many of the laity, who have picked it up and presented it to our view." By that apple they meant the pamphlet entitled, A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH. They said, "It is a schismatical doctrine, which never before entered into any man's head:" and then I heard one of them exclaim, "How, schismatical! it is altogether heretical." But some who stood behind him replied, "Hush! hold your tongue; it is not heretical; the author confirms what he says by numberless quotations from Scripture, to which our strangers, by whom we mean the laity, attend and assent." On hearing these words, as I was in the spirit, I approached and said, "Behold the teacher of novelties you talk of! what would you have with him?" Then one of them, who, as I afterwards learnt, was a German, a native of Saxony, said in an authoritative tone, "How could you have the impudence to overturn the worship which has been for so many ages established in the Christian world, which prescribes that God the Father should be invoked as the Creator of the universe, his Son as the Mediator, and the Holy Ghost as the Operator? whereas you separate the first and last God from our personality, notwithstanding the Lord himself says, 'When ye pray, say, *Our Father who art in the heavens, hallowed be thy name. Thy kingdom come.*' Is it not here enjoined that we should invoke God the Father?" Hereupon there was a dead silence, and all who were his favorers stood, like brave warriors on board of ships of war, crying out when they see the enemy's fleet, "Lead us on to the battle; we are sure of victory." Then I began to speak, and said, "Who among you does not know that God came down from heaven, and was made Man? for it is written, 'The Word was with God, and the Word was God. And the Word was made flesh;' also, who among you does not know" (and I looked towards the Evangelical Protestants, among whom was the dictator who had just addressed me), "that in Christ, who was born of the Virgin Mary, God is Man, and Man God?" On this the company made a tumultuous noise; therefore I said, "Do not you know this? It is according to the doctrine of your confession, which is called the FORMULA CONCORDIÆ, where this tenet is asserted, and confirmed by many proofs." The dictator then turned towards the company, and asked whether they were acquainted with this? They replied, "We have paid but little attention to what is said in that book on the PERSON OF CHRIST; but we

have laboriously studied what is taught in the article concerning JUSTIFICATION *by faith alone;* but however, if it be written in that book, we are satisfied." Then one of them recollecting himself, said, "It is written therein, and further still it is asserted that the human nature of Christ is exalted to divine majesty and all its attributes, and also that Christ in that nature sits at the right hand of his Father." On hearing these words they were all silenced; and finding them thus yield assent, I again addressed them, saying, "Since this is the truth, what is the Father then but the Son, and the Son but the Father also?" But because this again sounded harsh in their ears, I proceeded, saying, "Hearken to the words of the Lord himself, to which if you never attended before, it is time you should now; for he has said, 'I and my Father are one; the Father is in me, and I in the Father; Father, all mine are thine, and thine are mine; he that seeth me seeth the Father.' What now can these words signify, but that the Father is in the Son, and the Son in the Father; and that they are one, like soul and body in a man, and thus that they are one person? You must of necessity allow this also, if you believe the Athanasian creed, where the same truths are asserted. From the above passages, however, select only this declaration of the Lord's, 'Father, all mine are thine, and thine are mine.' What else can this mean, than that the Divine of the Father belongs to the Human of the Son, and the Human of the Son to the Divine of the Father, consequently that in Christ God is man, and man is God, and thus that they are one, as soul and body are one? Every man also may say this of his own soul and body, that mine are thine, and thine are mine; thou art in me, and I in thee; he that seeth me seeth thee. We are one both with regard to person and to life: the reason hereof is, because the soul is in the whole and every part of a man; for the life of the soul is the life of the body, and there is a mutual connection between them. Hence it is plain that the Divine of the Father is the soul of the Son, and that the Human of the Son is the body of the Father. From whence has a child his soul, but from his father? and his body, but from his mother? We speak of the Divine of the Father; but we mean thereby the Father himself, since he and his Divinity are the same thing, the Divine being one and indivisible. That this is the case, is evident also from these words of the angel Gabriel to Mary: 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God;' and a little before he is called 'The Son of the Highest,' and in another place 'The only-begotten Son;' but you, who call him only the Son of Mary, destroy the idea of his Divinity. This idea, however, is lost only among the learned clergy and the deep-read laity, who, when they elevate their thoughts above

the sensualities of the body, consult the aggrandizement of their own glory and reputation, which not only darkens but even extinguishes the light by which the glory of God enters. But let us return to the Lord's Prayer, where it is said, 'Our Father, who art in the heavens, hallowed be thy name: thy kingdom come.' All you that are here present understand these words as relating to the Father in his Divinity alone; whereas I understand them as relating to him in his Humanity. And this also is the Father's name; for the Lord said, 'Father, glorify thy name,' that is, thy humanity; and when this is done, the kingdom of God comes. This prayer was commanded for this present time, in order that God the Father might be approached by means of his Humanity. The Lord has also declared, 'No man cometh to the Father but by me;' and in the prophet, 'Unto us a Child is born, unto us a Son is given; and his name shall be called *God*, *Hero*, the *Father of eternity*;' and in another place, 'Thou, Jehovah, art our Father; our Redeemer is thy name from ages;' also in a thousand other places, where the Lord our Saviour is called Jehovah. This is a true explanation of the words of that prayer." After I had done speaking I looked upon them, and remarked the changes of their countenances according to the changes of the states of their minds; and I observed some assenting and looking upon me, some dissenting and turning themselves from me. Then towards the right I saw a cloud of the color of opal, and towards the left a dusky cloud, and under both the appearance as of a falling shower; under the latter as of rain at the end of autumn, and under the former as of dew at the beginning of spring; and immediately I returned from the spirit into the body, and thus from the spiritual into the natural world.

113. THE FOURTH MEMORABLE RELATION.—I was looking into the world of spirits, and saw an army mounted on red and black horses. Those who sat upon them appeared like apes, having their faces and breasts turned towards the horses' tails, and the hinder parts of their heads and backs towards the horses' heads, and the bridles hung about the necks of the riders; and they cried out against a party that rode on white horses, but held the bridles with both their hands, and so restrained their horses from combat; and this they continued doing for some time. Then two angels descended from heaven, and came to me, and said, "What do you see?" I told them I saw a strange collection of horsemen; and I asked what they meant, and who they were? The angel answered, "They are from a place which is called Armageddon (Rev. xvi. 16), wherein some thousands are assembled, to fight against those who are of the New Church of the Lord, which is called the New Jerusalem. They were talking there about the church and religion, and yet there was nothing of the church among them, because there was

no spiritual truth, and nothing of religion, because there was no spiritual good: they were talking with their mouths and lips on this opinion and that, but it was only for the purpose of extending and securing dominion. They have been taught from their youth to confirm the doctrine of faith alone, and have imbibed some notions about God, which they retained for some time after they were advanced to high stations in the church; but as they then began to think no more concerning God and heaven, but about themselves and the world, consequently no more concerning eternal bliss and happiness, but about temporal wealth and exaltation, they cast out the doctrines which they had received in their early years from the interiors of the rational mind, which have communication with heaven, and are thus in the light of heaven, into the exteriors of the rational mind, which have communication with the world, and are thus in the light of the world; and at length they thrust them down into the sensual-natural region of the mind, so that the doctrines of the church became merely topics for conversation, and had no longer any place in their thought from reason, much less any place in their affections from love. And because they have reduced themselves to such a state, they do not admit any divine truth which is of the church, or any divine good which is of religion. The interiors of their minds are become comparatively like bottles filled with a mixture of iron-filings and powder of brimstone, into which if water be poured, there is at first heat excited, afterwards fire, and so the bottles are burst: in like manner, when they admit any thing of that living water, which is the genuine truth of the Word, in at their ears, they are violently heated and inflamed, and reject it as something that would burst their heads. These are those who appeared to you like apes, riding with their bodies inverted, on red and black horses, with bridles about their necks; since those who do not love the truth and the good of the church, as derived from the Word of God, have no inclination to look at the fore parts of any horse, but towards his hinder parts; for a horse signifies the understanding of the Word of God; a red horse the understanding of the Word destroyed with respect to good, and a black horse the understanding of the Word destroyed with respect to truth. The reason of their crying out to battle against those who ride on white horses is, because a white horse signifies the understanding of the Word of God with respect to truth and good; and their appearing to pull back their horses was owing to their fear of the combat, lest the truth of the Word should thus become known to many, and so should come to light. This is the interpretation."

The angels said moreover, "We belong to the society in heaven which is called Michael, and we were ordered by the Lord to descend into the place called Armageddon, whence you saw

that troop of horsemen come forth. By Armageddon, with us in heaven, is signified a state and desire of the mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion; and because we have perceived in you a desire to know something of the nature of that war, we will give you a short account of it. Immediately on our descent from heaven we went to the place called Armageddon, where we saw several thousands assembled; we did not however enter into the assembly, but went into some houses on the southern side of that place, where there were young children with their masters, who received us kindly: we were delighted with their company. Their countenances were full of beauty, arising from the life that shone in their eyes, and the zeal that animated their conversation: the life in their eyes was derived from the perception of truth, and the zeal in their conversation from the affection of good: therefore also we made them a present of caps, the edges of which were ornamented with bands composed of threads of gold interwoven with jewels, and likewise a present of garments variegated with white and blue (*hyacinthinum*). We then asked them whether they had ever looked into the neighboring place called Armageddon? They replied that they had seen it through a window below the roof of the house, and had observed a large assembly of persons there, but under different figures, sometimes appearing like men of authority, and at other times not like men, but like statues and graven images, and round about them a numerous company on their bended knees. These also appeared to us under various forms, some like men, some like leopards, some like goats with their horns pointed forwards, with which they dug up the ground. We interpreted to them those metamorphoses, showing their representations and significations. But to come to the point:—That assembly of people, when they heard that we were entered into those houses, said one to another, 'Who are they that have been admitted among the children? Let us send some of our company to turn them out.' So they sent some, who, when they came, said to us, 'What is the reason of your entering into these houses? Whence do you come? We are commissioned to insist upon your immediate departure.' To this we replied, 'You have no right to insist upon any such thing: you appear indeed in your own eyes like the giants called Anakim, and those who are here seem to you like dwarfs; but still you have no power and authority here, except by means of craft and cunning, which yet will be of no avail; therefore carry word back to your companions that we were sent here from heaven, to come and see whether you have any religion or not; and if not, you are to be cast out from this place: go therefore and propose to your companions this question, which involves the real essence of the church and of religion,

how they understand these words in the Lord's prayer, OUR FATHER WHO ART IN THE HEAVENS, HALLOWED BE THY NAME; THY KINGDOM COME.' When we had thus opened our commission, they said at first, 'What is the meaning of all this?' But afterwards they promised that they would propose the question. So they went and related to their companions all that had passed, who asked to what end or purpose is this proposal? But when they understood the reason of it, and that it was to determine the nature of their faith in God the Father, they said, 'The meaning of the words is plain, that men ought to pray to God the Father; and as Christ is our Mediator, that prayer ought to be directed to God the Father for the sake of the Son;' and presently they determined, in a fit of passion, that they would come to us, and make this declaration to our faces, adding further, that they would pull our ears. So they left that place, and went into a grove that was near the houses where the children were with their masters, in the middle of which grove there was a plain piece of ground in the form of an amphitheatre, or place of exercise, into which they entered, holding by each other's hands, and there they found us waiting for them. There were in the place small mounds of earth raised like little hillocks, upon which they seated themselves; for they said one to another, 'We will not stand in their presence, but will sit down.' Then one of them, who had the art to assume an appearance as of an angel of light, and who was commissioned by the rest to speak with us, said, 'You have proposed to us that we should declare our sentiments respecting the sense of the first words in the Lord's prayer. I must inform you therefore, that according to our interpretation they signify, that we ought to pray to God the Father; and because Christ is our Mediator, and we are saved by his merits, we should pray to God the Father from faith in his merits.' We then informed them of our errand, saying, 'We belong to a society in heaven which is called Michael, and we are sent to make visitation, and to inquire whether you who are assembled in this place have any religion or not; for the idea of God enters into every part of religion, and thereby conjunction is effected. and by conjunction salvation. We in heaven, like men on earth, repeat that prayer daily, and at such times we do not think of God the Father, because he is invisible, but we think of him in his Divine Human, because in this he is visible; and in this he is by you called Christ, but by us the Lord, and thus the Lord is our Father in the heavens. The Lord also taught that he and the Father are one: that the Father is in him, and he in the Father; and that he that seeth him, seeth the Father; also, that no man cometh to the Father but by him; and likewise, that it is the will of the Father that we should believe on the Son; and that he that doth not believe on the Son will not see life, but the wrath of

God abideth on him; hence it is evident that the Father is to be approached by him and in him; and since this is the case, he further taught that all power is given unto him in heaven and in earth. It is said in that prayer, HALLOWED BE THY NAME, THY KINGDOM COME; and we have proved from the Word that his Divine Humanity is the Father's name, and that the kingdom of the Father then cometh when the Lord is approached immediately; and not when God the Father is approached immediately; therefore also the Lord commanded his disciples to preach the kingdom of God; and this is the kingdom of God.' On hearing these words the antagonists said, 'You make many quotations from the Word, and possibly we may have read those passages, but we do not recollect them; therefore let us have the Word produced, and let us hear those passages read, particularly those which tend to show that the kingdom of the Father cometh when the kingdom of the Lord cometh.' They then said to the children, 'Bring us the Word;' and they brought it. We then read out of it the following passages: Jesus came preaching the gospel of the kingdom, and saying, The time is fulfilled, and *the kingdom of God is at hand* (Mark i. 14, 15; Matt. iii. 2). Jesus himself preached the gospel of the kingdom, and that *the kingdom of God* was at hand (Matt. iv. 17, 23; ix. 35). Jesus gave commandment to his disciples that they should preach and teach *the kingdom of God* (Mark xvi. 15; Luke viii. 1; ix. 60). And also the seventy whom he sent out (Luke x. 9, 11; and in other places, as Matt. xi. 5; xvi. 28; ix. 1; Mark xi. 10; Luke iv. 43; xxi. 31; xxii. 18). The kingdom of God which was preached was the kingdom of the Lord, and thereby the kingdom of the Father, as is evident from these passages: 'The Father hath given all things into the hands of the Son' (John iii. 35). 'All things are delivered unto me of my Father' (Matt. xi. 27). 'The Father hath given the Son power over all flesh' (John xvii. 2). 'All power is given unto me in heaven and in earth' (Matt. xxviii. 18). 'The Lord of Hosts is his name, and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called' (Isaiah liv. 5). 'I saw, and behold, one like *the Son of Man;* and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed' (Dan. vii. 13, 14). 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever' (Rev. xi. 15; xii. 10). We further instructed them from the Word that the Lord came into the world not only to redeem angels and men, but also that they might be united with God the Father by him and in him; for he taught

that such as believe in him are in him, and he in them (John vi 56; xiv. 20; xv. 4, 5). Hereupon they asked, 'How then can your Lord be called Father?' We replied, 'From what has been read to you already, and also from these passages. 'Unto us a child is born, unto us a son is given: and his name shall be called *God, Hero, the Father of eternity*' (Isaiah ix. 6). 'Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; *thou, O Jehovah, art our Father, our Redeemer; thy name is from ages*' (lxiii. 16). Did not he say to Philip, who desired to see the Father, 'Hast thou not known me, Philip? He that seeth me seeth the Father' (John xiv. 9; xii. 45). 'Who else then is the Father, but he whom Philip saw with his eyes?' We further added, 'It is said throughout the whole Christian world that those who are of the church constitute the Lord's body, and are in it; how then can any member of the church approach to God the Father but by him, in whose body he is? If not, he must of necessity go out of the body, and so approach.' We lastly informed them that a NEW CHURCH is now at this day establishing by the Lord, which is signified by THE NEW JERUSALEM in the Revelation, in which the Lord alone will be worshipped, as in heaven, and that thus *all will be fulfilled that is contained in the Lord's Prayer from beginning to end.* We produced so many passages in confirmation of this from the evangelists, the prophets, and the Revelation, which from beginning to end treats of that church, that they were tired of hearing them.

Having listened with indignation, the Armageddons were desirous at every turn to interrupt our discourse: at length they broke out and exclaimed, 'You have spoken against the doctrine of our church, in which it is insisted that God the Father is to be approached immediately, and that men ought to believe on him; thus you stand convicted of a violation of our faith; therefore, depart hence instantly, or you shall be turned out by force.' Then their minds being violently inflamed, they were about to proceed from threats to violence; but at that instant, by virtue of the power committed to us, we struck them with blindness, in consequence of which, not seeing us, they rushed forth, and ran about in great confusion, and some fell into the bottomless pit, mentioned in the Revelation ix. 2, which is at this time in the southeast quarter, and where all those are confined who confirm the doctrine of justification by faith alone; and such of them as confirm that doctrine by the Word, are driven forth into a desert, where they are conveyed to the very extremity of the Christian world, and mixed with pagans."

ON REDEMPTION.

114. It is acknowledged throughout the church that the Lord acts in a double office, as a PRIEST and as a KING; but few persons know wherein the distinction between those two offices consists, therefore it shall be explained. The Lord, from his priestly office, is called JESUS, and from his regal office, CHRIST; in the Word also, from his priestly office, he is called Jehovah and Lord, and from his regal office, God, and the Holy One of Israel, and likewise king. These two offices are distinguished from each other like love and wisdom, or what amounts to the same, like good and truth: hence, whatever the Lord did and performed from divine love or divine good, he did and performed in his priestly character; but whatever from divine wisdom, or divine truth, that he did and performed in his regal character. In the Word also, priest and priesthood signify divine good, and king and royalty signify divine truth; both which were represented by the priests and kings in the Israelitish church. Redemption has reference to both these offices; but in what respect to the one, and in what to the other, will be shown hereafter. For the clearer perception however of this subject, we will arrange it under the following heads or articles:—I. *That redemption itself consisted in bringing the hells into subjection, and the heavens into order; and in thus preparing the way for a new spiritual church.* II. *That without such redemption, neither could men have been saved, nor could the angels have remained in a state of integrity.* III. *That the Lord thus redeemed not only men, but also angels.* IV. *That redemption was a work purely divine.* V. *That this real redemption could not possibly have been effected, but by God incarnate.* VI. *That the passion of the cross was not redemption, but the last temptation which the Lord endured as the Grand Prophet; and it was the means of the glorification of his humanity, that is, of the union with the divinity of his Father.* VII. *That it is a fundamental error of the Church to believe the passion of the cross to be redemption itself; and this error, together with that relating to Three Divine Persons existing from eternity, has perverted the whole church, so that nothing spiritual is left remaining in it.* We will now proceed to a particular consideration of each article.

115. I. THAT REDEMPTION ITSELF CONSISTED IN BRINGING THE HELLS INTO SUBJECTION, AND THE HEAVENS INTO ORDER; AND IN THUS PREPARING THE WAY FOR A NEW SPIRITUAL CHURCH.

That redemption consists in these three things, I can declare with the utmost certainty, since the Lord at this day also is accomplishing a redemption, which was begun in the year 1757, together with THE LAST JUDGMENT, which was then executed. From that time redemption has continued even till now; because

NOW IS THE LORD'S SECOND ADVENT, and a new church is to be established, which could not be effected unless the hells were first reduced into subjection and the heavens restored to order; and as I was permitted to see the whole process of this work, I could describe in what manner the hells were subdued, and the new heaven was formed and arranged; but the description would take up an entire volume. With respect, however, to the Last Judgment, and the manner in which it was executed, I have published an account of it in a small treatise, printed at London in the year 1758. That the subjugation of the hells, the restoration of the heavens to order, and the establishment of a new church, constitute redemption, is a truth grounded in this circumstance, that without such a process no man could have been saved. The parts of that process also follow each other in an orderly connection; for it is necessary that the hells should be subdued before a new angelic heaven can be formed, and the formation of a new heaven is equally necessary before a new church on earth can be established; for mankind on earth are so connected with the angels of heaven and the spirits of hell, that to whichever they are joined, they make one with them as to the interiors of their minds. But we will treat more particularly on this subject in the last chapter of this work, when we come to speak of THE CONSUMMATION OF THE AGE, OF THE COMING OF THE LORD, AND OF THE NEW CHURCH.

116. The Lord during his abode in the world fought against the hells, and overcame and subdued them, and thus reduced them to obedience, as is manifest from many passages in the Word, of which I will only produce these few: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my wrath; hence the blood of their mighty ones was sprinkled upon my garments. For the day of vengeance is in my heart, and the year of my redeemed is come. My arm brought salvation to me; I brought down their victory to the earth. He said, Surely they are my people, my sons: so he became their Saviour. In his love and in his pity he redeemed them" (Isaiah lxiii. 1—9). This is spoken of the Lord's combats against the hells. By the garments in which he was glorious, and which were red, is signified the Word, which had suffered violence from the Jews; his combats against the hells, and his victory over them, are described by his treading them in his anger, and trampling them in his wrath; that he fought alone, and by his own strength, is described in these words: "Of the people there was none

with me; my arm brought salvation to me. I brought down their victory to the earth." That he thereby saved and redeemed them, is signified by these words: "So he became their Saviour. In his love and in his pity he redeemed them." That this was the cause of his coming, is signified by these words: "The day of vengeance is in my heart, and the year of my redeemed is come." Again, it is written in Isaiah: "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness sustained him. For he put on righteousness as a breastplate, and the helmet of salvation upon his head; and he put on the garments of vengeance, and covered himself with zeal as a cloak: then came the Redeemer unto Zion" (lix. 16, 17, 20). And in Jeremiah: "They were dismayed; their mighty ones were beaten down; they fled apace, and looked not back. For it was the day of the Lord Jehovah Zebaoth, a day of vengeance, that he may avenge him of his foes: and the sword shall devour and be satiated" (xlvi. 5, 10). Both these passages relate to the Lord's combats against the hells, and his victory over them. It is written also in David, "Gird thy sword upon thy thigh, O thou mighty One. Thine arrows are sharp, and the people shall fall under thee. Thy throne is forever and ever: thou hast loved righteousness: therefore God hath anointed thee" (Psalm xlv. 3—7): the like is asserted in many other places. As the Lord singly conquered the hells without the aid of any angel, he is therefore called *a Hero or Mighty Man, and a Man of War* (Isaiah xlii. 13; ix. 6); *the King of glory, Jehovah strong and mighty, the Lord mighty in battle* (Psalm xxiv. 8, 10); *the mighty One of Jacob* (Psalm cxxxii. 2); and in many places, *Jehovah Zebaoth*, that is, Jehovah of Hosts: and his coming is also called *The day of Jehovah, terrible and cruel, a day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of a trumpet, of noise, of confusion, &c.* It is written also in the evangelists, "Now is the judgment of this world, now shall the prince of this world be cast out" (John xii. 31). "The prince of this world is judged" (John xvi. 11). "Be of good cheer; I have overcome the world" (John xvi. 33). "I beheld Satan as lightning fall from heaven" (Luke x. 18). By the world, the prince of the world, Satan, and the devil, is signified hell. Moreover, in the Revelation, from beginning to end, the present state of the Christian church is described; and it is also foretold that the Lord would come again, and subdue the hells, and form a new angelic heaven, and afterwards establish a new church on earth. Though these particulars are there all foretold, they were never discovered before this time, because the book of Revelation, as well as all the prophetical parts of the Word, was written by mere correspondences; without the discovery of which, by the Lord, scarcely any one could rightly have understood one

verse of that book; but now, for the sake of a new church, all its contents are discovered in a work entitled the APOCALYPSE REVEALED, published at Amsterdam in the year 1766, and they will be attended to by those who believe the Word of the Lord in Matt. xxiv. concerning the state of the church at this day, and concerning his coming. But this belief is still weak and wavering among those, and those only, in whose hearts the faith of the present church in a trinity of divine persons from eternity, and in the passion of Christ as constituting redemption itself, is so deeply rooted, that it cannot be eradicated. Such however (as was shown in the MEMORABLE RELATION above, n. 113) are like bottles filled with iron-filings and powder of brimstone, which, when water is poured into them, first grow hot, and afterwards break out into a flame, by which the bottles are burst: they also, in like manner, when they receive any living water, which is the genuine truth of the Word, either by their eyes or their ears, are vehemently heated and set on fire, and reject it as something that would burst their heads.

117. The subjugation of the hells, the orderly arrangement of the heavens, and the consequent establishment of a church, may be illustrated by various similitudes. The character of the hells may be compared to an army of robbers or rebels who invade a kingdom or city, set fire to the houses, lay waste the possessions of the inhabitants, and divide the spoil, with great joy and triumph; but redemption may be compared with a righteous king, who marches against them with his army, and puts part of them to the sword, confines another part in prison, takes away their spoil, and having restored it to his subjects, afterwards establishes his kingdom in peace and order, and secures it against the like outrages for the future. The hells may also be compared with a number of wild beasts sallying forth in a body from the forests, and committing depredations on flocks and herds, and even on men, so that none dare stir out beyond the walls of the city to till the ground; in consequence of which the fields are left uncultivated, and the inhabitants of the city are in fear of perishing by famine; but redemption may be compared with the slaughter and dispersion of those wild beasts, and with the defence of the plains and fields against all further depredations. The hells may be compared also with locusts that consume every green thing growing on the earth; and redemption, with the means to prevent their further progress; in like manner, to a multitude of grubs, which at the beginning of summer devour the leaves of trees, and thus prevent the growth of any fruit, so that the boughs are left bare and barren as in the depth of winter; but redemption, to the destruction of such vermin, by which the trees of the garden are restored to their natural state of bloom and fruitfulness. All these are exact pictures of the state in which the church must

have remained, unless the Lord, by redemption, had separated the good from the evil, and cast the latter into hell, and elevated the former into heaven; for what consequences are not to be dreaded, where there is neither justice nor judgment in a kingdom, to separate the evil from the good, and to secure the latter from injuries, so that every one may dwell safely in his own house, and, as the Scripture expresses it, may sit in safety under his own vine and his own fig-tree?

118. II. That without such redemption neither could men have been saved, nor could the angels have remained in a state of integrity.

It may be proper first to state the true nature and meaning of redemption. To redeem signifies to deliver from damnation, to rescue from eternal death, to snatch out of hell, and to pluck out of the hands of the devil those that were led captive and bound. This was effected by the Lord when he reduced the hells to subjection, and formed a new heaven. Men could not otherwise have been saved, because the spiritual world and the natural have such a connection with each other, that they are incapable of separation, particularly with respect to men's interiors, which are called their souls and minds, and which, if good, are connected with the souls and minds of angels, but if evil, with the souls and minds of infernal spirits. Such is the nature of this union, that if angels and spirits were to be removed from a man he would instantly fall down dead like a stock or a stone; and they, on the other hand, could not subsist, if they were deprived of their support and resting-place in mankind. Hence may be seen a reason why redemption took place in the spiritual world; and why heaven and hell were first to be regulated before the church on earth could be established. The truth of this appears evident from the book of Revelation, where it is said, that after the formation of the new heaven, the New Jerusalem, which is a new church, came down from that heaven (xxi. 1, 2).

119. The angels could not have stood in their state of integrity, had not redemption been effected by the Lord, because the whole angelic heaven, together with the church on earth, is before the Lord as a single man, whose internal is constituted by the angelic heaven, and whose external is constituted by the church; or, to be more particular, the highest heaven constitutes the head; the second and lowest heaven constitute the breast and middle region of the body; the church on earth constitutes the loins and feet; and the Lord himself is the soul and life of that whole man: therefore, unless the Lord had effected redemption, this man must have been destroyed; the feet and loins must have perished by the defection of the church on earth; the region of the stomach and intestines, by the defection of the lowest heaven; the region of the breast, by the defection of the

second heaven; and then the head, being left without a corresponding body, must of necessity have fallen into a state of insensibility. But we will endeavor to illustrate this by comparisons. It is as when a mortification begins in the feet of the natural body, and by degrees advances upwards, and infects first the loins, and afterwards the viscera of the abdomen, and at length seizes upon the parts near the heart; in which case, it is well known that the infection instantly proves fatal. Or it may be compared with disorders of the viscera below the diaphragm; for no sooner do they receive any material injury, than the heart begins to palpitate, and the lungs to pant heavily, and presently all motion ceases in both. It may be illustrated also by this circumstance relating to the internal and external man, that all goes well with the internal, so long as the external is obedient in the discharge of its duties; but in case the external man is not obedient, but refractory, and especially if it assaults the internal, then this latter is gradually weakened and overthrown, and at length is betrayed by the pleasures of the external into a base assent to, and compliance with, its suggestions. It may likewise be illustrated by comparison with a man standing on the top of a mountain, who sees a flood of waters inundating the country below, and observes the waves rising by degrees towards the summit where he stands, which having reached, he himself must perish in the inundation, unless he can provide for his safety in a boat till the waters are subsided: or as if a person from the top of a mountain sees a thick fog rising higher and higher from beneath, and hiding from his view the plains, the villages, and cities, till at length it reaches himself, and then he can neither see any thing, nor know where he himself is situated. Exactly similar to this is the case of the angels when the church on earth perishes; then also the inferior heavens pass away, because the heavens consist of men from earth, and where there is no longer any real goodness of heart and truth of the Word remaining among men, the heavens are overwhelmed by the evils thence arising, and are choked up by them as by Stygian waters; nevertheless the inhabitants are preserved elsewhere by the Lord, and reserved till the day of the last judgment, and are then raised up into a new heaven. These are those who are signified in the Revelation in this passage: "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little time, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled" (vi. 9—11).

120. Had it not been, therefore, for the redemption which

the Lord effected, iniquity and evil would have overspread the whole body of Christians, both in the natural and the spiritual world; and of the many reasons for this, one is, because every man after death enters into the world of spirits, and takes along with him altogether the same nature that he had in the natural world; and no person, at his first coming, can be prevented from conversing with his deceased parents, brethren, relations, and friends. Every husband is immediately eager in quest of his wife, and every wife of her husband; and by one or other they are introduced into a variety of acquaintance among such as outwardly appear like lambs, but inwardly are like wolves; and thus even those of a religious character are corrupted, and turned from the right way. In consequence of this, and of many wicked artifices there practised, which are unknown in the natural world, the world of spirits is so full of subtle wickedness, that it may be compared to a pool of water replete with the spawn of frogs. That evil communications have such an effect even in the spiritual world, may appear from this circumstance, that whoever associates much with robbers or pirates, by degrees acquires a disposition to the same evils; whoever lives among adulterers and harlots, in course of time makes light of adultery; and whoever connects himself with rebellious persons, presently makes no scruple to do all kinds of violence. For all evils are infectious, and may be compared to the plague, whose contagion is communicated even by the breath and perspiration of the infected person; or they may be compared to a cancer and gangrene, which spread slowly, and corrupt first the parts which lie near, and by degrees those which are more remote, till at last they infect and destroy the whole system. The delights of evil, which are hereditary in every man, are what make him so susceptible of the contagion of wickedness. Hence, then, it may appear plain, that unless redemption had been wrought by the Lord, no man could have been saved, nor could the angels have remained in their state of integrity. The only refuge for any one against destruction is in the Lord; for he says, "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If any one abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned" (John xv. 4—6).

121. III. THAT THE LORD THUS REDEEMED NOT ONLY MEN, BUT ALSO ANGELS.

This follows from what has been said in the foregoing article, that unless redemption had been wrought by the Lord, the angels could not have remained in a state of integrity. To the

reasons above assigned, the following may be added:—1. At the time of the Lord's first coming the hells had grown to such a height, that they filled the whole world of spirits, which is in the middle between heaven and hell, and had thereby not only disturbed the last or lowest heaven, but had also made attempts upon the middle heaven, which they infested a thousand different ways, and which would have been destroyed unless the Lord had protected it. Such insurrection of the hells is signified by the tower that was built in the land of Shinar, whose head was to reach unto heaven; which attempt was prevented by the confusion of languages, when the builders were dispersed, and the city was called Babel (Gen. xi. 1—9). What is there signified by the tower and the confusion of languages, is explained in the work entitled ARCANA CŒLESTIA, published at London. The hells had grown to such a height, because at the time when the Lord came into the world, the whole earth was altogether alienated from God by idolatries and magic; and the church, which had formerly been established among the children of Israel, and lastly among the Jews, was entirely destroyed in consequence of the falsification and adulteration of the Word. In the mean time both Jews and Gentiles after death flocked into the world of spirits, where in process of time they so increased and multiplied, that there was no possibility of driving them out thence but by the coming down of God himself, and by the strength of his divine arm. The means by which this work was effected is described in a small treatise on THE LAST JUDGMENT, published at London in the year 1758. This was accomplished by the Lord during his abode in the world. A similar judgment also is accomplished by the Lord at this day, because, as was observed above, this is the time of his second coming, according to his predictions in every part of the Revelation, and in Matt. xxiv. 3—30; in Mark xiii. 26; in Luke xxi. 27; in the Acts of the Apostles, i. 11; and in many other places. There is this difference, indeed, that at his first coming the hells had grown to their great height, in consequence of being crowded with idolaters, magicians, and falsifiers of the Word; but at this his second coming they are crowded with Christians, so called, both such as are immersed in naturalism, and such as have falsified the Word by confirmations of their invented scheme of faith concerning the existence of three divine persons from eternity, and concerning the Lord's passion as constituting the sum and substance of redemption; for these are those who are signified by the dragon and his two beasts in the Revelation (xii. and xiii). 2. The second reason why the Lord also redeemed angels is, because not only every individual man, but likewise every individual angel, is withheld from evil and preserved in good by the Lord; for no one, whether he be an angel or a man, is in good of himself, but all good is from the Lord;

when therefore the footstool of the angels, which is in the world of spirits, was removed from under them, they were in a similar situation with a person sitting on a throne when its pedestals are taken away. That the angels are not pure in the sight of God, is evident from the prophetical parts of the Word, and also from the book of Job, iv. 18; and from this consideration, that there is not a single angel who was not once a man. This then is the confirmation of that part of THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS UNIVERSAL AND PARTICULAR FORM, prefixed to this work, where it is said, "That the Lord came into the world to remove hell from man, and that he removed it by combats against it and victories over it, by which he subdued it, and reduced it under obedience to his authority;" and further, "That Jehovah God descended and assumed the Humanity, for the purpose of reducing to order all things in heaven and in the church: since at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil over the power of good; in consequence of which a total damnation was at hand, and threatened every creature. This impending damnation Jehovah God removed by his Humanity, and thus redeemed both angels and men; from whence it is evident, that unless the Lord had come into the world, no flesh could have been saved. The case is similar at this day; consequently, unless the Lord come again into the world, no flesh can be saved." (See above, n. 2, 3.)

122. The deliverance wrought by the Lord, by which both the spiritual world and the church on earth were rescued from universal damnation, may be illustrated by comparison with a king, who, by victories obtained over his enemies, sets at liberty, and brings back to his palace the princes, his sons, who had been taken prisoners, bound in chains, and shut up in a dungeon. It may be illustrated also by comparison with a shepherd, who, like Samson and David, rescues his sheep from the jaws of a lion or a bear, drives back those wild beasts into the forests from which they came, pursues them to their retreats, and at last forces them to take refuge in bogs or deserts, and afterwards returns to his sheep, feeds them in safety, and gives them drink out of fountains of pure water. It may be illustrated also by a comparison with a person who sees a serpent lying coiled up in the way, and just ready to bite a traveller by the heel, which he immediately seizes by the head, and in spite of its twisting and twining about his hand, carries it to his house, where he cuts off its head, and casts its body into the fire. It is capable of receiving further illustration from the case of a bridegroom or husband, who seeing an adulterer attempt to do violence to his bride or wife, immediately attacks him, and either wounds his hand with his sword, or disables him with

blows on his legs and loins, or else orders his servants to cast him into the streets, and beat him with clubs to his own house, thus rescuing his beloved, and conducting her in safety to his own chamber. Moreover, by a bride and wife, in the Word, is signified the church of the Lord, and by adulterers are signified the violators of the church; as all those are who adulterate the Word of the Lord. It was because the Jews did so, that the Lord called them an adulterous generation.

123. IV. That redemption was a work purely divine.

Whoever considers the true nature of hell, and how it had arisen and overflowed the whole world of spirits at the time of the Lord's coming, and with what power the Lord cast it down and dispersed it, and afterwards reduced it to order together with heaven, cannot but stand in amazement, and exclaim, that all was a work purely divine. For first, *with respect to the nature of hell;* it consists of myriads of myriads of spirits, being composed of all those who, from the creation of the world, have alienated themselves from God, by evils of life, and falses of faith. Secondly, *with respect to the manner in which hell had arisen, and overflowed the whole world of spirits, at the time of the Lord's coming;* this was in some measure explained in the foregoing article. What was its state at the time of the Lord's first coming, was never made known to any person, because it is not revealed in the literal sense of the Word; but what it was at the time of his second coming, I was permitted to be an eye-witness; and hence some idea may be collected of its former state, according to the description given in a small treatise on the Last Judgment, published at London in the year 1758; in which treatise there is also described *with what power the Lord cast down the hells, and dispersed them.* It is therefore needless in this place to transcribe the account of all that I was an eye-witness of, since every reader may plainly see from what is said in that treatise, that such casting down and dispersion of the hells was the work of an omnipotent God. Fourthly, *with regard to the manner in which the Lord afterwards reduced to order all things both in heaven and in hell:* this I have not as yet described, since the reduction of the heavens and the hells to order is not yet accomplished, but has continued in its process since the day of the Last Judgment until now, and still continues; nevertheless, if it be desired, it shall be made public after the completion of this work. With respect to myself, I have seen, and do see daily, the divine omnipotence of the Lord manifested in this as in a true mirror. The latter process is indeed peculiarly that of redemption, whereas the former belongs more properly to the Last Judgment; and such persons as have a distinct idea of each, may discern several things that lie concealed under figures in the prophetical parts of the Word, and yet stand plainly revealed, if by an explication of corre-

spondences they are exposed to the light of the understanding. Forasmuch as each work, both the former and the latter, is divine, therefore they can only be illustrated by comparisons, and that in a very imperfect manner. They may be illustrated by comparison with a battle against the armies of all the nations throughout the whole world, accoutred with spears, shields, swords, guns, and cannon, headed by skilful and cunning generals and commanders: they are called skilful and cunning, because numbers in hell are acquainted with arts unknown in our world, in which they exercise themselves, that they may attack, ensnare, beset, and assault, to the greatest advantage, the inhabitants of heaven. The Lord's combat with hell may also be compared, but yet imperfectly, with a combat against all the wild beasts throughout the whole world, and with their slaughter and complete subjugation, so that not one of them dare to stir out of his den, and attack any man who is in the Lord; hence, if any such man looks at them with a menacing aspect, they suddenly shrink back, as if they felt a vulture in their bosoms, endeavoring to eat his way into their hearts. Infernal spirits are also described in the Word by wild beasts, and are signified particularly by those among which the Lord is said to have been forty days (Mark i. 13). It may be compared also with an opposition to the whole body of the ocean, when the dykes which confine it are broken down, and it deluges whole countries and cities with its waters. The reducing of hell to subjection by the Lord is also signified by his calming the raging sea, when he said, "Peace, be still" (Mark iv. 38, 39; Matt. viii. 26; Luke viii. 23, 24); for by the sea there, as in many other places, is signified hell. The Lord, by the same divine power, fights at this day against hell in every particular person who is advancing in regeneration; for hell rises up against every such person with all its diabolical fury; and unless the Lord opposed and subdued it, the man must of necessity fall an easy prey to its tyranny. For hell is like a single gigantic monster or a savage lion, with which it is also compared in the Word; and consequently, unless the Lord kept that lion or monster bound hand and foot, it must of necessity happen, that a man, though rescued from one evil, would of himself fall into another, and so on into others, without end.

124. V. That this real redemption could not possibly have been effected but by God incarnate.

It was shown in the foregoing article, that redemption was a work purely divine, consequently that it could only be effected by an omnipotent God. The reason why it was necessary for God to become incarnate, that is, to be made a man, in order to effect redemption, is, because Jehovah God, such as he is in his infinite essence, cannot approach unto hell, much less enter into it, being in that essence in purest and first principles; there-

fore Jehovah God being such in himself, if he had only breathed on the inhabitants of hell, would have deprived them instantly of life; for he said to Moses, who was desirous of seeing him, "Thou canst not see my face; for there shall no man see me and live" (Exod. xxxiii. 20); and if Moses could not see him, much less could the infernal spirits, who, being in the lowest degree natural, are in last and grossest principles, and thus in such as are most remote from God; consequently, unless Jehovah God had assumed the Humanity, and thus clothed himself with a body, which is in last or ultimate principles, it would have been vain to have attempted any thing like redemption. For who can attack an enemy, unless he approach towards him, and be furnished with arms for the battle? Or who can disperse and destroy dragons, hydras, and basilisks in the wilderness, unless he cover his body with a coat of mail, and his head with a helmet, and be armed with a spear in his hand? Or who can catch whales in the sea without a ship, and the necessary tackle for the purpose? By these, and such like comparisons, the combat which the omnipotent God waged with the hells may in some sort be illustrated, though by no means perfectly represented. In this combat he could not possibly have engaged, unless he had first put on the Humanity. But it is to be observed, that the combat which the Lord waged with the hells was not an oral combat, as between reasoners and disputers, for here such kind of warfare would have had no effect; but it was a spiritual combat, or the combat of divine truth from divine good, which was the Lord's very principle of life, the influx of which, when made through the medium of sight or aspect, is irresistible to all in the hells; for such power is contained in it, that the infernal genii, at the mere perception of it, flee away, cast themselves into the deep, and creep into clefts and caverns to conceal themselves, according to the description given of them by Isaiah in these words: "They shall go into the caverns of the rocks, and into the clefts of the earth, for fear of Jehovah, when he ariseth to affright the earth" (ii. 19); and in the Revelation: "They hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the anger of the Lamb" (vi. 15, 16, 17). How great the power is which the Lord exercised when he accomplished the last judgment in the year 1757, and which he possesses by virtue of divine good, may appear from the circumstances described in the small treatise concerning that judgment; as that he plucked up from their foundations the hills and mountains which the infernal spirits had taken possession of in the world of spirits, and cast them to a vast distance, caused some to sink down into the earth, deluged their cities, villages, and fields with a flood of water, and rooted up the ground on which they stood, and cast

it with its inhabitants into whirlpools, bogs, and fens, with many other particulars; all which operations were effected by the Lord alone, through the power of divine truth derived from divine good.

125. That Jehovah God could not have been thus active and operative, except by his Humanity, may be illustrated by various comparisons; as, for example, it is impossible for persons that are invisible to each other to unite in salutation or conversation: angels or spirits cannot join hands, or engage in discourse with a man, even though they should stand just beside his person and before his face; and the soul of any one cannot converse and negotiate business with another, except by means of his body. The sun cannot enter with its light and heat into any man, beast, or vegetable, unless it first enter into the air, and act by that as a conveying medium; in like manner also that heat and light cannot enter into fish but by the medium of water; for it is necessary it should act by means of the element in which the subject of its operation dwells. No one can scrape off the scales of a fish with a knife, or pluck the feathers from a bird without fingers, or go down to the bottom of a lake without a diving-bell. In short, one thing must be accommodated to another before there can be any communication between them, or any operation of either contrariety or concord.

126. VI. THAT THE PASSION OF THE CROSS WAS NOT REDEMPTION, BUT THE LAST TEMPTATION WHICH THE LORD ENDURED AS THE GRAND PROPHET; AND IT WAS THE MEANS OF THE GLORIFICATION OF HIS HUMANITY, THAT IS, OF THE UNION WITH THE DIVINITY OF HIS FATHER.

The two purposes for which the Lord came into the world, and by which he saved men and angels, are these, redemption and the glorification of his Humanity. These two are distinct from each other, but yet they make one with respect to salvation. It has been shown in the foregoing articles, that REDEMPTION was a combat with the hells and their subjugation, and afterwards the orderly establishment of the heavens. But GLORIFICATION was the uniting of the Lord's Humanity with the Divinity of his Father, which was effected by successive steps, and was fully completed by the passion of the cross; so every man, on his part, ought to approach towards God, and as he so approaches, God enters, on his part, in the same proportion. It is in this case as with a temple, which must first be built by men's hands, and afterwards consecrated, and lastly sanctified by prayer, that God would make it the abode of his presence, and unite himself with his church assembled there. The reason why that union was fully effected by the passion of the cross, is, because this was the last temptation which the Lord underwent during his abode in the world; and conjunction is effected by temptations; for in them, the man, to all

appearance, is left to himself alone; yet it is but in appearance; for God is then most present with him, in the inmost principles of his mind, and supports him. When therefore a person conquers in temptation, he is then most intimately conjoined with God; and this was the case with the Lord in the union with his Father. That the Lord during his sufferings on the cross, was left to himself, is evident from his exclamation at that time, "My God, my God, why hast thou forsaken me?" and also from his own words, "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x. 18). It is evident then from this, that the Lord suffered not as to his Divinity, but as to his Humanity, and that, at the time of suffering, the most intimate and thereby the most complete union was effected. This may be illustrated by the consideration, that while a man suffers with respect to his body, his soul does not suffer, but only mourns; which mourning God removes after victory obtained, and as it were wipes the tears from his eyes.

127. These two points, redemption and the passion of the cross, ought to be considered as distinct; otherwise the human mind, like a ship, strikes upon quicksands or rocks, and is lost, together with the pilot, the captain, and the sailors; that is, it falls into error respecting all those truths that relate to salvation by the Lord. For unless he has right ideas of these two points, as distinct from each other, a man is as in a dream, in which he sees imaginary objects, and forms conclusions on things which he fancies to be real, but which at last prove visionary; or he is like a person walking by night, who lays hold on the leaves of a tree, supposing them to be the hair of a man's head, and, coming near, entangles his own hair in the branches. But although redemption and the passion of the cross are two distinct things, yet they are united and make one in the matter of salvation; since the Lord, by union with his Father, which was completed by the passion of the cross, became a Redeemer to all eternity.

128. Concerning the GLORIFICATION, which signifies the uniting of the Divine Human of the Lord with the Divinity of the Father, which was fully completed by the passion of the cross, the Lord thus speaks in the Gospel: "When Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God will also glorify him in himself, and will straightway glorify him" (John xiii. 31, 32). Here glorification is spoken both of God the Father and of the Son; for it is said, God is glorified in him, and will glorify him in himself; it is evident, therefore, that glorification signifies union. "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee" (John xvii. 1, 5).

This is to intimate that the union was reciprocal, and, as it is also said, that the Father was in him, and he in the Father. "Now is my soul troubled: and he said, Father, glorify thy name; and there came a voice from heaven, saying, I both have glorified it, and will glorify it again" (John xii. 27, 28). This was said because the union was effected successively, or by degrees. "Ought not Christ to suffer these things, and to enter into his glory?" (Luke xxiv. 26). Glory, in the Word, when spoken of the Lord, signifies divine truth united with divine good. Hence it appears evident, that the Humanity of the Lord is Divine.

129. The Lord was willing to be tempted, even to his suffering on the cross, because he was the Grand Prophet; and prophets formerly signified the doctrine of the church derived from the Word, and hence they represented the church, according to its nature and quality, by various emblems, and also by unjust, grievous, and even wicked acts, which were enjoined them by God for that purpose. But the Lord, since he was the Word itself, by his suffering on the cross as THE Prophet, represented the Jewish church, as to the manner in which it had profaned the Word. To this may be added another reason, that he might thus be acknowledged in the heavens as the Saviour of both worlds; for all the particulars of his suffering or passion were significative of such things as relate to the profanation of the Word, and the angels understand them in a spiritual sense, while men on earth understand them in a natural sense. That the Lord was THE Prophet is evident from these passages: "A *Prophet* is not without honor, save in his own country, and in his own house" (Matt. xiii. 57; Mark vi. 4; Luke iv. 24). "Jesus said, It is not fitting that a *Prophet* perish out of Jerusalem" (Luke xiii. 33). "And there came a fear on all, and they glorified God, saying that a great *Prophet* is raised up amongst us" (Luke vii. 16). "They said of Jesus, This is *the Prophet* of Nazareth" (Matt. xxi. 11; John vii. 40). "That a *Prophet* should be raised up out of their brethren, whom they should obey" (Deut. xviii. 15—19).

130. The prophets represented the state of the church to which they belonged, with respect to doctrine derived from the Word, and with respect to life according to such doctrine, as is evident from the following passages: Isaiah the prophet was enjoined to loose the sackcloth from off his loins, and the shoe from off his foot, and to go naked and barefoot three years for a sign and a wonder (Isaiah xx. 2, 3). The prophet Ezekiel was enjoined, for the purpose of representing the state of the church, to prepare him stuff for removing, and to remove to another place in the eyes of the children of Israel, and to bring forth his stuff by day, and to go forth at even, through a hole dug in the wall, and to cover his face that he might not see the earth, and

that thus he should be a sign to the house of Israel: and should say, "Behold, I am your sign; like as I have done, so shall it be done unto you" (Ezek. xii. 3—7, 11). The prophet Hosea was commanded, for the purpose of representing the state of the church, to take unto him a harlot to wife; so he took her, and she bare him three children, one of whom he called Jezreel, and another Not-to-be-pitied, and the third Not-a-people. And again he was commanded to go and love a woman beloved of her companion, and an adulteress, whom he bought for himself (Hos. i. 2—9; and iii. 1, 2). A certain prophet was enjoined to cast ashes on his eyes, and to suffer himself to be smitten and beaten (1 Kings xx. 35—38). Further, as a representative of the state of the church, the prophet Ezekiel was ordered to take a tile, to engrave upon it Jerusalem, to lay siege to it, to cast a trench and mound against it, to put an iron pan between him and the city, and to lie upon his left side and upon his right side. Also, to take wheat and barley, beans, and lentiles, millet and vetches, and to make bread thereof, also to make a cake of barley with man's dung; and because he prayed that it might not be so, he was permitted to make it with cow's dung. The injunction was thus expressed: "Lie thou upon thy left side, and put *the iniquity of the house of Israel* upon it; the number of the days that thou shalt lie upon it, *thou shalt bear their iniquity;* for I will give the years of their iniquity, according to the number of the days, three hundred and ninety days, to bear the iniquity of the house of Israel; and when thou hast accomplished them, thou shalt lie again on thy right side, *to bear the iniquity of the house of Judah*" (Ezek. iv. 1—15). The prophet herein *bore* the iniquities of the house of Israel and the house of Judah, and did not *take them away;* thus he represented them, and pointed them out, but did not expiate them, as is plain from what follows in the same chapter: "And Jehovah said, Even thus shall the children of Israel eat their unclean bread. Behold I will break the staff of bread in Jerusalem, that they may want bread and water, and be desolated, a man and his brother, and consume away for their iniquity" (ver. 13, 16, 17). The same therefore is understood of the Lord, where it is said, "Surely he hath *borne* our griefs, and *carried* our sorrows; Jehovah hath laid on him the iniquities of us all: by his knowledge shall he justify many, for *he shall bear their iniquities*" (Isaiah liii. 4—11): throughout the whole of which chapter the sufferings or passion of the Lord are treated of. The Lord, as THE Prophet, represented the state of the Jewish church with respect to the Word, as is evident from the particulars of his sufferings; as that he was betrayed by Judas, and was taken and condemned by the chief priests and elders; that he was buffeted, and struck on the head with a reed, and was crowned with thorns; that they

divided his garments, and cast lots upon his vesture; that they crucified him; that they gave him vinegar to drink, and pierced his side; that he was buried, and rose again the third day. His being betrayed by Judas signified that he was betrayed by the Jewish nation, who were in possession of the Word, and were represented by Judas: his being taken and condemned by the chief priests and elders, signified that he was dealt with in like manner by the whole Jewish church; his being buffeted and spit upon, scourged, and struck on the head with a reed, signified that the like had been done to the Word with regard to its divine truths; his being crowned with thorns signified that the Jewish nation had falsified and adulterated divine truths; the division of his garments, and the casting lots upon his vesture, signified that they had dissipated all the truths of the Word, but had not injured its spiritual sense, which the Lord's vesture or tunic represented; his crucifixion signified the destruction and profanation of the whole Word; the offering him vinegar to drink signified that the truths of the Word were altogether falsified, wherefore he did not drink it; the piercing his side signified that they had totally extinguished all the truth and all the good of the Word; his burial signified the rejection of what remained from the mother; his rising again on the third day signified his glorification, or the union of his humanity with the divinity of the Father. Hence then it appears, that to bear iniquities does not mean to remove them, but to represent the profanation of the truths of the Word.

131. This may also be illustrated by comparisons, which are employed for the sake of the simple and unlearned, who see better by such illustrations than by analytical conclusions deduced from the Word and from reason. Every citizen or subject is united with his king by virtue of obedience to his commands and injunctions, particularly if he undergoes any hardships for the sake of his sovereign, and still more if he sacrifices his life in his service, either in single combat or in a general battle. In like manner, a friend is united with a friend, a son with a father, a servant with a master, in consequence of doing such things as are agreeable to their will, and especially by standing up in their defence against enemies, and still more by fighting for their honor. Who that wishes to be united with the virgin whom he desires for a bride, is not ready to fight with those that defame her, and to contend with his rival even to blows and wounds? for that the union is promoted by such means is according to the law inscribed on nature. Therefore the Lord says, "I am the good shepherd; the good shepherd layeth down his life for the sheep; therefore my Father loveth me" (John x. 11, 17).

132. VII. That it is a fundamental error of the church to believe the passion of the cross to be redemption itself;

AND THIS ERROR, TOGETHER WITH THAT RELATING TO THREE DIVINE PERSONS FROM ETERNITY, HAS PERVERTED THE WHOLE CHURCH, SO THAT NOTHING SPIRITUAL IS LEFT REMAINING IN IT.

What doctrine more abounds in the books of the orthodox at this day, or what is more zealously taught and insisted on in the schools of divinity, or more constantly preached and cried up in the pulpit, than this, that God the Father, being full of wrath against mankind, not only separated them from himself, but also sentenced them to universal damnation, and thus excommunicated them from his favor; but, because he was gracious and merciful, that he persuaded or excited his Son to descend, and take upon himself the determined curse, and so to expiate the wrath of his Father; and that thus, and no otherwise, could the Father be prevailed upon to look again with an eye of mercy on mankind? Likewise, that this was effected by the Son, who, in taking upon himself the curse pronounced against men, suffered himself to be scourged by the Jews, to be spit upon, and lastly to be crucified as the accursed of God (Deut. xxi. 23); and that by this means the Father was appeased, and, out of love towards his Son, cancelled the sentence of damnation, yet only in favor of those for whom the Son should intercede, who was thus to be a perpetual Mediator in the presence of the Father? These and similar doctrines are at this day sounded forth from the pulpit, and re-echoed from the walls of the temple, as an echo from a wood, and the ears of all present are filled with it. But who that has his reason enlightened, and is restored to health by the Word, cannot see that God is mercy and clemency itself, because he is love itself, and goodness itself, and that these constitute his essence; and consequently that it is a contradiction to say, that mercy itself, or goodness itself, can behold a man with an angry eye, and sentence him to damnation, and still abide in his own divine essence? Such dispositions are never ascribed to a good man or an angel of heaven, but only to a wicked man and a spirit of hell; it is therefore blasphemy to ascribe them to God. But if we inquire into the cause of this false judgment, we shall find it to be this, that men have mistaken the passion of the cross for redemption itself: hence have flowed those opinions, as falses flow in a continued series from one false principle; or as from a cask of vinegar nothing but vinegar can come forth; or as from an insane mind, we can expect nothing but insanity. For one point being taked for granted, the conclusions that are made from it must be of the same family, because they are included in it, and are severally and successively produced from it; and from this one point concerning the passion of the cross, as constituting the sum of redemption, many more scandalous opinions, impious and disgraceful as referring to God, may still arise and go forth into the world, until that prophecy of Isaiah is fulfilled, where it

as said, "The priest and the prophet have erred, through strong drink; they stumble in judgment: all tables are full of vomit and filthiness" (xxviii. 7, 8).

133. From this idea concerning God and redemption, the whole system of theology has lost its spirituality, and is become in the lowest degree natural. This was the necessary consequence of ascribing to God merely natural properties and attributes; and yet on the idea entertained of God and of redemption, which makes one with salvation, every thing that has relation to the church depends. For that idea is like the head, from which all parts of the body are derived; when therefore that idea is spiritual, every thing that belongs to the church becomes spiritual also; but when that idea is natural, then every thing belonging to the church becomes natural: therefore, as the idea of God and of redemption is become merely natural, that is, sensual and corporeal, of consequence all those things are merely natural which the heads and members of the church have maintained, and do maintain, in their systems and forms of doctrine. That idea must of necessity give birth to nothing but falses, because the natural man is in continual opposition to the spiritual man, and thus regards spiritual things as airy and visionary fantasies; it may therefore be truly said, that in consequence of that sensual idea concerning redemption, and thence concerning God, the ways towards heaven, which are those that lead to the Lord God the Saviour, are beset with thieves and robbers (John x. 1, 8, 9); and that the doors of the temple are thrown down, so that dragons and owls, and the tzjim and jiim, have entered and made a concert of dreadful discord. That this idea concerning redemption, and concerning God, pervades the faith which prevails at this day throughout all christendom, is an acknowledged truth; for that faith requires men to pray to God the Father that he would remit their sins for the sake of the cross and blood of his Son, and to God the Son, that he would pray and intercede for them, and to God the Holy Ghost, that he would justify and sanctify them; and what is all this but to supplicate three distinct gods one after another? And, in such a case, how can the notion which the mind forms of the divine government differ from that of an aristocratical or hierarchical government? or from that of the triumvirate which once existed at Rome, if only instead of triumvirate, it be called a triumpersonate? And in such a government, what is easier than for the devil to put in practice the old maxim, *Divide and govern;* that is, to distract men's minds, and excite rebellious motions, sometimes against one God, and sometimes against another, as has been his practice since the time of Arius to this day; and thus to thrust the Lord God the Saviour from his throne, "who hath all power in heaven and in earth" (Matt. xxviii. 18); and to exalt some creature of his own in his place, and to enjoin men

to worship him, or, when the folly of this is detected, to destroy the worship of the Lord himself together with that of the imaginary idol?

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134. I shall here adjoin the following MEMORABLE RELATIONS.—FIRST. I once entered into a temple in the world of spirits, where there was a large congregation; and before the sermon they reasoned together about REDEMPTION. The temple was a square building, with no windows in the walls, but a large opening above in the centre of the roof, through which the light from heaven entered, and illuminated it better than if there had been windows at the sides. As they were talking about redemption, a black cloud gathering from the north, on a sudden covered the opening, which occasioned so thick a darkness, that they could not see each other, and scarce any one could discern his own hand. While they were standing lost in amazement at this circumstance, lo! the black cloud was divided in the midst, and through the aperture were seen angels descending from heaven, who dispersed the cloud on each side, so that the temple became again full of light (*lumen*); and immediately the angels sent one of their party down into the temple, who, in the name of the rest, inquired of the congregation the subject of their dispute, which had occasioned so thick a cloud to gather over them, and prevent the admission of light. They replied, that they were debating about redemption, and had concluded that it was effected by the Son of God, through the passion of the cross, by which he made atonement, and delivered mankind from damnation and eternal death. Hereupon the deputed angel said, "How by the passion of the cross? Why do you conceive that redemption was thus effected?" Immediately a priest approached, and said, "I will explain to you in order what we know and believe. It is our opinion that God the Father being angry with mankind, condemned them, and excluded them from his mercy, pronounced them all accursed and reprobate, and accordingly sentenced them all to hell; but that he desired his Son would take that curse upon himself, and that the Son consented, and for that purpose descended, and assumed the humanity, and suffered himself to be crucified, and the condemnation of mankind thus to be transferred to himself; for it is written, *Cursed is every one that hangeth on a tree;* that thus the Son appeased the Father by his intercession and mediation; and then the Father, out of love towards the Son, and moved with the misery which he had endured on the cross, determined to pass an act of pardon, but only in favor of those to whom he imputes his Son's righteousness; these he would make children of grace and blessing, who were before children of wrath and the curse, and would give them justification and salvation; but all others must

continue children of wrath, as was before decreed. This is our faith, and this is the righteousness which God inserts in our faith, which faith alone justifies and saves." The angel, on hearing this was silent for a long time, standing motionless in astonishment; and when his surprise was somewhat abated, he thus delivered himself: "Is it possible that the Christian world should be so infatuated, and should wander so far from sound reason into such crooked devices and establish the fundamental doctrine of salvation on these paradoxes? Who cannot see that such delusions are diametrically opposite to the very divine essence itself, that is, to God's divine love and wisdom, and at the same time, to his omnipotence and omnipresence? For no upright master could deal in such manner with his men-servants or maid-servants; or even a wild beast with its cubs; or a bird of prey with its young: it is therefore a most unsound doctrine. Besides, is it not contrary to his divine essence to annul the call which is made to every individual of the human race? Is it not contrary to his divine essence to change the order established from eternity, which declares that every one should be judged according to his life? Is it not contrary to the divine essence to withdraw his love and mercy from any man, and much more from the whole race of men? Is it not contrary to the divine essence to be brought back again to mercy by a sight of the Son's misery, that is, to be brought back again to his own essence, since mercy is the very essence of God? And is it not wicked to suppose that he ever departed from it? for his essence is himself from eternity to eternity. Is it not also an impossibility to introduce into an entity, such as your faith, the righteousness of redemption, which in itself is a property of divine omnipotence, and to impute and ascribe that righteousness to a man, and to declare him righteous, pure, and holy, without the assistance of any other means? Is it not an impossibility to remit a person's sins, and to renew, regenerate, and save him, by virtue of imputation only, and thus to change unrighteousness into righteousness, and the curse into blessing? In such a case would it not be possible to turn hell into heaven, and heaven into hell, or the dragon into Michael, and Michael into the dragon, and thus to put an end to the combat between them? For what is there wanting to produce such an effect, but to remove the imputation which your faith teaches from the one, and to inscribe it on the other? But were this possible, we in heaven must live in eternal anxiety and trembling. Justice and judgment cannot allow that one person should take upon himself the wickedness of another, and so make the wicked innocent, and wash away his guilt: surely this is contrary to all righteousness, both divine and human! The Christian world, moreover, is ignorant of the existence of order, and especially what is meant by the order which God introduced

into the world at its creation, and contrary to which God cannot act, because he would then act contrary to himself; for God is order itself." The priest understood what the angel said, because the angels who were above infused light from heaven; and immediately he sighed and said, "What must be done? All at this day preach, and pray, and believe, according to the faith I have mentioned: this is the form of supplication in every mouth, 'Good Father, have mercy on us, and forgive our sins for the sake of thy Son's blood, which he shed for us on the cross;' and to Christ, 'Lord, intercede for us;' to which we priests make this addition, 'Send the Holy Spirit upon us.'" Then the angel said, "I observe that you priests prepare a kind of eye-salve from the Word, which you do not understand in its inward sense, and that with it you anoint the eyes of such as are blinded by your faith, or make to yourselves a sort of plaster of it, which you spread upon the wounds that your doctrines have occasioned, but which does not heal them, because they are too deep to admit of such a cure: go therefore to the man who stands there (and he pointed to me), and he will instruct you from the Lord, that the passion of the cross was the uniting of the Lord's Humanity with the Divinity of the Father, but that it was not redemption; for this consisted in subduing the hells, and restoring the heavens to order; and that unless the Lord, during his abode in the world, had accomplished these works, no one could have been saved either on earth or in heaven: he will instruct you further concerning the order that was introduced at creation, and which must be the rule of life to such as would be saved, and that all who live according to that rule are reckoned among the redeemed, and are called the elect." As the angel ended, there appeared windows on the sides of the temple, through which there entered a luminous influx from the four quarters of the world, and there appeared cherubs flying in the brightness of the light; and the angel was taken up to his companions above the aperture, and we all retired full of joy.

135. THE SECOND MEMORABLE RELATION.—One morning as I awoke out of sleep, the sun of the spiritual world appeared to me in all its splendor, and underneath I saw the heavens at a distance, as the earth appears distant from her sun. Then were heard from the heavens words unutterable in natural language, from which when collected into one this utterable sentence was articulated, "That there is one God, who is a Man, and whose habitation is in that sun." This articulate sentence descended through the middle heavens down to the lowest, and from thence into the world of spirits where I was; and I perceived that the idea of one God, which the angels entertained, was changed according to the degrees of descent into the idea of three Gods; and when I observed this, I entered into conversation with those who conceived there were three Gods, and said, "Oh what a

enormity is this! Whence did you receive it?" They replied, "We conceive there are three in consequence of the idea we entertain concerning the triune God, but this idea nevertheless does not influence our speech; for when we speak, we always say roundly that God is one: if our minds and our lips be at variance, what does it signify, so long as the idea is confined in our minds, and does not descend and divide the unity of God in our mouths? But still it does descend at times, because it has taken inward possession of us, and if we were then to speak out we should say there are three Gods. We are however on our guard against this, lest we should be exposed to the ridicule of those that hear us." At that instant they began to speak under the immediate influence of their real thoughts, saying, "Are there not three Gods, since there are three divine persons, each of which is God? We cannot think otherwise, since the great oracle of our church, out of the shrine of his holy doctrines, ascribes creation to one, redemption to another, and sanctification to a third; and especially since he assigns to each his peculiar properties, which he declares to be incommunicable; and these are not only creation, redemption, and sanctification, but also imputation, mediation, and operation. Is there not then one who has created us, and who has also the office of imputation? another who has redeemed us, and who has also the office of mediation? and a third who operates this mediated imputation, and who has also the office of sanctification? Who does not know that the Son of God was sent into the world by God the Father to redeem mankind, and thereby to become an atoner, mediator, propitiator, and intercessor? And since he is one with the Son of God from eternity, are not these two persons, the Father and the Son, distinct from each other? Since these two are in heaven, one sitting at the right hand of the other, must there not necessarily be a third person to execute on earth what is decreed in heaven?" On hearing these words I held my peace; yet I thought within myself, "What infatuation is this! they are in utter ignorance of what is meant in the Word by mediation." At that instant, by the command of the Lord, three angels descended from heaven, and joined company with me, to the end that from an interior perception I might converse with those who entertained an idea of three Gods, particularly on the subject of mediation, intercession, propitiation, and atonement, which offices are by them ascribed to the second person, or the Son, but not till after he was made Man; and he was made Man several ages after the creation, when those four means of salvation had previously no existence, and thus God the Father was not rendered propitious, mankind was not atoned, and no one was sent from heaven to be an intercessor and mediator.

Then under the influence of the offered inspiration, I entered

into conversation with them, saying, "Come near, as many as are able, and hear what is meant in the Word by mediation, intercession, atonement, and propitiation. They are four terms expressive of the grace of the one only God in his Humanity. God the Father can never be approached, nor can he come to any man, because he is infinite, and dwells in his Esse which is Jehovah, from which Esse, if he should come to a man, he would consume him or decompose him, as fire does wood when it reduces it to ashes. This is evident from what he said to Moses, who desired to see him; 'No man shall see me, and live' (Exod. xxxiii. 20); and the Lord says, 'No one hath seen God at any time, except the Son who is in the bosom of the Father' (John i. 18; Matt. xi. 27); also, that no one hath heard the voice of the Father, or seen his shape (John v. 37). It is written indeed that Moses saw Jehovah face to face, and conversed with him as one man does with another; but this was done by the medium of an angel, as was the case also with Abraham and Gideon. Now since God the Father in himself is such, therefore he was pleased to assume the Humanity, and in this Humanity to admit mankind to himself, and so to hear them, and converse with them; and this Humanity it is which is called the Son of God, and which mediates, intercedes, propitiates, and atones. I will explain, therefore, what these four terms, predicated of the Humanity of God the Father, signify. MEDIATION signifies that the Humanity is the medium by which a man may come to God the Father, and God the Father to him, and thus be his teacher and guide unto salvation; therefore the Son of God, by whom is meant the Humanity of God the Father, is called Saviour, and on earth Jesus, that is, Salvation. INTERCESSION signifies perpetual mediation; for love itself, the properties of which are mercy, clemency, and grace, perpetually intercedes, that is, mediates for those who do his commandments, and who are thus the objects of his love. ATONEMENT signifies the removal of sins, into which a man would rush headlong, were he to approach Jehovah unclothed with the Humanity. PROPITIATION signifies the operation of clemency and grace, to prevent a man from falling into damnation by sin, and at the same time to guard against the profanation of holiness: this was signified by the propitiatory, or mercy-seat, over the ark in the tabernacle. It is acknowledged that God spoke in his Word according to appearances, as when it is said that he is angry, that he avenges, that he tempts, that he punishes, that he casts into hell, that he condemns, yea, that he does evil; when the truth is, that God is never angry with any one, he never avenges, tempts, punishes, casts into hell, or condemns; such things are as far from God as hell is from heaven, and infinitely farther. They are forms of speech, then, used only according to appearances; so also, but in a different sense, are the terms atonement

propitiation, intercession, and mediation, for these are forms of speech expressive of the approach which is opened to God, and of the grace communicated from God by means of his Humanity; which terms being misunderstood, men have divided God into three, and upon that division have grounded all the doctrine of the church, and so falsified the Word: hence has arisen THE ABOMINATION OF DESOLATION foretold by the Lord in Daniel, and again in Matt. xxiv." When I had ended, the company of spirits retired from about me, and I observed that those who actually entertained an idea of three gods looked towards hell, and that those who conceived there is one God, in whom there is a Divine Trinity, and that this trinity is in the Lord God the Saviour, looked towards heaven; and to these appeared the sun of heaven, in which Jehovah is in his Humanity.

136. THE THIRD MEMORABLE RELATION.—I saw at a distance five buildings called Gymnasia, each of which was overspread with light from heaven. The first was overspread with a light, such as before sunrise is seen to tinge the clouds in a morning here on earth; the second with a yellow light, such as appears in the morning after sunrise; the third with a bright clear light, such as we see on earth at midday; the fourth with a light of a middle kind, as when it begins to be mixed with the shades of evening; and the fifth was completely involved in twilight. The gymnasia in the world of spirits are spacious halls, where the learned assemble to discuss various arcana that may be of service to them in the promotion of science, intelligence, and wisdom. On seeing them I was seized with a strong desire to go to one of them; so I went in the spirit to that which was overspread with a light of a middle kind. When I entered I found a company of the learned met together, who were debating about the true interpretation of that passage where it is said of the Lord, that "when he was received up into heaven, he sat on the right hand of God" (Mark xvi. 19). Many of the assembly insisted that those words were to be understood literally, and that the Son does really so sit beside the Father; but being asked for what reason he could be so placed, some of them replied, that he was exalted to the right hand of the Father on account of the redemption which he accomplished; some, that he was seated there out of the love with which he is regarded by the Father; some, for this purpose, that he might be the Father's counsellor to advise with, and therefore that in that character he might receive honor from the angels; and some, that he was placed there by the Father to reign in his stead, for it is written that "all power is given unto him in heaven and in earth;" but the greater part affirmed that he was placed there to hear those on the right hand for whom he intercedes; for all the members of the church at this day approach God the Father, and beseech

him to have mercy for the sake of his Son, believing that this causes the Father to turn himself to the Son, for the purpose of receiving his mediation; some, however, asserted that only the Son of God born from eternity sits on the right hand of the Father, to communicate his divinity with the Son of Man that was born in the world. On hearing this I was much amazed that people of such learning, who had resided some time in the spiritual world, should yet be so ignorant upon heavenly subjects; but I perceived their ignorance to be owing to this cause, that from a trust in their own self-derived intelligence they had not submitted to be taught by those who are truly wise. But that they might not continue any longer ignorant of what is meant by the Son's sitting at the right hand of the Father, I waved my hand, begging them to listen to what I wished to say on that subject; and as I saw them disposed to attend, I said, "Have you not learned from the Word that the Father and the Son are one, and that the Father is in the Son, and the Son in the Father? This the Lord plainly declares (John x. 30; xiv. 10, 11). If you do not believe these words, you divide God into two, in which case you must of necessity form natural, sensual, yea, material conceptions of God, as the church on earth has done since the time of the Council of Nice, when the doctrine of the existence of three divine persons from eternity was introduced, whereby the church was turned into a theatre, ornamented with painted scenery, before which the performers exhibited new scenes. Who does not know and acknowledge that God is one? If you acknowledge this in heart and spirit, all that you have said instantly vanishes of itself, and rebounds into the air like idle tales from the ear of a wise man." At these words many of the company were much enraged, and wished to pull my ears, and enjoin me silence; but the president of the assembly in great indignation said, "We are here speaking not of the unity and plurality of God, because we believe both; but we are debating about the true interpretation of that passage where it is said that the Son sits on the right hand of the Father; if you can give us any information on this subject, let us hear it?" I replied, "You shall hear it; only, I beseech you, be not so tumultuous." I then added, "To sit on the right hand does not mean literally to sit on the right hand, but it signifies the omnipotence of God by means of the Humanity which he assumed in the world: by this Humanity he is in last and lowest principles as well as in first; and by this he entered into, destroyed, and subdued the hells, and by this he restored the heavens to order; consequently, by this he redeemed both men and angels, and redeems them to all eternity. If you consult the Word of God, and are in a capacity to receive illustration, you will be enabled to discover that by the right hand is there meant omnipotence; as in Isaiah: '*My hand* laid the

foundation of the earth, and *my right hand* spanned the heavens' (xlviii. 13). 'God hath sworn by his *right hand*, and by the arm of his strength' (lxii. 8). '*Thy right hand* holdeth me up' (Psalm xviii. 35). 'Let thy *hand* be upon the *Man of thy right hand*, and upon the Son of Man whom thou madest strong for thyself' (lxxx. 17). Hence it is evident how this passage is to be understood: 'Jehovah said unto my Lord, Sit thou at *my right hand*, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies' (cx. 1, 2). This whole psalm throughout treats of the Lord's combats with the hells, and of their subjugation; and since the right hand of God signifies omnipotence, therefore the Lord says that he shall sit at '*the right hand of power*' (Matt. xxvi. 64); and at '*the right hand of the power of God*' (Luke xxii. 69)." On hearing these texts, the assembly grew tumultuous; and I said, "Take heed to yourselves: possibly a hand may appear from heaven, which, when it appears, never fails to strike the beholder with an incredible terror of its power, and which, when I saw it, was a convincing proof to me that the right hand of God signifies omnipotence." I had scarcely uttered these words, when there appeared under heaven a stretched-out hand, at the sight of which the company was struck with such terror, that they rushed in crowds towards the gates; some ran to throw themselves out at the windows, and some fell down fainting and breathless. With respect to myself, I remained without the least apprehension, but walked out quietly after them; and when I had proceeded to some distance I turned about, and observed the gymnasium overspread with a dark cloud; and I was informed from heaven that it was in consequence of their having been influenced in their discussion by a belief in three gods, and that the former light would return whenever a congregation of sounder minds should assemble there.

137. THE FOURTH MEMORABLE RELATION.—I was informed on a time that a council was convened of those who had been distinguished for their writings and erudition on the subject of the faith now professed, and of the justification of the elect by it. This council was to be held in the world of spirits, and it was permitted me to be present there in the spirit. I saw a large assembly of the clergy, both of the same and of different professions: on the right side stood those who in the world were called apostolic fathers, and who lived before the time of the council of Nice; and on the left stood those who had distinguished themselves since that time by their printed or written books. Many of the latter had their faces shaven, and wore wigs on their heads made of women's hair; some of them had collars round their necks made of twisted intestines, and some of other materials; but the former appeared with their beards

at full length, and wore their own hair. Before both parties there stood a person who was esteemed a great judge and critic in the writings of the present age; he had a wand in his hand, with which he struck the ground, and proclaimed silence; then ascending to the highest step of the pulpit, he fetched a deep sigh, and after that prepared to lift up his voice aloud, but the sighing gasp drew back his voice into his throat. At last however he broke out into the following exclamation: "Oh! my brethren, what an age is this! There is risen up a person out of the common herd of laymen, who having neither gown, nor cap, nor laurelled crown, has yet had the assurance to pull down our faith from heaven, and cast it into the stygian lake. What a sin and a shame is this! when yet that faith is our star, which shines like Orion in the night, and like Lucifer in the morning! This person, although advanced in years, is altogether blind as to the mysteries of our faith, having neither opened it, nor discovered in it the Lord's righteousness, or his mediation and propitiation; in consequence of which he is totally blind to the wonders of justification, such as the remission of sins, regeneration, sanctification, and salvation. This person, in opposition to our faith, which has a transcendent saving power, because it is directed towards three divine persons, and thus towards the whole Deity, has transferred all faith to the second person, and not even to him, but to his Humanity, which we indeed call divine in consequence of the incarnation of the Son begotten from eternity; but who considers it as any thing more than merely human? And what faith can be thence derived, but such as must give birth to naturalism? for such a faith, having nothing spiritual in it, differs little from a faith directed towards a pope or a saint. You know what Calvin in his time used to say of worship derived from such faith; and I beseech you tell me, any one of you, whence faith comes? Is it not the immediate gift of God? and does it not therefore contain all things relating to salvation?" Hereupon his companions on the left, who had their faces shaven, and wore wigs, with collars round their necks, clapped their hands, and cried out, "Most wisely spoken! We know that we cannot take any thing, unless it be given us from above. Let that prophet inform us of any other origin to faith, and what else does faith mean: it is impossible that it should either have any other meaning, or any other origin; and to talk of another faith which deserves the name beside this, is as absurd as to think of a man's riding on horseback to a constellation in the heavens, and taking a star from thence, and putting it in his pocket, and bringing it along with him to the world below." This they said by way of exposing every new faith to ridicule among their companions. On hearing this, the men on the right, who wore their beards, and their own natural hair, expressed great indignation; and one of them rose up to speak

(he appeared as an old man, but afterwards he was seen to be young, for he was an angel from heaven, where every age is turned to youth). He said, "I have heard the nature and quality of your faith, which the man in the pulpit has so magnified; but what is such a faith but the sepulchre of our Lord after his resurrection, shut up a second time, by the soldiers of Pilate? I have opened it, and can find in it nothing but the rods of jugglers, by which the magicians in Egypt performed miracles. Truly this faith of yours is in your eyes like a chest of wrought gold, set with precious stones; but when it is opened it is found to contain nothing, except perhaps the dust of some relics in its corners: it is therefore (to use comparisons) like the vestal virgin among the ancients, buried under ground, for letting the sacred fire go out; and I do solemnly assure you, that in my eyes it appears like the golden calf, around which the children of Israel danced, after Moses had left them to ascend and be with Jehovah on mount Sinai. Do not be surprised to hear me speak of your faith by such comparisons, for such we are accustomed to use when we speak of it in heaven. But our faith is, was, and will be to eternity, directed towards the Lord God the Saviour, whose humanity is divine, and whose divinity is human; which faith is thus accommodated to man's reception, and by virtue of which a divine spiritual principle is united with what is natural in man, so that it becomes a spiritual faith implanted in the natural principle, whereby the natural principle becomes as it were transparent from the spiritual light in which our faith dwells. The truths which constitute this faith are equal in number to the verses in the sacred volume, and all those truths are so many stars, which by their several lights give it both manifestation and form. A man acquires this faith from the Word by means of his own natural light (*lumen*), in which light it is science, thought, and persuasion; but the Lord, in such as believe on him, causes it to become conviction, trust, and confidence; thus natural faith becomes spiritual faith, and by means of charity is made living. This faith, with us in heaven, is like a queen adorned with all the variety of precious stones described in the wall of the New Jerusalem (Rev. xxi. 17—20). Lest, however, you should imagine that what I have said is a mere flight of fancy and imagination, and should accordingly slight and despise it, I will read you some passages out of the Holy Word, from which it will appear that our faith is not, as you suppose, directed towards a mere man, but towards the true God, in whom is all the Divinity. John says, 'Jesus Christ is the true God and eternal life' (1 Epis. v. 20); Paul says, 'In Christ dwelleth all the fulness of the Godhead bodily' (Coloss. ii. 9); and it is written in the Acts of the Apostles, 'that he preached to the Jews and also to the Greeks, repentance towards God and faith in our Lord Jesus

Christ' (xx. 21); and the Lord himself says, 'All power is given to me in heaven and in earth' (Matt. xxviii. 18). But these are only a few of the numerous passages which teach this great truth." After this the angel looked towards me, and said, "You know what the Evangelical Protestants, so called, believe, or profess to believe, concerning the Lord and Saviour: read us then some passages from their writings, that we may know whether they are so infatuated as to suppose that his humanity is merely human, or whether they ascribe divinity to it, or how. Then in the presence of all the assembly, I read the following passages, being some I had collected from their book of orthodoxy, called FORMULA CONCORDIÆ, the edition of Leipzig, 1756: In Christ the divine and human natures are so united, as to make one person (p. 606, 762). Christ is very God and Man in one individual person, and remains so forever (p. 609, 673, 762). In Christ God is Man, and Man is God (p. 607, 765). The human nature of Christ is exalted to all Divine Majesty, proved also from many of the Fathers (p. 844—852, 860—865, 869—878). Christ, as to his human nature, is omnipresent, and fills all things (p. 768, 783—785). Christ as to his human nature has all power in heaven and in earth (p. 775, 776, 780). Christ, as to his human nature, sits on the right hand of God (p. 608, 764). Christ is to be prayed to, as to his human nature, proved by many quotations from Scripture (p. 226). The Augsburg confession greatly approves of that worship (p. 19). After reading these passages, I turned towards the president of the council, and said, "I know that all here present are consociated with their like in the natural world: tell me, I pray, do you know with whom you are so connected?" He replied in a deep tone of voice, "Yes; I am consociated with a famous man, a leader of the troops that compose the army of church worthies." And because he spoke in so deep a tone of voice, I said, "Pardon me, if I ask you further, whether you know where that famous leader lives?" He said, "I do know; he lives not far from Luther's tomb."* Upon this, I said, with a smile, "Why do you speak of his tomb? Do you not know that Luther has risen again, and that he has now renounced his errors respecting justification by a faith in three divine persons from eternity, and is in consequence translated into the societies of the blessed in the new heaven, and that he sees and pities those who follow his insane opinions?" He then rejoined, "I do know it; but what is that to me?" Then addressing him in the same tone of voice with his own, I said, "Be so good as to exert your in-

* At Eysleben in Saxony. The person here alluded to was Dr. John A. Ernesti, of Leipzig, who published some virulent attacks on our author and his writings; who, in reply, only printed a few lines on a slip of paper for circulation among his friends, a translation of which may be seen at the end of the *Coronis* or *Appendix* to this work.

fluence on your dignified friend with whom you are consociated, and communicate to him my fears, that in contradiction to the opinions deemed orthodox by his church, he has in his great haste robbed the Lord of his Divinity, and suffered his pen to open a furrow, in which he has thoughtlessly sown the seed of naturalism, by writing as he did against the worship of our Lord and Saviour." To this he replied, "That is impossible; for he and I, on that subject, make almost one mind: but what I say upon it he does not understand, whereas I understand clearly whatever he says; for the spiritual world enters into the natural world, and perceives the thoughts of men there, but not contrariwise; such is the nature of the connection between spirits and men." As I had now engaged in conversation with the president of the council, I took the liberty of asking him this further question: "Do you know," said I, "that the orthodoxy of the Evangelical Protestants, as expressed in their manual, called the FORMULA CONCORDIÆ, teaches that in Christ God is Man, and Man is God? and that his divinity and humanity exist together, and forever abide in one individual person? How then could either you or he defile the worship of the Lord with naturalism?" To which he replied, "I know that, and yet I do not know it." I therefore continued, and said, "I could wish to ask your friend, or you as his representative, Whence had our Lord and Saviour his soul? If you answer, from his mother, you talk foolishly; if from Joseph, you profane the Word; but if from the Holy Spirit, you say right; if by the Holy Spirit you mean the Divinity proceeding and operating, and that thereby the Lord is the Son of Jehovah God. I ask you again, What is meant by hypostatic union? If you say that it is a union as of two persons, one superior and the other inferior, you talk foolishly; for at that rate you might divide the Saviour into two persons, as you divide God into three; but if you say, that it is a personal union, like that of soul and body, you say rightly; for this is agreeable to your own doctrine and that of the Fathers, as you may see by consulting the FORMULA CONCORDIÆ (p. 765—768); and also the CREED of ATHANASIUS, where it is said, 'The right faith is, that we believe and confess, that our Lord Jesus Christ is God and Man; who although he be God and Man, yet he is not two, but one Christ; one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and Man is one Christ.' I would ask you further, In what did the damnable heresy of ARIUS consist (which gave occasion to the calling of the Council of Nice by the emperor Constantine the Great), but in a denial of the divinity of the Lord's humanity? Tell me moreover, Who do you suppose is meant by these words in Jeremiah: 'Behold, the days come when I will raise unto David a righteous branch, who shall reign as a king;

and this is his name, *Jehovah our righteousness*' (xxiii. 5, 6; xxxiii, 15, 16). If you say, the Son born from eternity, you talk foolishly, for he was not the Redeemer; but if you say, the Son born in time, who was the only begotten Son of God (John i. 18; iii. 16), you say rightly; for he by redemption was made righteousness, on which you found your faith. Read also Isaiah lx. 6; and several other passages, in which it is foretold, that Jehovah himself should come into the world." On hearing this the president of the council was silent and turned away.

When the debate was thus concluded, the president was desirous to close the council with prayer; but suddenly a man started up from the party on the left, having on his head a tiara, and over that a cap; and he touched his cap with his finger, and said, "I also am joined by spiritual consociation with a man in your world, who is honorable for his eminent station: I know this, because I speak from him as from myself." I then inquired where that honorable person lived. He replied, "At Gottenburg;* and I was once of opinion, from the ideas in him, that this new doctrine of yours has a tincture of Mahometanism." At these words, I perceived that all those on the right, where the apostolic fathers stood, seemed astonished and changed color; and I could hear these exclamations often repeated, "Oh! what a scandal! What an age is this!" In order, however, to appease their just indignation, I waved my hand, requesting to be heard, and said, "I know indeed that a person of that distinction did bring some such charge against me, in an epistle which he afterwards published; but had he known at the time what a blasphemous charge it was, he would have torn the letter to pieces, and committed it to the fire, rather than to the press. It was such contumely which the Lord condemned in the Jews, when they ascribed his miracles to some other power than that which is divine (Matt. xii. 22—32); and to this he adds in the same place, 'Whosoever is not with me is against me; and he that gathereth not with me scattereth abroad' (ver. 30)." At these words the associate spirit hung down his head, but presently raising it again, he said, "This is the severest speech I have yet heard from you;" but I resumed my discourse, and said, "The fault is in the two accusations brought against me, of naturalism and Mahometanism, which are both wicked lies and deadly stigmas, invented in subtlety, with a design to prejudice the hearer, and deter him from the holy worship of the Lord." Then addressing myself to the former associate spirit, I said, "Desire your friend at Gotten-

* The individual here alluded to, is Dr. Ekebon, Dean of Gottenburg, in Sweden who wrote a violent philippic against our author's writings, with a view of procuring their condemnation as heretical by ecclesiastical authority. Our author vindicated himself in two letters addressed to the consistory of the clergy, which may be seen in the *Intellectual Repository for the New Church*, vol. i., p. 169 and 172.

burg, if it be possible, to read what the Lord says in the Revelation (iii. 18, and also ii. 16)." As I concluded, the council began to grow noisy; but the noise was appeased by the descent of light from heaven, on which several of those who were on the left hand passed over to those on the right, so that none remained but those who thought vainly, and who consequently pinned their faith on the opinion of their leaders, or such as believed the Lord to be no more than a mere man: from these the heavenly light appeared to be diverted, and to pour its influence on those who had passed from the left side to the right.

CHAPTER III.

THE HOLY SPIRIT AND THE DIVINE OPERATION.

138. All of the sacred order, who have entertained any just idea of the Lord our Saviour, on their entrance into the spiritual world, which is generally on the third day after their decease, are first instructed concerning the Divine Trinity, and particularly concerning the Holy Spirit. This, they are informed, is not a God of itself, but, when mentioned in the Word, signifies the divine operation proceeding from the one omnipresent God. The reason why they are particularly instructed concerning the Holy Spirit, is, because most enthusiasts, after death, fall into the insane fancy that they themselves are the Holy Spirit; and also because many people of the church, who have imagined, during their abode on earth, that the Holy Spirit spoke by them, frighten others with the words of the Lord in Matthew xii. 31, 32; affirming that the unpardonable sin there spoken of consists in contradicting what they speak by the inspiration of the Holy Spirit. Those who, after instruction, depart from their belief that the Holy Spirit is a God of itself, are afterwards taught, concerning the unity of God, that it is not divided into three persons, each of which singly, and by himself, is God and Lord, according to the doctrine of the Athanasian creed, but that the Divine Trinity is in the Lord the Saviour, as the soul, the body, and the virtues thence proceeding, are in every individual man. These are further prepared to receive the faith of the new heaven, and after such preparation a way is opened for them to a society in heaven which is under the influence of a similar faith, and a mansion is given them among their brethren, with whom they live in eternal blessedness. Now as we have already treated on God the Creator, and on the Lord the Redeemer, it is necessary also to treat on the Holy Spirit; and as we have arranged the previous

subjects under particular heads or articles, we will pursue the same rule in the present case, according to the following division. I. *That the Holy Spirit is the Divine Truth, and also the Divine Virtue and Operation, proceeding from the one only God, in whom there is a Divine Trinity, consequently proceeding from the Lord God the Saviour.* II. *That the divine virtue and operation signified by the Holy Spirit, consists, in general, in reformation and regeneration; and in proportion as these are effected, in renovation, vivification, sanctification, and justification; and in proportion as these are effected, in purification from evils, remission of sins, and finally salvation.* III. *That such divine virtue and operation, which is understood by the mission of the Holy Spirit, consists, with the clergy in particular, in illustration and instruction.* IV. *That the Lord operates those virtues in such as believe on him.* V. *That the Lord operates of Himself from the Father, and not contrariwise.* VI. *That a man's spirit is his mind, and whatever proceeds from it.*

139. I. THAT THE HOLY SPIRIT IS THE DIVINE TRUTH, AND ALSO THE DIVINE VIRTUE AND OPERATION, PROCEEDING FROM THE ONE ONLY GOD, IN WHOM THERE IS A DIVINE TRINITY, CONSEQUENTLY PROCEEDING FROM THE LORD GOD THE SAVIOUR.

Properly speaking, the divine truth, and consequently the Word, is signified by the Holy Spirit, and in this sense the Lord Himself is also the Holy Spirit; but whereas, in the church at this day, the divine operation, which is specified by the Holy Spirit, is actual justification, therefore this divine operation is here considered as the Holy Spirit. Of this we now propose chiefly to speak, especially as the divine operation is effected by means of the divine truth which proceeds from the Lord; and that which proceeds is of one and the same essence with him from whom it proceeds, like these three, the soul, the body, and the proceeding virtues, which together form one essence; in a man a merely human essence, but in the Lord divine and human also; these being, after his glorification, united together like the prior with its posterior, and like essence with its form: thus the three essentials, called Father, Son, and Holy Spirit, in the Lord are a one. The Lord is divine truth, or the very divine truth itself, as was shown above; and the Holy Spirit is also the same, as is evident from these passages: "There shall come forth a rod out of the stem of Jesse: and the Spirit of Jehovah shall rest upon him, the Spirit of wisdom and intelligence, the Spirit of counsel and might: he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and truth the girdle of his reins" (Isaiah xi. 1, 2, 4, 5). "When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him; then shall the Redeemer come

to Zion" (Isaiah lix. 19, 20). "The Spirit of *the Lord Jehovih* is upon me; *Jehovah* hath anointed me to preach good tidings to the poor; he hath sent me" (Isaiah lxi. 1; Luke iv. 18). "This is my covenant, my spirit that is upon thee, and my words which I have put in thy mouth shall not depart from out of thy mouth from henceforth and for ever" (Isaiah lix. 21). Since the Lord is the very truth itself, therefore all that which proceeds from him must be truth; and this is understood by the Comforter, who is also called the Spirit of Truth, and the Holy Spirit, as is evident from the following passages: "I tell you the *truth;* it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John xvi. 7). "Howbeit when he, *the Spirit of Truth*, is come, he will lead you into *all truth:* for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (xvi. 13). "He shall glorify me; for he shall receive of *mine*, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you" (xvi. 14, 15). "I will pray the Father, and he will give you another comforter, *the Spirit of Truth*, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you, and ye shall see me" (xiv. 16, 17, 18, 19). "When the Comforter is come, whom I will send unto you from the Father, even *the Spirit of Truth*, he shall testify of me" (xv. 26). He is called the Holy Spirit (xiv. 26). That the Lord by the Comforter, or Holy Spirit, meant himself, is manifest from his saying, that the world would not know him; "but ye know him. I will not leave you comfortless; I will come unto you; and ye shall see me." And in another place: "Lo! I am with you always, even to the consummation of the age" (Matt. xxviii. 20). And also from this: "he shall not speak of himself, but he shall take of mine."

140. Now since the divine truth, which was in the Lord, and was the Lord (John xiv. 6), is meant by the Holy Spirit; and since the Holy Spirit could therefore proceed from him only, it was for this reason said, "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39). And after his glorification, "He breathed on his disciples, and said, Receive ye the Holy Spirit" (xx. 22). The reason why the Lord breathed on his disciples was, because breathing was an external representative sign of divine inspiration; and inspiration is an insertion into the angelic societies. After these elucidations the understanding will be enabled to comprehend the words of the angel Gabriel concerning the conception of the Lord: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which

shall be born of thee shall be called the Son of God" (Luke i. 35). Again: "The angel of the Lord said to Joseph in a dream, Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit: and Joseph knew her not till she brought forth her first-born Son" (Matt. i. 20, 25). The Holy Spirit mentioned in these passages is the divine truth proceeding from JEHOVAH the Father; and this proceeding is the power of the Highest which then overshadowed the mother Mary, which coincides therefore with what is said in John: "The Word was with God, and the Word was God: and the Word was made flesh" (i. 1, 14). The Word there signifies the divine truth, as may be seen above, in the FAITH OF THE NEW CHURCH, n. 3.

141. It was demonstrated above, and will be evinced still more at large when we come to treat particularly on the subject, that the Divine Trinity is in the Lord: at present we shall only point out some incongruities arising from the division of that trinity into separate persons. This may be compared to a minister of the church teaching from the pulpit what ought to be believed and practised, and another minister standing near him, and whispering in his ear, "That is well said; go on;" and then both saying to a third minister, who stands on the stairs, "Descend into the temple, and open the people's ears, and infuse into their hearts the good advice which is given, and at the same time make them pure, holy, and vessels of righteousness." A divine trinity, divided into distinct persons, each of which singly is God and Lord, would be similar to three suns in one world, the first in the upper firmament, the second near it, and the third beneath, encompassing angels and men, and introducing the heat and light of the two former, with all power into their minds, hearts, and bodies; and, like fire acting upon matter in a retort, subtilizing, clarifying, and subliming them; but who cannot see that in such a case a man would instantly be reduced to ashes? A government of three divine persons in heaven may also be compared with a government of three kings in one kingdom, or of three generals, of equal authority, over one army; or rather with the Roman government, before the time of the Cæsars, when there were consuls, a senate, and tribunes of the people, among whom the power was divided, but yet the sovereignty was in them all conjointly. Who does not see the inconsistency, trifling, and folly of introducing such a government into heaven, by ascribing to God the Father a power like that of the consuls, to the Son a power like that of the senate, and to the Holy Spirit a power like that of the tribunes of the people? and yet this must necessarily be the case when a peculiar office is ascribed to each, especially if it be insisted that the properties are not communicable.

142. II. THAT THE DIVINE VIRTUE AND OPERATION, SIGNIFIED

BY THE HOLY SPIRIT, CONSISTS IN GENERAL IN REFORMATION AND REGENERATION; AND, IN PROPORTION AS THESE ARE EFFECTED, IN RENOVATION, VIVIFICATION, SANCTIFICATION, AND JUSTIFICATION; AND, IN PROPORTION AS THESE ARE EFFECTED, IN PURIFICATION FROM EVILS, REMISSION OF SINS, AND FINALLY SALVATION.

These are the virtues in their order which the Lord operates in those who believe on him, and accommodate and prepare themselves for his reception and abode; and this is effected by means of divine truth, and among Christians by means of the Word, this being the only medium by which a man can approach the Lord, and into which the Lord enters; for, as was said above, the Lord is the divine truth itself, and whatever proceeds from him is divine truth. But the divine truth here spoken of must be understood as originating in good, which is the same thing as faith originating in charity; for faith is nothing else but truth, and charity is nothing else but goodness. By means of divine truth originating in good, that is, by means of faith originating in charity, a man is reformed and regenerated, and also renewed, quickened, sanctified, justified, and in proportion to his progress and growth in these graces, is purified from evils, in which purification consists the remission of sins. But all these several operations of the Lord cannot here be particularly explained; for each requires its particular analysis confirmed from the Word, and illustrated by rational considerations, and this is foreign to our present subject; we must therefore refer the reader to a future part of this work, where we shall treat on charity, faith, free-will, repentance, reformation, and regeneration. It is to be observed, that the Lord operates those saving graces continually in every man, for they are the steps that lead to heaven, and the Lord wills the salvation of all men; therefore the salvation of all men is the end which he proposes, and whoever desires to promote an end, desires also to promote the means conducive thereto. The coming of the Lord, the redemption which he wrought, and his passion on the cross, were all for the sake of man's salvation (Matt. xviii. 11; Luke xix. 10); and as the salvation of mankind ever was, and ever will be, the end which the Lord proposes, it follows that the above-mentioned operations are mediate ends, and salvation the ultimate end.

143. The operation of these virtues is the Holy Spirit, which the Lord sends to those who believe in him, and prepare themselves to receive him; and this is understood by the spirit in these passages: "A new heart also will I give you, and a *new spirit* will I put within you; I will put my *spirit* in the midst of you, and will cause you to walk in my statutes" (Ezek. xxxvi. 26, 27; xi. 19). "Create in me a clean heart, O God, and renew a *right spirit* within me: cast me not away from thy pres

ence, and take not thy *Holy Spirit* from me: restore unto me the joy of thy salvation, and establish me with thy *free Spirit*" (Psalm li. 10, 11, 12). "Jehovah formeth the *spirit of man* in the midst of him" (Zech. xii. 1). "With my soul have I desired thee in the night; yea, with *my spirit* in the midst of me have I looked for thee in the morning" (Isaiah xxvi. 9). "Make you a new heart, and a *new spirit:* why will ye die, O house of Israel?" (Ezek. xviii. 31); besides many other places. In these passages a new heart signifies a will towards good, and a new spirit the understanding of truth. The Lord operates such a will and understanding in those who practise what is good and believe what is true, that is, who are principled in a faith originating in charity, as is very plain from these words, that he *giveth his Spirit* to those who walk in the way of salvation, and that it is called a *free spirit;* and that a man also ought to operate on his part, is evident from these words, "Make you a new heart, and a new spirit: why will ye die, O house of Israel?"

144. It is written, that when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending like a dove (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32, 33). The reason of this was, because baptism signifies regeneration and purification, and these are also represented by a dove. Who cannot perceive that the dove was not the Holy Spirit, and that the Holy Spirit was not in the dove? Doves often appear in heaven, and the angels know when they observe them that they are correspondences of the affections, and thence of the thoughts relating to regeneration and purification, in some persons not far off: when therefore they approach those persons, and converse with them on a subject foreign to what was in their thoughts when that appearance was presented, the doves instantly vanish. The case was the same with respect to many things that appeared to the prophets, as when John saw a lamb on Mount Sion (Rev. xiv.), and in other places. How plain must it be to every one that the Lord neither was that lamb, nor in it, but that it was a representation of his innocence! Hence their error is manifest, who, from this appearance of the dove when the Lord was baptized, and from the voice then heard from heaven, *This is my beloved Son*, conclude that the Trinity consists of three persons. That the Lord regenerates man by means of faith and charity, is signified by these words of John the Baptist: "I baptize you with water unto repentance; but he that cometh after me shall baptize you with the *Holy Spirit* and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with fire, is to regenerate by divine truth which is of faith, and by divine good which is of charity. The same is signified by these words of the Lord: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John iii. 5). By water here, as in other

parts of the Word, truth in the natural or external man is signified, and by spirit, truth derived from good in the spiritual or internal man.

145. Now since the Lord is the divine truth itself, originating in the divine good, and this is his very essence, and every one of necessity acts at all times from his essence, it is evident that the Lord continually wills to implant truth and good, or faith and charity, in every man, and that he cannot will anything else. This may be illustrated by many similar cases here on earth; as, for instance, every man wills and thinks, and, so far as he is permitted, speaks and acts from his own essence. A faithful man thinks and intends what is faithful; an honest, upright, pious, and religious man thinks and intends what is honest, upright, pious, and religious; so, on the contrary, a haughty, cunning, treacherous, and covetous man thinks and intends such things as are in unity with his essence: a fortune teller would be always telling fortunes; a fool always opposing the lessons of wisdom; in a word, an angel is always meditating and practising what is in agreement with his heavenly nature, and a devil what is in agreement with his infernal nature. The case is similar with regard to every subject of an inferior rank in the animal kingdom, as with a bird, a beast, a fish, a winged or a creeping insect; each is known by its essence or nature, from, and according to which, the instinct of each is derived and directed. In like manner, in the vegetable kingdom, every tree, shrub, and herb is known by its fruit and seed, in which its essence is innate; and nothing can be thence produced but what has a similar nature and essence; so likewise every kind of earth, clay, stone, mineral, and metal, has a determined value according to its essence.

146. III. That that divine virtue and operation, which is signified by the mission of the Holy Spirit, consists, with the clergy in particular, in illustration and instruction.

The operations of the Lord, enumerated in the foregoing article, viz., reformation, regeneration, renovation, vivification, sanctification, justification, purification, the remission of sins, and finally salvation, are effected by influx from the Lord, among both clergy and laity, and are received by all those who are in the Lord, and who have the Lord in them (John vi. 56; xiv. 20; xv. 4, 5); but the reasons why the clergy are particularly gifted with the graces of illustration and instruction are, because those graces have particular relation to their ministerial office, and their ordination to the ministry conveys those graces; and they believe also that while they are preaching in the heat of zeal, they are inspired like the disciples of the Lord, on whom he breathed, saying, "Receive ye the Holy Spirit" (John xx. 22; Mark xiii. 11): some of them also affirm that they have perceived the influx. But let them be very cautious how they persuade

themselves that the zeal with which many of them are heated during their preaching, is the divine operation in their hearts; for a similar and even warmer zeal is often kindled in the breasts of enthusiasts, and also among those who maintain doctrines the most false, yea, even among those who slight the Word of God, and worship nature instead of God, and reject faith and charity, which they tie up, as it were, in a bag behind them, but which in their preaching and teaching, they hang before them, as if it were a ruminatory stomach, from which they press out and disgorge such things as they know will serve for food to their hearers; for zeal, considered in its true nature, is a violent heating of the natural man. If the love of truth kindles it, it is then like the sacred fire which came down on the apostles, and which is thus described in the Acts: "There appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Spirit" (ii. 3, 4): but if the love of the false lies concealed in that zeal or heat, it is then like fire imprisoned in wood, which bursts out, and burns the house. Thou, therefore, O man, who deniest the holiness of the Word, and the Divinity of the Lord, take off, I beseech thee, the bag from thy back, and open it, as thou mayest freely do in private at thy own home, and thou wilt see the true nature of thy zeal. I know that those whom Isaiah describes under the character of Lucifer, and who are of Babel, when they enter the temple, especially when they ascend the pulpit, and particularly those who call themselves of the Society of Jesus, or Jesuits, are hurried away by a zeal which, in many cases, is kindled by infernal love, under the influence of which they can make more noise, and fetch deeper sighs, than those who are influenced by a zeal originating in heavenly love. There are two other spiritual operations among the clergy, as may be seen below, n. 155.

147. The church at this day is little aware, that in all human will and thought, and in all human action and speech thence derived, there is an internal and an external; and that a man from his infancy is taught to speak from the external, however the internal may dissent; whence come all the varieties of dissimulation, flattery, and hypocrisy; consequently there is a duplicity, or twofold nature, in the human character, and he alone is a man of true singleness and simplicity whose external thinks and speaks, wills and acts, from the internal. Such also are signified in the Word by the persons called simple or of a single eye, as in Luke viii. 15, xi. 34, and in other places; although they are much wiser than people of a double character. That there is duplicity and triplicity in every created thing, is evident from the parts of the human body, in which it is found that every nerve consists of fibres, and every fibre of fibrils; that every muscle is composed of fascicles of fibres, and these again of moving fibres; and that every artery is formed of coats in a

triple series. There is a similar composition in the human mind, and its spiritual organization is of a similar nature: this is what we remarked above, that the human mind is divided into three regions, the highest, which is also the inmost, being called celestial, the middle spiritual, and the lowest natural. The minds of all men who deny the holiness of the Word, and the Divinity of the Lord, have the sphere of their thought confined to the lowest region; but as from their infancy they have been instructed in the spiritual truths of the church, they also receive them; but then they place them below all natural truths, such as the various kinds of scientific, political, civil, and moral knowledge; and as the spiritual truths so degraded possess the lowest place in the mind, and that which is nearest to the organs of speech, therefore at church, and in company, they can speak under the influence of those truths, and, what is wonderful, they know not at such times but that they are speaking and teaching under the influence of a sincere belief; when nevertheless, as soon as they are at their own liberty, that is, when they are retired in private to their homes, the door is opened which closed the internal of their minds, and then sometimes they laugh at their own public harangues, saying in their hearts that religion is but a well-contrived snare to catch doves.

148. The internal and external of such persons may be likened to poison covered over with a crust of sugar; and also to the wild gourds, which the sons of the prophets gathered, and cast into a pot of pottage, of which when they ate they cried out, "There is death in the pot" (2 Kings iv. 38—43). They may also be compared with the beast arising out of the sea, which "had two horns like a lamb, and spake as a dragon" (Rev. xiii. 11), and which is afterwards called the false prophet. They are also like highwaymen in a city, who behave there like good citizens, doing what is right, and conversing like sober and reasonable men; but when they return again into the highways and forests, they become like wild beasts: or they may be further compared with pirates, who when they are on land are men, but when at sea are crocodiles; for pirates on land, and highwaymen in a city, are like panthers clothed in sheepskins, or like apes dressed in men's clothes, with masks representing the human countenance to conceal their frightful faces. They may also be likened to a harlot, who anoints herself with perfumes, and paints her face with carmine, and puts on a garment of white silk ornamented with flowers; but when she returns to her house, she undresses herself in the presence of her paramours, and infects them with her diseases. Such are those who in heart deny the holiness of the Word and the Divinity of the Lord; and that this is a true description of them I can testify from many years' experience in the spiritual world, where I have been permitted to see and know them; for in that world all per-

sons are suffered for some time to remain in their externals, but on the removal of these they are let into their internals, and then their comic acting is over, and the tragic scene commences.

149. IV. That the Lord operates those virtues in such as believe in him.

The Lord operates those virtues, which are understood by the mission of the Holy Spirit, in those who believe in him, that is, he reforms, regenerates, renews, quickens, sanctifies, justifies, purifies from evils, and finally saves them, as is evident from all those passages in the Word, which may be seen quoted above, n. 108, where it is declared that salvation and eternal life are given to those who believe in the Lord. It is further confirmed by this passage: "Jesus said, Whoso *believeth on me*, as the Scripture saith, out of his belly shall flow rivers of living water. This said he of *the Spirit*, which *they that believe in him* should receive" (John vii. 38, 39). And also by this passage: "*The testimony of Jesus is the spirit of prophecy*" (Rev xix. 10). By the spirit of prophecy is understood the truth of doctrine derived from the Word: prophecy signifies nothing else but doctrine, and to prophesy signifies to teach doctrine; and by the testimony of Jesus is understood acknowledgment originating in faith towards him. The same is understood by testimony in this passage: "The angels of Michael overcame the dragon by the blood of the Lamb, and by the Word of *his testimony:* and the dragon went to make war with the remnant of the woman's seed, which keep the commandments of God, and have *the testimony of Jesus Christ*" (Rev. xii. 11, 17).

150. The reason why those who believe on the Lord Jesus Christ receive those spiritual virtues is, because he is salvation and eternal life; salvation, because he is the Saviour, which his name, Jesus, also implies; and eternal life, because those have eternal life who are in him, and he in them; therefore also he is called eternal life in John (1 Epist. v. 20). Now since he is salvation and eternal life, it follows of consequence that he is all that by which salvation and eternal life are obtained, consequently that he is the all of reformation, regeneration, renovation, vivification, sanctification, justification, purification from evils, and final salvation. The Lord operates those virtues in every man, that is, he strives to introduce them; and when the man accommodates and prepares himself for their reception, he then does introduce them. The active power of accommodation and preparation is also from the Lord; but if the man does not receive it with a willing spirit, there can be no introduction of the above virtues, but only a constant attempt on the Lord's part.

151. To believe in the Lord, is not only to acknowledge him, but also to do his commandments; for a bare acknowledg

ment proceeds only from thought grounded in some degree of understanding; but the doing of his commandments proceeds from an acknowledgment which has its root in the will. The mind of man consists of understanding and will; and it is the part of the understanding to think, and of the will to do and practise; while therefore a man only acknowledges the truth from the thought of his understanding, he comes to the Lord with only half his mind; but when he does his commandments, he comes with his whole mind, and this is truly to believe. According to every other sense of believing, a man does but divide his heart, and compel its surface to raise itself upward, while its fleshy substance is turned downward, so that, like an eagle, he flies between heaven and hell. The man, however, not being influenced by the perceptions of sight so much as by the pleasures of the flesh, and these being in hell, he of consequence flies down to them; and there, after having offered sacrifice to his lusts, and poured out libations of wine to demons, with mirth in his countenance, and fire sparkling in his eyes, he assumes the appearance of an angel of light. Those who acknowledge the Lord, and yet neglect to do his commandments, become such satans after death.

152. It was shown, in the foregoing article, that the salvation and eternal life of men are the first and last ends proposed by the Lord; and since the first and last ends contain in them the mediate ends, it follows that the above-mentioned spiritual virtues are together and at the same time in the Lord, and from the Lord in man, but still they come forth in succession. For the human mind grows like the body, save only that the body grows in stature, and the mind in wisdom; and thus the latter is exalted from one region to another, from the natural region to the spiritual, and from this to the celestial; in the last region a man is called wise, in the middle, intelligent, and in the first, or lowest, scientific: but this exaltation of the mind is not sudden, but is effected by degrees, in proportion as a man stores his mind with truths, and conjoins those truths with good. It is in this case as in the building of a house: the builder first provides materials for the work, as bricks, tiles, beams, and rafters; he then lays the foundation, raises the walls, divides it into separate apartments, makes doors to each, with windows to admit the light, and stairs to ascend from one story to another; all which are included, and exist at the same time, in the end proposed, which is a commodious and handsome habitation. The case is the same with a temple: while it is building, all the component parts exist together in the end proposed, which is the worship of God. It is the same also in all other cases, as in gardens and fields, and likewise in offices and employments, in which the end proposed supplies itself with all needful means for its accomplishment.

153. V. That the Lord operates of himself from the Father, and not contrariwise.

By operating is here meant the same thing as by sending the Holy Spirit, since the above-mentioned operations of reformation, regeneration, renovation, vivification, sanctification, justification, purification from evils, and the remission of sins, which are at this day ascribed to the Holy Spirit, as a God by himself, are the operations of the Lord. That these operations are of the Lord from the Father, and not contrariwise, shall be first confirmed from the Word, and afterwards illustrated by rational considerations. First from the Word, from the following passages: "When the Comforter is come, *whom I will send unto you from the Father*, even the Spirit of truth, which proceeds from the Father, he shall testify of me" (John xv. 26). "If I go not away, the Comforter will not come unto you; but if I go away, *I will send him unto you*" (xvi. 7). "The Comforter, the Spirit of truth, shall not speak of himself, but *shall receive of mine*, and shall show it unto you. All things that the Father hath *are mine;* therefore said I, that he shall take of *mine*, and shall show it unto you" (xvi. 13, 14, 15). "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39). "Jesus breathed on his disciples, and said unto them, Receive ye the Holy Spirit" (xx. 22). "Whatsoever ye shall ask in my name, *I will do it*, that the Father may be glorified in the Son: if ye shall ask any thing in my name, *I will do it*" (xiv. 13, 14). From these passages it plainly appears, that the Lord sends the Holy Spirit; that is, that it is he who affects those operations which are at this day ascribed to the Holy Spirit as a God by himself: for it is declared, that he would send the Holy Spirit from the Father; that the Holy Spirit was not yet, because Jesus was not yet glorified; that after his glorification he breathed on his disciples, and said, "Receive ye the Holy Spirit;" and further, "Whatsoever," says he, "ye shall ask in my name, I will do it; for the Comforter shall take of mine, and shall show it unto you." The Comforter is the same with the Holy Spirit, as may be seen in John xiv. 26. God the Father does not operate those virtues of himself by the Son, but the Son operates them of himself from the Father, as is evident from the following passages: "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (i. 18). And in another place: "Ye have neither heard the voice of the Father at any time, nor seen his shape" (v. 37). Hence then it follows, that God the Father operates in the Son and upon the Son, but not by or through the Son; and that the Lord operates of himself from the Father; for he says, "All things that the Father hath are mine" (xvi. 15); that "the Father hath given all things into the hand of the Son" (iii. 35); also, that "as the Father hath life in him

self, so hath he given to the Son to have life in himself" (v. 26); and further, "The words that I speak unto you are spirit and are life" (vi. 63). The reason why the Lord says that the Spirit of truth proceeds from the Father (John xv. 26), is, because it proceeds from God the Father into the Son, and out of the Son from the Father; therefore he also says, "In that day ye shall know that I am in the Father, and the Father in me, and ye in me, and I in you" (xiv. 11, 20). From these plain declarations of the Lord, it is easy to discover the error which generally prevails throughout the Christian world, that God the Father sends the Holy Spirit to mankind; and also the error of the Greek church, that God the Father sends the Holy Spirit immediately. This truth concerning the Lord's sending the Holy Spirit out of himself from God the Father, and not contrariwise, is of heavenly extraction, and the angels call it an *Arcanum*, because it was never before discovered to the world.

154. What is here asserted may also be illustrated and explained by many suggestions of reason; as for instance: It is well known that the apostles, after they had received from the Lord the gift of the Holy Spirit, preached the Gospel through a great part of the world, and that they published it both by their discourses and writings; and this they did of themselves from the Lord; for Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence. The Lord filled them all with his spirit; but each took a portion according to the quality of his peculiar perception, and exercised it according to the quality of his strength or power. All the angels in the heavens are filled with the Lord, for they are in the Lord, and the Lord in them; but nevertheless every one of them speaks and acts according to the state of his own mind, some in simplicity, some in wisdom, with an infinite variety; and yet every one speaks and acts of himself, from the Lord. The case is the same with every minister in the church, whether he be under the influence of the truth, or of the false; each has his own peculiar expression and intelligence, and each speaks from his own mind, that is, from the spirit which he possesses as his own. So in the case of Protestants, whether they be called Evangelical or Reformed: after they are instructed in the tenets of their particular leaders, as Luther, Melancthon, or Calvin, it cannot with propriety be said that those leaders or their tenets speak of themselves by their disciples, but that those disciples speak of themselves from their leaders and their tenets; for every particular tenet may be explained a thousand different ways, being like a *cornucopia*, from which each person draws forth what favors and is suited to his own peculiar genius, and then explains it according to his peculiar talent. This may be illus-

strated also by the action of the heart in and upon the lungs, and by the reaction of the lungs of themselves from the heart: these are two distinct actions, which nevertheless are reciprocally united; for the lungs respire of themselves from the heart, but the heart does not respire through the lungs: if this were the case the action of both would stop. The case is similar with respect to the action of the heart in and upon the viscera of the whole body: the heart propels the blood in every direction, but the viscera imbibe it, each its share according to the kind of use which it performs in the body, according to which each also acts; consequently the action of each is different. The same truth is capable of receiving further illustration from this circumstance relating to the nature and state of man; evil derived from parents, which is therefore called hereditary, acts in and upon every man; so also does good from the Lord; the latter acting from above or from within, the former from beneath or from without: if now evil acted by or through the man, he would not be capable of reformation, nor yet a subject of blame; and in like manner, if the Lord thus acted by or through him, he would not be capable of reformation; but since each depends on the man's free choice, he becomes guilty when he acts of himself from evil, and guiltless when he acts of himself from good; and since evil is the devil, and good is the Lord, he becomes guilty if he acts from the devil, and guiltless if he acts from the Lord: thus the capacity of reformation is owing to this freedom of choice with which every man is endowed. The case is the same with the internal and external of man; these are perfectly distinct from each other, and yet reciprocally united; the internal acts in and upon the external, but not by or through it; for in the internal innumerable particulars are involved, from which the external takes only what is suited to its purposes: for in a man's internal, by which is understood his mind, consisting of the will and perceptive faculty, there are such volumes of accumulated ideas, that were they to flow out through the organs of speech, they might be compared with the violent rushing of wind from a pair of bellows. The internal, by reason of the universals included in it, resembles an ocean, a flower-bed, or a garden, from whose stores the externa. selects as much as is sufficient for its use. The Word of the Lord resembles this ocean, flower-bed, or garden; and when it dwells in some degree of fulness in the internal of a man, he then speaks and acts of himself from the Word, and not the Word by or through him. It is so likewise with the Lord, who is himself the Word, that is, the divine truth and the divine good therein: the Lord acts from himself, or from the Word, in and upon a man, but not by or through him, because a man acts and speaks freely of himself from the Lord, while he acts and speaks from the Word. But this will

admit of still more familiar illustration from the mutual intercourse which subsists between the soul and the body, which are two substances distinct from each other, but yet reciprocally united: the soul acts in and upon the body, but not by or through it; for the body acts of itself from the soul. It is plain that the soul does not act by or through the body, since they do not consult and deliberate with each other; the soul too does not command or request the body to do, or to say, this thing or that; and on the other hand, the body does not require or request the soul to give and supply it with its power and assistance; for all that the one has belongs to the other, and this mutually and reciprocally. Just so is it in respect to the Lord's Divinity and Humanity; for the Divinity of the Father is the soul of his Humanity, and the Humanity is his body; and the Humanity does not inquire of its Divinity what it shall speak or what it shall do; therefore the Lord says, "At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you; for the Father himself loveth you because ye have loved me" (John xvi. 26, 27). "At that day" means after his glorification, that is, after his perfect and complete union with the Father. This arcanum is revealed from the Lord himself, for the use of those who shall become members of his New Church.

155. It was shown above, in the third article, that that divine virtue, which, among the clergy, is meant by the operation of the Holy Spirit, is, in particular, illustration and instruction; but to these may be added two intermediate virtues, which are perception and disposition: there are therefore, among the clergy, four successive operations following each other in this order,—illustration, perception, disposition, and instruction. Illustration is from the Lord alone. Perception has place in a man, according to the state of his mind, as formed by doctrines; and where those doctrines are true, the perception is rendered clear by the light of illustration; but where they are false, the perception is rendered obscure, yet so as to have the appearance of clearness arising from the reasonings and arguments which have been used for their confirmation: such apparent clearness is however only a consequence of that false and delusive light, which, in the eye of the merely natural man, appears like the light of truth. Disposition arises from the affection of the love-principle in the will, and it is the delight springing from that love which effects it. If this delight springs from the love of evil and its attendant false, it gives birth to a zeal, which is outwardly sharp, harsh, furious, fiery, and inwardly full of anger, rage, and unmercifulness; but if it springs from the love of good and its attendant truth, it then gives birth to a zeal, which is outwardly soft and smooth, yet loud and burning, and inwardly full of charity, kindness, and mercy. In

STRUCTION follows as an effect produced by the former. Thus illustration, which is from the Lord, is changed into various lights and colors in every individual, according to the state of his mind.

156. VI. THAT A MAN'S SPIRIT IS HIS MIND, AND WHATEVER PROCEEDS FROM IT.

By a man's spirit in the concrete nothing else is meant but his mind, for it is this which lives after death, and is then called a spirit; if good, an angelic spirit, which afterwards becomes an angel, but if evil, a satanical spirit, which afterwards becomes a satan. The mind of every one is his internal man, which is actually a man, and dwells within the external man, that makes its body; therefore, on the rejection of the body by death, it is in a complete human form. It is therefore a palpable error to suppose, that a man's mind is only in his head: this is indeed the mind's seat in its first principles, from which primarily issues all that a man thinks from the understanding and acts from the will; but as to its *principiates*, or derivations from those first principles, formed for the purposes of sensation and action, the mind dwells in the body also, and in consequence of this internal adherence to the particles of the body, it imparts to them sense and motion, and likewise infuses into the body a perception, as if thought and action were its own, and self-derived; but every wise man is well aware that this is a fallacy. Now since a man's spirit is alone possessed of the power of thought by virtue of the understanding, and of action by the will, and the body of itself possesses no such powers, but only by derivation from the spirit, it follows, that by a man's spirit is signified his intelligence and love-affection, and whatever proceeds as an operation from them. That a man's spirit signifies such things as have relation to the mind, is evident from many passages of the Word, which need only be adduced to evince the truth of this observation: the following may suffice, out of many which might be mentioned: "Bezaleel was filled with the spirit of wisdom, of understanding, and of knowledge" (Exod. xxxi. 3). Nebuchadnezzar says of Daniel, that "an excellent spirit of knowledge and of understanding was found in him" (Dan. v. 12). "Joshua was full of the spirit of wisdom" (Deut. xxxiv. 9). "Make ye a new heart and a new spirit" (Ezek. xviii. 31). "Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matt. v. 3). "I dwell in a contrite and humble spirit, to revive the spirit of the humble" (Isaiah lvii. 15). "The sacrifices of God are a broken spirit" (Psalm li. 17). "I will give the cloak of praise instead of a contracted spirit" (Isaiah lxi. 3); not to mention other passages to the like purport. That spirit also signifies such things as relate to a perverse and wicked mind, is evident from the following passages: "Woe unto the foolish prophets, that go away after their own spirits!" (Ezek.

xiii. 3.) "Ye shall conceive chaff, ye shall bring forth stubble: as to your spirit, fire shall devour you" (Isaiah xxxiii. 11). "A man who wandereth in spirit and uttereth a lie" (Micah ii. 11). "A generation whose spirit was not steadfast with God" (Psalm lxxviii. 8). "The spirit of whoredoms" (Hosea v. 4). "Every heart shall melt, and every spirit shall be contracted" (Ezek. xxi. 7). "Blessed is the man in whose spirit there is no guile" (Psalm xxxii. 2). "The spirit of Pharaoh was troubled" (Gen. xli. 8). From these and many other passages it is very evident, that the spirit signifies a man's mind, and whatever belongs to it.

157. Since by a man's spirit is meant his mind, therefore by *being in the spirit*, which is a phrase that sometimes occurs in the Word, is meant a state of the mind separate from the body; and as in that state the prophets had a sight of such objects as exist in the spiritual world, therefore that state is called *the vision of God*. They were at such times in the same state as spirits and angels in their world, and there a man's spirit, like his mind with respect to its intellectual vision, may be conveyed from place to place, while the body remains at rest. This is the state in which I have now lived six-and-twenty years, but with this difference, that I have been in the spirit and in the body at one and the same time, and only on some particular occasions out of the body. That Ezekiel, Zechariah, Daniel, and John when he wrote the book of the Revelation, were in that state, is evident from the following passages: Ezekiel says, "The spirit took me up, and brought me in a *vision* by the *spirit of God* into Chaldea: so the *vision* that I had seen went up from me" (Ezek. xi. 1, 24). "Then the spirit took me up, and I heard behind me a voice of a great rushing" (iii. 12, 14). "And the spirit lifted me up between the earth and the heaven, and brought me *in the vision of God* to Jerusalem" (viii. 3). "And I saw four living creatures, which were cherubs, and various things with them" (i. and x.). "And a new earth, and a new temple, and an angel measuring them" (xl. to xlviii.); that he was then in vision, and in the spirit, appears from xl. 2; xliii. 3. The same was Zechariah's state when he saw "a man riding among the myrtle-trees" (i. 8). "And a man with a measuring line in his hand" (ii. 1); "and Joshua the high-priest" (iii. 1); "and four chariots and horses coming out from between two mountains" (vi. 1, 2, &c.). Daniel was in a similar state when he saw "four beasts come up from the sea, and many things relating to them" (vii. 3); and "the battles of the ram and the goat" (viii. 4). That he saw those things in vision, is declared vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8; for it is said, that the angel Gabriel appeared to him in vision, and talked with him. The same was John's state when he wrote the book of the Revelation, in which he declares, "that he was in the spirit on the

Lord's day" (i. 10); "that he was carried in the spirit into the wilderness" (xvii. 3); "and to a great and high mountain in the spirit" (xxi. 10); "that he saw in vision" (ix. 17); and in other places that *he saw* what he described, as the Son of man in the midst of the seven candlesticks; a tabernacle, a temple, an ark, and an altar in heaven; the book sealed with seven seals, and horses coming out; the four animals about the throne; the twelve thousand chosen out of each tribe; the lamb on Mount Sion; locusts ascending from the bottomless pit; the dragon, and his war with Michael; a woman bringing forth a male child, and flying into the wilderness on account of the dragon; two beasts, one ascending out of the sea, the other out of the earth; a woman sitting upon a scarlet-colored beast; the dragon cast into a lake of fire and brimstone; a white horse and a great supper; the holy city Jerusalem coming down, with a description of its gates, its wall and foundation; the river of the water of life, and the trees of life which yielded fruit every month; with many other particulars. Peter, James, and John were in a similar state when they saw Jesus transfigured; and so likewise was Paul, when he was caught up to heaven, and heard unspeakable things.

A COROLLARY.

158. Having in this chapter treated on the HOLY SPIRIT, it deserves to be particularly noticed, that in the Word of the Old Testament there is no mention made of the Holy Spirit, but only of the spirit of holiness in three places, once in David (Psalm li. 11); and twice in Isaiah lxiii. 10, 11; whereas in the Word of the New Testament, as well in the Gospels as in the Acts of the Apostles, and in the Epistles, it is mentioned frequently: the reason of this is, because there was no Holy Spirit before the coming of the Lord, for it proceeds out of the Lord from the Father; for *the Lord only is holy* (Rev. xv. 4); therefore also it is said by the angel Gabriel to the mother Mary, *the Holy Thing* which shall be born of thee (Luke i. 35). It is written, that the Holy Spirit was not yet, because Jesus was not yet glorified (John vii. 39); and yet it is said before, that the Holy Spirit filled Elisabeth (Luke i. 41); and Zechariah (Luke i. 67); and Simeon (Luke ii. 25): the reason of which seeming contradiction is, because those three persons were filled with the spirit of Jehovah the Father, which was called the Holy Spirit, on account of the Lord who was already in the world. This is the reason too why, in the Word of the Old Testament, it is nowhere said that the prophets spoke from the Holy Spirit, but from Jehovah; for in expressing themselves on this subject, they constantly use some of these terms, *Jehovah spake to me; the word of Jehovah came to me; Jehovah hath spoken; the say*

ing of Jehovah; to evince which, I will only refer the reader to the following passages in Jeremiah, where those expressions are used :—Chap. i. 4, 7, 11—14, 19; chap. ii. 1—5, 9, 19, 22, 29, 31; chap. iii. 1, 6, 10, 12, 14, 16; chap. iv. 1, 3, 9, 17, 27; chap. v. 11, 14, 18, 22, 29; chap. vi. 6, 9, 12, 15, 16, 21, 22; chap. vii. 1, 3, 11, 13, 19, 20, 21; chap. viii. 1, 3, 12, 13; chap. ix. 6, 9, 12, 13, 17, 22, 23, 24; chap. x. 1, 2, 18; chap. xi. 1, 6, 9, 11, 21, 22; chap. xii. 14, 17; chap. xiii. 1, 6, 9, 11—15, 25; chap. xiv. 1, 10, 14, 15; chap. xv. 1, 2, 3, 6, 11, 19, 20; chap. xvi. 1, 3, 5, 9, 14, 16; chap. xvii. 5, 20, 21, 24; chap. xviii. 6, 11, 13; chap. xix. 1, 3, 6, 12, 15; chap. xx. 4; chap. xxi. 1, 4, 7, 8, 11, 12; chap. xxii. 2, 5, 6, 11, 18, 24, 29, 30; chap. xxiii. 2, 5, 7, 12, 15, 24, 29, 31, 38; chap. xxiv. 3, 5, 8; chap xxv. 1, 3, 7, 8, 9, 15, 27, 28, 29, 32; chap. xxvi. 1, 2, 18; chap. xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; chap. xxviii. 2, 12, 14, 16; chap. xxix. 4, 8, 9, 16, 19, 20, 21, 25, 30, 31; chap. xxx. 1—5, 8, 10, 11, 12, 17, 18; chap. xxxi. 1, 2, 7, 10, 15, 16, 17, 23, 27, 28, 31—38; chap. xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42, chap. xxxiii. 1, 2, 4, 10, 12, 13, 17, 19, 20, 23, 25; chap. xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; chap. xxxv. 1, 13, 17, 18, 19; chap. xxxvi. 1, 6, 27, 29, 30; chap. xxxvii. 6, 7, 9; chap. xxxviii. 2, 3, 17; chap. xxxix. 15—18; chap. xl. 1; chap. xlii. 7, 9, 15, 18, 19; chap. xliii. 8, 10; chap. xliv. 1, 2, 7, 11, 24, 25, 26, 30; chap. xlv. 1, 2, 5; chap. xlvi. 1, 23, 25, 28; chap. xlvii. 1; chap. xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; chap. xlix. 2, 5, 6, 7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37, 38, 39; chap. l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; chap. li. 25, 33, 36, 39, 52, 58. These passages occur in Jeremiah alone: similar expressions are used by all the other prophets, and it is never said by any of them that the Holy Spirit spoke by them, or that Jehovah spoke to them by the Holy Spirit.

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159. To the above I will add the following MEMORABLE RELATIONS :—FIRST. On a time when I was in company with some angels in heaven, I saw at a distance below us a great smoke, from which there issued every now and then a flame of fire: hereupon I observed to the angels in conversation with me, that few persons in that world know that the smoke seen in the hells arises from falses confirmed by reasonings, and that fire is anger kindled against those who maintain contrary opinions; to which observation I added, that as this truth is little known in the spiritual world, so the people in the natural world, where I live in the body, are equally ignorant that natural flame is nothing but smoke set on fire, which truth I have often proved experimentally, by applying a lighted stick to the volumes of smoke that I have observed to arise from a wood-fire, in which case the smoke is instantly turned into a blaze of the same form and figure with the smoke; for all the particles of the latter become

small separate sparks, which burn in conjunction like lighted gunpowder. The case is the same with that smoke which we see beneath us: it consists of a great many falses, and the fire that bursts out into a blaze is the heat of zeal kindled in them in favor of those falses. The angels then said to me, "Let us pray to the Lord for leave to go down and inquire what are the particular falses which occasion such a smoke and blaze;" and leave being given, behold! there appeared round about us a pillar of light that extended to the place whence the smoke issued, and we then saw four companies of spirits vehemently contending that God the Father, being invisible, ought to be approached and worshipped, and not his Son, who was born in the world, for he is a Man, and consequently visible. Then looking around I observed, towards the left hand, a body of learned clergy, and behind them such as were unlearned, and towards the right a body of lettered laymen, and behind them such as had no advantages of instruction; but between us and them there was a great gulf fixed, which it was impossible to pass. We however turned our eyes and ears towards the left side, where the clergy stood, and overheard them reasoning about God in the following manner:—"We are certain, from the doctrine of our church, which, so far as it relates to God, is generally received in every state in Europe, that God the Father, since he is invisible, ought to be approached and worshipped, and that God the Son and God the Holy Ghost, who also are invisible, as being co-eternal with the Father, are also to be approached and worshipped at the same time; and since God the Father is the creator of the universe, and consequently dwells in the universe, we know that he is present wherever we turn our eyes, and graciously hearkens to our prayers, and, after accepting his Son's mediation, sends the Holy Ghost, who pours into our hearts the glory of the Son's righteousness, and thereby blesses us; for we, being appointed teachers in his church, have felt in our bosoms, while we have been preaching, the holy operation of such mission, and have perceived our devotion inflamed by his presence in our minds. This effect we ascribe to our directing all our senses towards the invisible God, who does not operate partially on our intellectual sight only, but universally throughout the whole system of our bodies and minds by his emissary spirit; for such effects could not result from the worship of a visible God, or one that stands conspicuous before our mental view as a Man." At these words the unlearned part of the clergy, who stood behind, expressed their approbation, adding, "Whence can holiness come but from an unseen and imperceptible Deity? The bare mention of such a God affects every part of our frame, infusing pleasure into the countenance, and joy into the heart, like what arises from the fragrance of an odoriferous atmosphere; whereas the mention of a visible

and perceptible Deity produces no such effects, but while it enters the ear, suggests a merely natural idea, that has nothing divine in it. For a similar reason the Roman Catholics repeat their masses in Latin, and carry forth and exhibit the host, which they give out is possessed of many divine and mysterious properties, and thus the people are induced to pay it divine reverence, as containing in it some most hidden principle of holiness." After this we turned towards the body of laymen, and from the lettered part of them I could collect the following sentiment: "We are certain that the wisest of the ancients worshipped an invisible God, whom they called Jehovah, but that in succeeding ages men made gods of their deceased rulers, of which number were Saturn, Jupiter, Neptune, Pluto, Apollo, and also Minerva, Diana, Venus, Themis, &c., and erected temples in honor of them, and paid them divine worship, from which worship, in process of time, idolatry arose, and overspread the whole world with its wild superstitions. We therefore are entirely agreed with our priests and presbyters in this, that there always have been, and now are, three divine persons of an eternal existence, each whereof is God; and it is sufficient for us that they are invisible." To these sentiments the unlettered part assented, adding withal, "Is not God God, and man man? We are aware, however, that should any one suggest the notion of a God-Man, the common herd of mankind, who entertain a sensual idea of God, would accede to it." As they said this, their eyes were opened, and they saw us near them, and then, out of anger that we had overheard them, they held their peace, but instantly the angels, by a power committed to them, closed up the exterior or inferior regions of their thoughts, from whence their words proceeded, and opened the interior or superior regions, and compelled them to speak of God according to the thoughts that flowed thence, and immediately they spoke as follows: "What is God? We have neither seen his appearance at any time, nor heard his voice; what therefore is God, except nature in her first principles, and in her last? We have seen her, because she is the light of our eyes, and we have heard her, for she is the sound in our ears." On hearing these words, we inquired of them whether they had ever seen Socinus, who acknowledged only God the Father, or Arius, who denied the Divinity of the Lord the Saviour, or any of their followers? They replied, "No; we never saw them." "They are all in the deep below you," we said; and presently some of them came to us, and we asked them some questions concerning God, and they all answered according to the tenor of what we had just now heard, profanely exclaiming, "What is God? We can make as many gods as we please." We then said, "It is in vain to talk with you about the Son of God who was born in the world; but so far we will declare to you, that for the sake

of preserving a true faith with respect to God, as directed towards him and proceeding from him, and for fear this faith should perish because no one had ever seen God, and should thus burst like a bubble floating in the air in the latter ages of the world, which in former times had shone with so much brightness of color and beauty, it therefore pleased Jehovah God to descend and assume humanity, and thus to present himself to view before his creatures, and convince them that he is not a mere imaginary entity, but the real and very Being (*Ipsum*), which was, and is, and will be, from eternity to eternity; and that God is not a word only, consisting of so many letters, but he is the all of every thing from Alpha to Omega; consequently that he is the life and salvation of all who believe on him as visible, but not of those who pretend to believe on an invisible God; for to believe, to see, and to know, make one; therefore the Lord said to Philip, "He that seeth and knoweth me, seeth and knoweth the Father;" and declared in other places that "it is the will of the Father that men should believe on the Son," and that "whoso believeth on the Son hath eternal life, but whoso believeth not the Son shall not see life, but the anger of God abideth on him." (See John iii. 15, 16, 36; xiv. 6—15.) When they heard this, many of the four companies grew so enraged, that smoke and fire came out of their nostrils: we therefore departed; and the angels, after attending me home, returned to their own heaven.

160. THE SECOND MEMORABLE RELATION.—I was once walking in company with some angels in the world of spirits, which is in the middle between heaven and hell, and into which all men enter immediately after death, and where they are prepared, for heaven if they have been good, and for hell if they have been evil. After conversing on a variety of subjects, I remarked to them, that in the world where I live in the body, there appear in the night innumerable stars of different magnitudes, which are so many suns, that transmit their light only into our solar system; and that on observing the same appearance of stars in the spiritual world, it had occurred to me that possibly they might be as numerous as in the natural world. The angels, being much delighted with this remark, replied, that perhaps the numbers were equal, since every society in heaven sometimes shines like a bright star before those who are below in the world of spirits; and that the heavenly societies are innumerable, all regulated and arranged according to the variety of the affections of the love of good, which are infinite in God, and consequently by derivation from him are innumerable: and as these were foreseen before creation began, therefore there is reason to imagine that according to their variety an equal number of stars was provided, that is, created, in the world where men were to live in a material natural body. As we were con-

versing on these subjects, I observed towards the north a beaten way, so crowded with spirits that they almost touched each other; and I told the angels that I had often seen this way before, with the same crowd of spirits moving along it, like so many armies, and that I had been informed it was the way through which all pass on their departure out of the natural world, and that the reason of its being so crowded with spirits is, because some myriads of men die every week, all of whom after death migrate into that world. To this the angels added, "That way is terminated in the middle of this world where we now are; and the reason of its being terminated in the middle is, because on the side towards the east dwell the societies that are in love towards God and their neighbor; on the left towards the west dwell the societies of those who are in opposite loves; and directly forward towards the south are the societies of such as excel others in intelligence: and hence it is, that all on their departure out of the natural world flock to this middle part. At their first coming they are in their externals according to their last state in the former world, and afterwards they are successively let into their internals, and examined as to their true natures and qualities; and after examination the good are conveyed to their abodes in heaven, and the bad to their abodes in hell."

We stopped in the middle, at the termination of the crowded way, and said, "Let us stay a while and converse with some of the new-comers." For this purpose we chose twelve out of the multitude, who having but just left the natural world, did not yet know but that they were still alive in it. We questioned them about their sentiments in relation to HEAVEN AND HELL, AND A LIFE AFTER DEATH. To this ONE of them replied, "I have been taught by the clergy to believe that we are to live after death, and that there is a heaven and a hell: hence I have conceived that all who live a moral life go to heaven, and since all do live a moral life, that none go to hell, and that hell therefore is a mere fable invented by the clergy to deter mankind from sin and wickedness; besides, what matters it how I think upon these subjects, and whether my sentiments in relation to God be right or wrong? Thought is only like a bubble on the water, which bursts, and there is an end of it." Then a SECOND near him said, "It is my full belief that there is both a heaven and a hell, and that God rules in heaven, and the devil in hell: and since they are enemies, and consequently at variance with each other, one calls evil what the other calls good; and therefore a moral man, who has the art of dissimulation, and can make evil appear good, and good evil, sides with both: and what does it signify whether I belong to one master or another, if he be but kind towards me? Good and evil are alike capable of affording delight." A THIRD beside him next declared his senti

ments, and said, "What good will it do me to believe that there are such places as heaven and hell; for who ever came hence to certify their existence? If every man lives after death, surely out of so great a multitude some would have returned, and related to the world the particulars of the future life." A FOURTH near him said, "I will tell you the reason why none ever returned to relate the particulars of a life to come. When a man breathes his last, and dies, he then becomes either a spectre, and vanishes away, or he is like the breath of the mouth, which is mere wind; and how can such a one return and converse with men on earth?" A FIFTH took up the debate, and said, "Wait, my friends, till the day of judgment; for all men will then return to their bodies, and you shall see them, and converse with them, and each shall acquaint his neighbor with his condition." A SIXTH, who stood opposite, said with a smile, "How can a spirit, which is mere wind, return into a body devoured by worms, or into a skeleton that has been dried in the sun, and reduced to powder? Or how can an Egyptian mummy, that has been made into medicines and emulsions by an apothecary, and swallowed by his patients, return to declare to the world what he has seen and heard in another life? Wait, then, till the last day, if you believe in such matters; but if you wait to eternity, depend upon it, it will be to no purpose." Then a SEVENTH said, "If I believed in such places as heaven and hell, and that consequently men were to live after death, I should believe also that birds and beasts will have immortal life; for are not the same marks of morality and rationality discoverable in some of them as in men? yet the immortality of brutes is universally denied, and for the same reason I deny also the immortality of man: is not the argument as strong in the one case as in the other? for what is a man but a mere animal?" An EIGHTH, who stood behind the former, then came forward, and thus declared his sentiments: "I believe, if you please, in the existence of a heaven, but never can I be persuaded that there is such a place as hell; for is not God omnipotent, and cannot he therefore save every one?" Then a NINTH, taking him by the hand, said, "God is not only omnipotent, but he is also merciful; he cannot therefore cast any one into eternal fire; and if there be any already there, his mercy must compel him to take them out, and deliver them." A TENTH then advanced hastily from his rank, and said, "I also do not believe in such a place as hell: for did not God send his Son, who atoned for and took away the sins of the whole world? What power then has the devil to hurt mankind? And if he has no such power, what then is meant by hell?" An ELEVENTH, who was a priest, took fire at this, and said, "Do you not know that such as have obtained faith, on which is inscribed the merit of Christ, are saved and that those whom God elects obtain that faith? Is not elec

tion according to the good pleasure of the Almighty? and is not he to judge who are deserving of it? How is it possible to counteract almighty power?" The TWELFTH, who was a politician, was silent; but being requested to crown all with his opinion, he said, "I shall not declare my sentiments about heaven, hell, or a life after death, since no one knows any thing respecting them; yet it may be expedient to allow the clergy to preach about such things, in order by such invisible bonds to keep vulgar minds obedient to the laws of civil authority; for on this the public security depends."

We were amazed to hear such declarations, and said one to another, "These, although they have the name of Christians, are yet neither men nor beasts, but are more properly men-beasts." In order, however, to awaken them from sleep, we said, "There is a heaven and a hell, and also a life after death, and you will be convinced of this as soon as we have dispelled your ignorance of the state of life in which you are at present; for during a few days immediately after death, it is the common supposition of every spirit that he is still alive in the world from which he came, the time past seeming like a sleep, from which when a person awakes he fancies himself still in the place in which he was when he fell asleep, and this is now the case with you; therefore you declared your sentiments according to what you had conceived in your former state of existence." So saying, the angels dispelled their ignorance; and then they saw themselves in another world, and among persons of whom they had no knowledge; and they exclaimed, "Oh! where are we?" And we said, "You are no longer in the natural world, but in the spiritual, and we are angels." Then, when they were well awakened, they said, "If you are angels, show us the way to heaven:" to this we replied, "Stay here a while, and we will return to you." In about half an hour we returned, and found them waiting for us; and we said, "Follow us to heaven." They did so; and we went up with them; and the keepers of the gate seeing us in company with them, admitted us all. We then ordered those who are appointed to receive strangers on their first admission to examine our companions: they accordingly turned them about, and observing that their heads on the hinder part were very hollow, they instantly said, "Retire hence, for the delight of your love is to do evil, and you have consequently no conjunction with heaven; for in your hearts you have denied God, and have despised religion." Then we said to them, "Do not stand hesitating, for otherwise you will be cast out." So they hastened down again, and departed.

In our way home we inquired into the cause why, in the spiritual world, the hinder part of the head is hollow in such as delight to do evil; and I accounted for it thus: the human brain is divided into two spheres, one of which fills the hinder part of

the head, and is called the *cerebellum*, and the other, the fore part, and is called the *cerebrum;* and the love of the will has its residence in the *cerebellum*, and the thought of the understanding in the *cerebrum;* consequently when the thought of the understanding does not lead the love of the man's will, the inmost contents of the *cerebellum*, which in themselves are celestial, fall flat together, and thus occasion a hollowness.

161. THE THIRD MEMORABLE RELATION.—I once heard, in the spiritual world, a noise like the grinding of a mill, in the quarter towards the north. At first I wondered what it meant, till I recollected that by a mill, and by grinding, is signified in a spiritual sense, to collect from the Word matter serviceable to doctrine: I advanced therefore towards the place from which the noise came, and as I approached, the noise ceased. Then I observed something like an arched roof above ground, the entrance to which was through a cave: on seeing this I descended and entered; and lo! there was a large room, and an aged person sitting, surrounded by books, and holding before him the Word, in which he was searching for what might be serviceable to his doctrine. About him lay several scraps of paper, on which he wrote such passages as suited his purpose; and in the next apartment were a number of scribes, who collected the scraps of paper, and copied out their contents on a whole sheet. I inquired first concerning the books which lay about him. He said that they all treated on JUSTIFYING FAITH. "These," says he, "from Sweden and Denmark, enter deeply into the subject, but these from Germany somewhat deeper, these from England deeper still, and these from Holland the deepest of all!" He added, moreover, that notwithstanding the difference of their sentiments on other points, yet in the article of justification and salvation by faith alone, they were all agreed. He then told me, that at that time he was collecting from the Word this chief article of justifying faith, "That God the Father fell away from grace towards mankind on account of their iniquities, and that, consequently, in order to effect their salvation, it was become indispensably necessary that satisfaction, reconciliation, propitiation, and mediation, should be made by some person, who would take upon himself the sentence of wrath and justice, and that none could be found qualified for this purpose but his only Son; and that when this purpose was effected, access was opened to God the Father for his sake, for so we pray, 'Father, have mercy upon us for the sake of thy Son.'" He said likewise, "I now see, and have long seen, that this belief is agreeable to all reason and Scripture; for how can God the Father be approached, but by faith in the merit of his Son?" I listened to his discourse, and was amazed to hear him assert that such a belief was agreeable to both reason and Scripture, when yet, as I plainly told him, it is directly contrary to both. He then, in the heat of his

zeal, replied, "How can you pretend to say so?' I therefore began to explain myself, saying, "Is it not contrary to reason to conceive that God ever fell away from grace towards mankind, and that he ever reprobated and excommunicated them? Is not divine grace an attribute of the Divine Essence? To fall away from grace, therefore, would be to fall away from his Divine Essence, and to fall away from his Divine Essence would be to be no longer God; for how can God be alienated from himself? Believe me, that grace on God's part, as it is infinite, so also is it eternal: it may indeed be lost on man's part, if he does not receive it; but if grace were to depart from God, the universe of heaven, as well as the whole race of mankind, must immediately perish; therefore grace remains on God's part to all eternity, not only towards angels and men, but likewise towards devils in hell. Since this then is agreeable to reason, why do you assert that the only access to God the Father is by faith in his Son's merits, when yet continual access is open by grace? And why do you further assert, that access is open to God the Father for the sake of his Son, and not by his Son? Is not the Son the Mediator and Saviour? Why then do you not approach him as your Mediator and Saviour? Is he not God and Man? Who on earth approaches immediately any emperor, king, or prince, without having some person to introduce him? And did you never learn that the Lord came into the world that he himself might introduce us to the Father? and that there is no possible access but by him? and that this access is perpetual, while you approach the Lord himself immediately, for he is in the Father, and the Father in him? Search now the Scriptures, and you will there see that what I tell you is agreeable to them; and that the way to the Father which you talk of is as contrary to them as it is to reason. I assert, moreover, that it is great presumption to climb up to God the Father, and not to approach by him who is in the bosom of the Father, and is alone with him. Did you never read John xiv. 6?" As I said this, the old man was inflamed to such a height of passion, that he sprang from his chair, and called to his scribes to turn me out of his house; and as I walked out of my own accord, he threw after me the first book he could lay his hands on, which happened to be the Word.

162. THE FOURTH MEMORABLE RELATION.—There was once a dispute among some spirits, whether it be in a man's power to apprehend any doctrinal theological truth contained in the Word, without help from the Lord? In this they all agreed, that such a thing is impossible without help from God, since "no man can take any thing, except it be given him from above" (John iii. 27): the point then in dispute was, whether it be possible without approaching the Lord immediately. On one side it was urged, that the Lord ought directly to be approached, because

he is the Word; on the other side, they said, that doctrinal truth may be apprehended when God the Father is immediately approached. The debate therefore at first turned on this question, whether it be lawful for any Christian to approach God the Father immediately, and so to climb above the Lord; and whether this be not most indecent, and rash insolence and boldness, since the Lord says, that "no one cometh to the Father, but by him" (John xiv. 6). But presently they left this subject, and asserted that it is possible for a man to apprehend doctrinal truth from the Word of God by his own natural light. This assertion, however, was afterwards rejected; they therefore next insisted, that such doctrinal truth may be apprehended by those who pray to God the Father. Some passages out of the Word were then read to them; and they fell on their knees, and prayed that God the Father would enlighten them; and they instantly asserted, in relation to the passages which had been read to them, that such and such truths might be thence collected: but what they called truths were falses; and this was repeated till they were tired, when they at last confessed their inability. Those, however, on the other hand, who approached the Lord immediately, were enabled to apprehend divine and doctrinal truths, and to make them known to the others. When this dispute was thus ended, there ascended out of the bottomless pit some spirits, who appeared at first sight like locusts, and afterwards like dwarfs: they were of the number of those, who, during their abode on earth, had directed their worship immediately to God the Father, and had confirmed the doctrine of justification by faith alone; and they were the same that are described in the Revelation ix. 1—11. They insisted that they had a clear apprehension, and that from the Word, that a man is justified by faith alone without the works of the law; and being asked by what faith, they replied, by faith in God the Father; but after they were examined, it was told them from heaven, that they had never apprehended a single doctrinal truth from the Word. They still however insisted, that they had a clear perception of truth in its light; but they were informed that the light which they imagined to be that of truth, was the light of infatuation. On their asking what was meant by the light of infatuation, they were told, that it is a light arising from the confirmation of what is false, and that it corresponds to the light of owls and bats, and that to them darkness is light, and light darkness. This was confirmed by a circumstance relating to themselves, that when they looked up towards heaven, where the true light shines, they saw nothing but darkness, and when down towards the bottomless pit, whence they came, they perceived light. At this appeal to their own case they were very indignant, and said, that by this way of reasoning, light and darkness are not real existences, but only states of the eye, ac-

cording to which light is called light, and darkness darkness: but it was shown them, that the light by which they saw was the light of infatuation, arising from the confirmation of what is false, and that it was merely an activity of their minds derived from the fire of their concupiscences, not unlike the light by which cats see, whose eyes appear in the night like balls of fire, in consequence of their burning appetite after their prey. On hearing this, they exclaimed in great indignation, that they were neither cats, nor like cats, for that they could see if they would; but fearing to be asked why they would not, they departed, and descended again into the bottomless pit. The inhabitants of that pit, and all such as resemble them, are called by the angels owls and bats, and likewise locusts.

When they were returned to their companions in the bottomless pit, and had told them what the angels had said, that they did not apprehend a single doctrinal truth, and that they were called owls, bats, and locusts, it caused a great commotion among them; and they said, "Let us pray to God for permission to ascend, and we will prove clearly that we are in possession of many doctrinal truths, which archangels themselves will acknowledge." So they prayed to God, and their prayer was granted, and they ascended to the number of about three hundred. As soon as they were risen above ground, they said, "We have been held in high fame and reputation among men on earth, in consequence of understanding and teaching the mysteries of justification by faith alone; and from the arguments which we have used to confirm those mysteries, we have not only attained to the light, but have likewise seen it in its meridian brightness, as we also do at this time in our cells; and yet we are informed by our companions, who have been with you, that our light is not light but darkness, for, according to you, we are in possession of no doctrinal truth derived from the Word. Now we know that every truth of the Word is in the light, and we have believed that the shining brightness arising in our minds from a deep meditation of our mysteries was derived from that source; we will therefore demonstrate to you that we are possessed of divine truths in great abundance." Then they said, "Are not we in possession of this truth, that there is a trinity consisting of God the Father, the Son, and the Holy Spirit, and that we must believe in this trinity? Are not we in possession of this truth, that Christ is our Redeemer and Saviour? And of this, that Christ alone is righteousness, and that he alone has merit, and that it is a wicked and unjust thing for any person to desire to ascribe to himself any part of his righteousness and merit? Are not we in possession also of this truth, that no man can do any spiritual good of himself, and that all good, which is really so, is from God? Are not we in possession too of this truth, that there is a meritorious and hypo-

critical goodness, and that all such goodness is evil? Are not we in possession of this truth, that good works ought to be done? And of this, that men ought to believe in God, and that every one obtains life according to his belief? Not to mention many other truths, which we have learnt from the Word; and which of you can deny one of them? Yet you say, that in our schools we are not in possession of a single truth; but surely such an assertion must be made from mere opposition." To this we returned for answer, "All the truths which you have adduced are in themselves true; but as they are held by you, they are truths falsified; and truths falsified, in consequence of the false principle which lurks within, are in reality falses; that this is really so, we will convince you by ocular demonstration. There is a place not far from this, into which there is a direct influx of light from heaven, and in the midst of it there is a table, on which if a piece of paper be placed, with any truth derived from the Word written on it, by virtue of that truth the paper instantly shines like a star. Write now the truths you mentioned on a piece of paper, and let it be placed on the table, and you shall judge for yourselves." They did so, and gave the paper to the keeper of the table, who placed it there, and then desired them to remove to a little distance, and look towards the table: they did so, and lo! the paper shone like a star. Then said the keeper, "From this you plainly see, that these are truths which you have written on the paper; but come now nearer, and fix your eyes attentively on the paper." They did so, and lo! the light suddenly disappeared, and the paper became black, as if it had been in the smoke of a furnace. Then said the keeper, "Touch the paper with your hands; but take care that you do not touch the writing;" and as they did so, it instantly took fire, and was consumed. When these experiments were concluded, the keeper explained the reason of his caution. "For," said he, "if you had touched the writing, you would have heard a crackling, and have burnt your fingers.' This declaration was then made in the hearing of those who stood behind: "You see now, that the truths which you have abused to confirm the mysteries of your justifying faith, are in themselves truths, but in you they are truths falsified." They then looked upward, and the heavens appeared to them like blood, and afterwards like thick darkness; and in the eyes of the angelic spirits, some of them seemed in the shape of bats, some in the shape of owls, and some like other birds of night. So they fled away to their own regions of darkness, which shone in their eyes by the light of infatuation.

The angelic spirits, who were present, wondered that they had never before been acquainted with this place, and the table contained in it; and immediately a voice from the southern quarter called to them, saying, "Come this way, and you shall

see something still more extraordinary." So they went, and were admitted into an apartment, whose walls shone as with gold; and there also they observed a table, on which lay the Word, decorated on all sides with precious stones in celestial arrangement. Then the angel that kept it, said, "Every time that the Word is opened, there darts from it a light of inexpressible brightness, and at the same time, from the precious stones, there appears as it were a rainbow, encompassing the Word on all sides, and forming an arch above it. When an angel from the third heaven approaches and looks at it, the rainbow appears in a red ground; when an angel from the second heaven approaches and looks, the rainbow appears in a blue ground; when an angel from the last heaven approaches and looks, the rainbow appears in a white ground; when a good spirit approaches and looks, the light appears variegated, like the different veins and colors in marble." The truth of these circumstances was then evinced by ocular demonstration. Afterwards the angel proceeded, saying, "If any one approaches who has falsified the Word, the brightness instantly vanishes; and if he approaches nearer, and fixes his eyes on the Word, it seems as if it was covered over with blood, and in this case he is admonished, at his peril, to stay there no longer." A certain person, however, who, during his abode on earth, had been much distinguished for his writings in favor of the doctrine of justification by faith alone, approached with great confidence, and said, "Through the whole course of my former life I never falsified the Word; I laid equal stress on charity and on faith, and taught that in a state of faith, in which a man exercises charity, and does good works, he is renewed, regenerated, and sanctified by the Holy Spirit: I also insisted that, in such a case, it is impossible for faith to remain single, that is, unattended by good works, just as a good tree cannot be without fruit, or the sun without light, or fire without heat; I likewise blamed those who asserted that good works were unnecessary, and that the commandments of the decalogue need not be observed; I also laid great stress on repentance, and thus in a wonderful manner connected all the duties prescribed in the Word with the single article concerning faith, which I nevertheless discovered and demonstrated to be the only saving virtue." In the confidence of this assertion, that he had never falsified the Word, he approached the table, and, disregarding the angel's caution, touched the Word, when lo! there was a sudden efflux of fire and smoke from the Word, attended with a loud explosion, by which he was thrown into a distant corner of the apartment, and lay there for the space of an hour as if he had been dead. The angelic spirits were much surprised at this phenomenon, till they were informed that this distinguished leader had, more than other teachers, exalted works of charity, as proceeding from faith, but that he meant

no other works than what relate to society, and are called moral and civil works, which have this world and its prosperity for their end, and are not done with a view to salvation and eternal life. By works too he had supposed some hidden operations of the Holy Spirit, with which the man is utterly unacquainted, and which are effected in some particular states of faith.

The angelic spirits had then some conversation with each other about the falsification of the Word, and they agreed in this, that to falsify the Word signifies to collect truths therefrom, and to apply them to the confirmation of what is false, which is to extract truths from the Word, and when they have got them out in a disconnected state, to murder them; as for example, to apply all those truths which were adduced above by the spirits of the bottomless pit, to the faith now prevalent, and to explain them accordingly; for that this faith is fully impregnated with falses, will be proved hereafter. So again, to collect from the Word this truth, that charity ought to be practised, and that a man should do good to his neighbor, and then to insist that such charity and good works should not be done and practised with a view to salvation, since all the good which a man does is not good, because it is meritorious; this is to extract truth from the Word, and when it is so extracted and disconnected, to murder it, while yet the Lord in his Word enjoins every one who would be saved, to love his neighbor, and from the influence of that love to do him good. The case is the same in other instances

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THE DIVINE TRINITY.

163. Having treated on God the Creator, and at the same time on Creation, and afterwards on the Lord the Redeemer, and at the same time on Redemption, and lastly on the Holy Spirit, and at the same time on the Divine Operation, and having thus treated on the triune God, it is necessary now to treat also on the Divine Trinity, a doctrine which in the Christian world is known, and yet is unknown. By this doctrine alone we can acquire a right idea of God: and a right idea of God is to the church what the inmost sanctuary and altar were to the temple; or like a crown on the head and a sceptre in the hand of a king sitting on his throne; for as a chain depends on the staple from which it hangs, so does the whole body of theology depend on a right idea of God as its head; and if the reader is willing to credit it, every one has a place in heaven according to his idea of God: for this idea, like a touchstone by which gold and silver are tried, is the true test for examining the quality of good and truth in a man, since no possible saving good can come except from God, and there is not a single saving

truth but what derives its quality from the bosom of goodness. To unfold this doctrine more fully, so that men may see what the Divine Trinity is with both their eyes, we will arrange it under the following articles :—I. *That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit.* II. *That these three, Father, Son, and Holy Spirit, are the three essentials of one God, which make a one, like soul, body, and operation in a man.* III. *That before the creation of the world this Trinity did not exist, but it was provided and made since the creation of the world, when God became incarnate, and then centred in the Lord God, the Redeemer and Saviour, Jesus Christ.* IV. *That a Trinity of Divine Persons existing from eternity, or before the creation of the world, when conceived in idea, is a trinity of Gods, which can never be expelled by the oral confession of one God.* V. *That a Trinity of Persons was unknown in the apostolic church, and the doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated among the reformed churches.* VI. *That the Nicene and Athanasian doctrines concerning the Trinity have together given rise to a faith which has totally perverted the Christian church.* VII. *That hence has come that abomination of desolation, and that affliction, such as was not in all the world, neither shall be, which the Lord has foretold in Daniel, and the Evangelists, and the Revelation.* VIII. *That hence too it is come to pass, that except a new heaven and a new church be established by the Lord, no flesh can be saved.* IX. *That a Trinity of Persons, each of which singly and by himself is God, according to the Athanasian Creed, has given rise to many absurd and heterogeneous notions concerning God, which are merely fanciful and abortive.* We will now proceed to a particular explanation of each article.

164. THAT THERE IS A DIVINE TRINITY, CONSISTING OF FATHER, SON, AND HOLY SPIRIT.

That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit, is manifestly declared in the Word, and particularly in these passages : "The angel Gabriel said unto Mary, The *Holy Spirit* shall come upon thee, and the *power of the Highest* shall overshadow thee ; therefore also that Holy Thing which shall be born of thee shall be called *the Son of God*" (Luke i. 35). Here mention is made of three, viz., the Highest, who is God the Father, the Holy Spirit, and the Son of God. Again : "When Jesus was baptized, lo ! the heavens were opened, and John saw *the Holy Spirit* descending like a dove, and lighting upon him ; and lo ! a voice from heaven, saying, This is *my beloved Son*, in whom I am well pleased" (Mat. iii. 16, 17 ; Mark i 10, 11 ; John i. 32). It is still more evidently declared in these words of the Lord to his disciples : "Go ye and teach all nations, baptizing them in the name of *the Father*, and of *the Son.* and of *the Holy Spirit*" (Matt. xxviii. 19) ; and

in these words of John: "There are three that bear witness in heaven, *the Father*, *the Word*, and *the Holy Spirit*" (1st Epist. v. 7). To this may be added the further evidence arising from the circumstance of our Lord's praying to his Father, and speaking of him and with him, and declaring that he would send the Holy Spirit, which also he did. The apostles too, in their epistles, make frequent mention of the Father, the Son, and the Holy Spirit. Hence then it is evident that there is a Divine Trinity, consisting of Father, Son, and Holy Spirit.

165. But in what sense this Trinity is to be understood, whether as consisting of three Gods, who in essence, and consequently in name, are one God, or as three objects of one subject, and thus that what are so named are only the qualities or attributes of one God, or whether it is to be understood in some other sense, human reason, if left to itself, can by no means discern. Of whom therefore shall we ask counsel? There is no other possible help for a man but to go to the Lord God the Saviour, and read the Word under his influence, for he is the God of the Word; and his understanding will be enlightened, and he will see truths to which his reason also will assent. But in case, O man, thou dost not go to the Lord, although thou shouldst read the Word a thousand times over, and shouldst discern therein a Divine Trinity and also a Unity, yet in vain wilt thou hope to see the Trinity in any other light than as consisting of three divine persons, each of whom singly and by himself is God, and who thus together form three Gods. Such doctrine, however, is plainly repugnant to the common perception of all men throughout the universe; and therefore its advocates, to avoid the imputation of folly, take refuge in this device, that although in reality there are three Gods, yet faith requires that they should not be called three Gods, but one; and further, to guard against the aspersions of censure, they give out that the understanding, in this case particularly, should be put in chains, and kept bound under obedience to faith. The production of such a paralytic birth was a consequence of not reading the Word under the Lord's auspices; for he that does not read it under his auspices, reads it under the auspices of his own understanding, which is like a bird of night in relation to things that are in spiritual light, such as are all the essentials of the church. When, therefore, such a man reads those passages in the Word which relate to the Trinity, and thence conceives that notwithstanding there are three, yet still those three are one, this appears to him like one of those dark answers that used to be given by the oracles of old, which because he does not understand, he mumbles it in his mouth, instead of placing it directly before his eyes; for if he should take such a direct view of it, it would be like a riddle, which the more he desires to unfold it, the more would it puzzle and confuse him, till at last he would

begin to think of it without the aid of the understanding, which is the same thing as to pretend to see without an eye. In short, to read the Word under the auspices of our own understanding only, which is the case with all those who do not acknowledge the Lord to be the God of heaven and earth, and, in consequence of such acknowledgment, approach and worship him alone, may be likened unto a common pastime among children when they tie a handkerchief before their eyes, and attempt to walk in a straight line, and even fancy that they do so, although they turn aside every step they take, and at length bend into a direction opposite to that in which they set out, till they stumble upon some stone or other in the way, and fall to the ground. Such persons may also be compared with mariners sailing without a compass, the consequence of which is, that they let the vessel drive upon rocks and sands, and are shipwrecked. They are also like a man walking over a wide plain in a thick fog, who sees a scorpion, and supposes it to be a bird, and striving to catch it, and take it up in his hand, does not discover his mistake till he is pierced with its deadly sting. They may likewise be compared with a cormorant or a kite, spying a small part only of the back of some great fish above the surface of the water, at which it instantly darts, and fixes its beak so fast, that it is pulled under water by the fish and drowned. They are also like a person who enters into a labyrinth without either a guide or a clue for his direction; the consequence of which is, that the further he penetrates the more he is at a loss to find his way out again. In fine, the man who reads the Word not under the Lord's auspices, but under those of his own understanding, fancies himself to be as quick-sighted as a lynx, and to have more eyes than Argus, when yet interiorly he discerns no single truth, but only what is false, and persuading himself that this is true, it appears to him like the polar star by which he steers, and to which he directs all the sails of thought and conception, till at length he has no more discernment of truth than a mole, and what he does discern he bends in favor of his own fancy, and so perverts and falsifies the holy subjects of the Word.

166. II. That these three, Father, Son, and Holy Spirit, are the three essentials of one God, which make a one, like soul, body, and operation in a man.

There are general and also particular essentials of every one thing, which all together constitute one essence. The general essentials of every one man are his soul, body, and operation; and that these constitute one essence, is evident from this circumstance, that one exists by derivation from the other, and for the sake of the other, in a continued series; for a man has his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order and

afterwards of all the acts proceeding from the soul and body united, which are called operations; therefore from this circumstance of the production of one from another, and their consequent insertion and conjunction one with another, it is evident that these three are of one essence, and are therefore called three essentials.

167. That these three essentials, soul, body, and operation, did and do exist in the Lord God the Saviour, is universally acknowledged. That his soul was from Jehovah the Father can be denied only by Antichrist; for in the Word of both the Old and the New Testament he is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; therefore the divine of the Father, answering to the soul in a man, is his first essential. That the Son, who was born of the mother Mary, is the body of that divine soul, is a consequence of its conception; for nothing is provided in the womb of the mother except a body, conceived by and derived from the soul; this, therefore, is the second essential. That operations constitute the third essential, is a consequence of their proceeding from soul and body together; for such things as proceed are of the same essence with those which produce them. That the three essentials, which are Father, Son, and Holy Spirit, are one in the Lord, like soul, body, and operation in a man, is evident from the words of the Lord, declaring that he and the Father are one, and that the Father is in him and he in the Father; and that in like manner he and the Holy Spirit are one; for the Holy Spirit is the divine that proceeds out of the Lord from the Father, as was shown above, n. 153, 154, by so many quotations from the Word, that to prove it again would be superfluous, and like loading a table with food after men have satisfied their appetites.

168. When it is said that Father, Son, and Holy Spirit, are the three essentials of one God, like soul, body, and operation in a man, it may appear to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the divine of the Father, which constitutes the soul, and the divine of the Son, which constitutes the body, and the divine of the Holy Spirit, or the divine proceeding, which constitutes operation, are the three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the Father, also in the Son derived from the Father, and in the Holy Spirit proceeding from both, which being of the same essence and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Spirit, in this case the divine essence is divided, which yet is

one and indivisible, and thus no one of the three is God in perfect fulness, but each in subtriplicate power, which is a conception that every man of sound understanding must reject.

169. How plain therefore is it to discern a trinity in the Lord from the trinity discernible in every individual man! For in every individual man there is a soul, a body, and an operation; so is there also in the Lord; for in him, as Paul says, "dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); therefore the trinity in the Lord is divine, but in a man it is human. How plain also is it to see that in the common mysterious saying, that there are three divine persons, and yet but one God, and that this God, although he is but one, is still not one person,—reason has nothing to do, but is laid to sleep, still compelling the mouth to speak like a parrot without meaning! And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate sounds? Or when the mouth speaks what the reason contradicts, what are such words but the offspring of infatuation? At this day, with respect to the Divine Trinity, human reason is bound, like a man handcuffed and fettered in prison, and may be compared to a vestal virgin buried alive for letting out the sacred fire; when nevertheless the Divine Trinity ought to shine like a lamp in the mind of every member of the church, since God in his trinity and in his unity is the all in all of the sanctities of heaven and the church. But to make one God of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead and slay him?

170. III. That before the creation of the world this trinity did not exist, but it was provided and made since the creation, when God became incarnate, and then centred in the Lord God, the Redeemer and Saviour Jesus Christ.

In the Christian church at the present day, a Divine Trinity is acknowledged as existing before the creation of the world; according to which Jehovah God begot a Son from eternity, and the Holy Spirit then proceeded from both; and each of these three is God singly, or by himself, since each one is a person subsisting of himself. But this belief, being incomprehensible to reason, is called a mystery, to which there is no other key than this, that those three partake of one divine essence, by which is understood eternity, immensity, and omnipotence, and, consequently, they enjoy equal divinity, glory, and majesty. This trinity, however, is a trinity of three gods, and therefore not by any means a Divine Trinity, as will be proved hereafter; but a Trinity, consisting of Father, Son, and Holy Spirit, which was provided and made after God became incarnate, consequently after the creation of the world, is a Divine Trinity, since it exists

in one God, as is evident from all that has been said above. The reason that this Divine Trinity is centred in the Lord God, the Redeemer and Saviour, Jesus Christ, is, because the three essentials of one God, which constitute one essence, are in him. That in him dwelleth all the fulness of the Godhead, according to Paul, is evident also from the Lord's own words, where he says, that all that the Father hath is his, and that the Holy Spirit does not speak of himself, but from him; and also from this circumstance, that at his resurrection he took with him from the sepulchre his whole human body, as to both the flesh and the bones (Matt. xxviii. 1—8; Mark xvi. 5, 6: Luke xxiv. 1, 2, 3; John xx. 11—15), contrary to the manner of all other men; which also he testified openly to his disciples, saying, "Behold my hands and feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39). From this circumstance every man, if he is willing, may be convinced that the Humanity of the Lord is Divine, and consequently that in him God is Man, and Man is God.

171. The doctrine of the trinity, which the present Christian church embraces, and admits into its articles of faith, is, that God the Father begot a Son from eternity, and that then the Holy Spirit proceeded from both, and that each by himself is God. Of this trinity no other possible conception can be formed in the minds of men than as of a triarchy, or as of the government of three kings in one kingdom, or of three generals over one army, or of three masters in one house, each of whom has equal power, the certain consequence of which must be ruin and destruction. And should any one be desirous to sketch out the form or figure of such a triarchy in his imagination, and yet to connect it, by some means, with the idea of unity, he must be obliged to represent it to his fancy like a man with three heads upon one body, or with three bodies under one head; which monstrous image is nevertheless formed in the imagination of those who believe in three divine persons, each of whom by himself is God, and join these together as one God, and yet deny that God, notwithstanding his unity, is one Person. This notion concerning the birth of the Son of God from eternity, and that this Son descended and assumed the Humanity, may be compared with the fabulous stories of the ancients concerning the creation of human souls at the beginning of the world, and their entering into bodies and becoming men; and likewise with those ridiculous conceits, that the soul of one person passes into another, as many in the Jewish church believed, fancying that the soul of Elias had passed into the body of John the Baptist, and that David would return into his own body, or that of some other person, and reign over Israel and Judah, because it is said in Ezekiel, "I will set up one shepherd over them, and he shall feed them, even my servant David; and he shall be their shep-

nerd, and I Jehovah will be their God, and my servant David a prince in the midst of them" (xxxiv. 23, 24), and in other places, not discerning that by David there is meant the Lord.

172. IV. THAT A TRINITY OF DIVINE PERSONS EXISTING FROM ETERNITY, OR BEFORE THE CREATION OF THE WORLD, WHEN CONCEIVED IN IDEA, IS A TRINITY OF GODS, WHICH CANNOT BE EXPELLED BY THE ORAL CONFESSION OF ONE GOD.

That a trinity of Divine persons existing from eternity is a trinity of gods, appears evidently from these passages in the Athanasian Creed: *There is one person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three gods or three lords, but one God and one Lord; for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three gods or three lords.* This creed is received as œcumenical, or universal, by the whole Christian church, and from it is derived all that at this day is known and acknowledged concerning God. Every one who reads this creed with his eyes open may perceive that a trinity of gods was the only trinity thought of by those who composed the Council of Nice, whence this creed, as a posthumous birth, was first introduced into the church. That a trinity of gods was not only had in view by the members of the Nicene Council, but that no other trinity is understood throughout all Christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays an implicit obedience. I appeal to every one, both layman and clergyman, both learned masters and doctors, and consecrated bishops and archbishops, yea even to purple cardinals, and the Roman pontiff himself, whether any other trinity than a trinity of gods be at this day conceived in idea throughout Christendom. Let each examine himself, and then declare his sentiments openly according to the ideas of his own mind; for from the words of this generally received doctrine concerning God, it is as clear and transparent to the sight, as water in a cup of crystal, that there are three persons, each whereof is God and Lord; and also, that according to Christian verity men ought to confess or acknowledge each person singly to be God and Lord, but that the Catholic or Christian religion or faith forbids them to say and make mention of three gods and three lords; and thus that verity and religion, or truth and faith, are not one and the same thing, but two different things in a state of contrariety to each other. It is added, indeed, that there are not three gods and three lords, but one God and one Lord; but this was plainly done to prevent their being exposed to the derision of the whole world; for who can

forbear derision on hearing of three gods? And who does not see a manifest contradiction between this palliating assertion and the preceding declarations? Whereas had they said that divine essence belongs to the Father, and to the Son, and to the Holy Spirit, and yet there are not three divine essences, but only one indivisible essence, the mystery in this case would have been easily explained, while by the Father men had understood the all-originating Divinity (*Divinum a Quo*), by the Son the Divine Humanity thence, and by the Holy Spirit the Divine Proceeding, which are the three essentials of one God; or if the Divinity of the Father had been considered as the soul of a man, the Divine Humanity as the body of that soul, and the Holy Spirit as the operation proceeding from both; in this case three essences are understood as belonging to one and the same person, and therefore as constituting together one single indivisible essence.

173. The reason why the idea of three gods cannot be extirpated by the oral confession of one God, is, because that idea is implanted in memory from childhood, and every man thinks from the things which are contained in his memory. For the memory in men is like the ruminatory stomach in birds and beasts; in this stomach they store up food by which they are from time to time nourished, and which they bring forth and transmit into the true stomach, where it is digested, and prepared for all the purposes of bodily nourishment; the human understanding answers to the latter stomach, as the memory does to the former. Every one may see that the idea of three divine persons existing from eternity, which is the same as the idea of three gods, cannot be extirpated by an oral confession of one god if he only considers this circumstance, that it has never as yet been extirpated, and that there are many persons of note and distinction in the church, who are unwilling that it should be extirpated, contending that three divine persons are one God, and obstinately denying God to be one person, although they allow him to be one God. What man of sense, however, does not think with himself, that by the word person a real person cannot be understood, but that the term is used to denote some particular quality; but what this quality is, remains unknown; on which account the notion implanted in the memory in the early part of life, remains there, like the root of a tree in the ground, from which, though the tree itself be cut down, a fresh shoot is sure to spring up. But do you, my friend, not only cut down that tree, but also extirpate its root, and then plant in your garden such trees as yield good fruits; for this purpose take heed lest the idea of three gods abide in your mind, while your mouth, without any idea to influence it, confesses one God. For in such case, what is the understanding which is above the memory, and conceives

three gods, and the understanding which is below the memory, and from which the mouth confesses one God, but like a performer on the stage, who can act two characters, by crossing from one side of the stage to the other, and can assert one thing on one side, and contradict it on the other, and by such altercation call himself a wise man on this side, and a fool on that? And what is the consequence of such ambiguity of character, but that while he stands in the middle, and looks towards each side, he begins to imagine that there is nothing real in either, and thus, perhaps, that there is neither one God, nor three, and consequently no God? This is the true source and origin of the naturalism that so much prevails at present throughout the world. No one in heaven can pronounce such a phrase as a trinity of persons, each whereof singly is God; for the heavenly atmosphere, which is the medium for the conveyance and propagation of angelic thoughts, as our air is of natural sounds, would refuse to give utterance to such an expression. A hypocrite, indeed, can do this; but then the tone of his voice, in the heavenly atmosphere, grates like the gnashing of teeth, or croaks like a raven that attempts to imitate the note of a nightingale. I have been informed also from heaven, that it is as impossible to extirpate a belief confirmed and rooted in the mind in favor of a trinity of gods, by an oral confession of one God, as it would be to draw a full-grown tree through its seed, or a man's whole chin through a single hair of his beard.

174. V. THAT A TRINITY OF PERSONS WAS UNKNOWN IN THE APOSTOLIC CHURCH, AND THE DOCTRINE WAS FIRST BROACHED BY THE COUNCIL OF NICE, AND THENCE RECEIVED INTO THE ROMAN CATHOLIC CHURCH, AND THUS PROPAGATED AMONG THE REFORMED CHURCHES.

The apostolic church signifies the church which existed in various places not only while the apostles lived, but for two or three centuries after their decease. It was after this that men began to pluck the door of the temple off its hinges, and to rush like thieves and robbers into the holy of holies. The temple signifies the church, the door the Lord God the Redeemer, and the holy of holies his Divinity; for Jesus says, "*Verily I say* unto you, he that entereth not by the door into the sheepfold, but *climbeth up some other way*, the same is a thief and a robber. I am the door: by me if any man enter in he shall be saved." This horrid deed was done by Arius and his adherents; on which account a council was assembled by Constantine the Great, at Nice, a city of Bithynia: and, with a view to stop the progress of Arius's damnable heresy, the members of this council devised, concluded, and determined that three divine persons, Father, Son, and Holy Ghost have existed from eternity, each of whom has a distinct and independent personality, existence, and subsistence; and further, that the second person, or

the Son, descended, and assumed the Humanity, and accomplished the work of redemption; in consequence of which his Humanity was made partaker of Divinity by a hypostatic union, and by virtue of this union he had an intimate relationship with God the Father. From that time an incredible number of dreadful heresies, respecting God and the person of Christ, began to spring out of the earth, whereby the head of Antichrist was exalted, and God divided into three persons, and the Lord the Saviour into two; and thus the temple which the Lord had built by means of his apostles was so effectually destroyed, that there was not one stone left on another which was not thrown down, according to his own words (Matt. xxiv. 2); where by the temple is meant not only the temple at Jerusalem, but also the church, of whose consummation, or end, that chapter treats throughout. But what else could be expected from that council, and from the others that succeeded it, which divided the Divinity in like manner into three persons, and placed the incarnate God below them on their footstool? For they removed the head of the church from its body, in consequence of *climbing up another way*, that is, they passed by Jesus Christ, and climbed up to God the Father, as to another person, with only the mention of Christ's merits in their mouths, as an inducement for the Father to have mercy on them, believing that they should thus receive instantaneous justification, with all its attendant graces, such as the remission of sins, renovation, sanctification, regeneration, and salvation; and all this without the use of any means on man's part.

175. The apostolic church had no idea of a trinity of persons, or of three persons existing from eternity, as is evident from the CREED of that church, which is called the APOSTLES' CREED, where it is said, *I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, &c.*, and *I believe in the Holy Ghost.* Here no mention is made of any Son born from eternity, but of a Son conceived by the Holy Ghost, and born of the Virgin Mary; the composers of that creed having learnt from the apostles, that "Jesus Christ is the true God" (1 John v. 20); that "In him dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); that the apostles preached faith in him (Acts xx. 21); and that "He hath all power in heaven and in earth" (Matt. xxviii. 18).

176. What dependence is to be placed on councils, while they do not immediately approach the God of the church? Is not the church the Lord's body, and he its head? And what is a body without a head, or a body on which are set three heads, which take counsel together, and make decrees? Does not illustration, which is of a spiritual nature, as it descends from the Lord alone, who is the God of heaven and the church, and also the

God of the Word, become in such case more and more natural, and at last sensual? And when this happens, not a single genuine theological truth is discerned in its internal form, but is instantly cast out from the thought of the rational understanding, and dispersed into the air like chaff by the winnower's fan, in which case fallacies enter and take the place of truths, and darkness reigns instead of light; and then men stand as in a dark cave, with spectacles before their eyes, and a candle in their hands, and close their eyelids against all spiritual truths which are in the light of heaven, but open them for the reception of sensual truths, which are in the false light of the bodily senses; and afterwards, when they hear the Word read to them, their minds in like manner are asleep to the apperception of truths, and awake to the apperception of falses, and become like the beast that rose out of the sea, which had a mouth like a lion, a body like a leopard, and feet like a bear (Rev. xiii. 2). It is said in heaven, that at the conclusion of the council at Nice, there was a fulfilling of these prophecies, which the Lord declared to his disciples: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. xxiv. 29); and in truth the apostolic church was like a new star appearing among the heavenly constellations; but after the second council of Nice it became like the same star when it is darkened and disappears, as has sometimes also been the case in the natural world, according to the observations of astronomers. It is written in the Word, that Jehovah God dwells in light inaccessible; who then could approach him unless he had come to dwell in accessible light, that is, unless he had descended and assumed the humanity, and in this made himself the light of the world? (John i. 9; xii. 46.) Who cannot see, that to approach Jehovah the Father in his light, is as impossible as to take the wings of the morning, and fly by their aid to the sun? or to feed on the sun's rays instead of elementary food? or as it is for a bird to fly in ether, and a stag to run in air?

177. VI. That the Nicene and Athanasian doctrines concerning a trinity have together given rise to a faith which has entirely perverted the Christian church.

Both the Nicene and the Athanasian doctrines concerning the trinity assert a trinity of gods, as was shown above, n. 172. Hence sprung the faith of the present church, which is directed towards God the Father, God the Son, and God the Holy Ghost; towards God the Father, as him that imputes the righteousness of the Saviour, his Son, and ascribes it to man; towards God the Son, as him that intercedes, and is the Mediator of a covenant; and towards God the Holy Ghost, as him who actually inscribes on the heart the imputed righteousness of the Son, and secures it with the seal of justification, sanctification, and regen-

eration. This is the faith of the present church, which alone is sufficient to prove, that a trinity of gods is acknowledged and worshipped. From the faith of every church is derived not only the whole of its worship, but also of its doctrine; therefore it may truly be said, that such as its faith is, such is its doctrine: hence it follows, that this faith, since it is directed towards three gods, has perverted all things belonging to the church; for faith may be considered as the first principle, and doctrinals as its derivatives, and derivatives take their essence from their principle. And if any one be disposed to examine the particulars of doctrine, in relation to God, the person of Christ, charity, repentance, free-will, election, the use of the sacraments of baptism and the Lord's Supper, he will clearly see, that a trinity of gods enters into every particular, and although it may not actually appear therein, yet that is the fountain from which it flows; but since it is not convenient in this place to enter upon such an examination, and yet for the sake of opening men's eyes it might be expedient to do so, therefore we will give it in an appendix to this work. The faith of the church in relation to God, is like the soul which animates the body, and points of doctrine are like the members of that body. Faith towards God also is like a queen, and doctrinal tenets are like the officers of her court; and as such officers are dependent on the queen's authority, so are doctrinal tenets on the injunctions of faith. From the nature of this faith too may be seen, in what manner the Word is understood in the church; for faith bends and draws towards itself, with all its might, whatever it can; so that if it is a false faith, it plays the harlot with every truth that the Word contains, and puts a false interpretation upon it, and thereby falsifies it, so as to make the man of the church insane in regard to spiritual subjects; but if it is a true faith, then the whole Word is on its side, and the God of the Word, who is the Lord God the Saviour, infuses light, and gives the testimony of his divine assent, so as to beget wisdom in the believer. That the present faith of the church, which in its internal form is a faith in three gods, but in its external form in one God, has extinguished the light of the Word, and removed the Lord from his church, and thus plunged its morning into midnight darkness, will also be seen in the appendix. This was effected by the heretics who lived before the council of Nice, and afterwards by those subsequent to that council, who derived their heretical opinions from it. But what dependence is to be placed on councils which do not enter by the door into the sheepfold, but climb up some other way, according to the words of the Lord in John x. 1, 9? Their deliberations may be compared with the steps of a blind man walking in the day, or of a man who has good eyes walking in the night, neither of whom can see the pit before he falls headlong into it. Have there not been coun

cils, for instance, which have established the Pope's vicarship, the canonization of the dead, the invocation of saints as so many deities, the worship of their images, the authority of indulgences, and the division of the eucharist, with many other things of a similar nature? What dependence then is to be placed on such councils? Has there not also been a council which has established the horrid doctrine of predestination, and hung it up before the doors of the temple as the palladium of religion? What dependence then is to be placed on such a council? But do you, my friend, go to the God of the Word, and thus to the Word itself, and enter by the door into the sheepfold, that is, into the church, and you will be enlightened; and then you will see, as from a high mountain, not only the errors of many others, but also your own former bewildered wanderings in the dark forest at the foot of the mountain.

178 The faith of every church is as the seed from which all its doctrines spring, and may be compared to the seed of a tree, from which all its parts, even to the fruit, successively derive their birth; and also to the human seed, from which are produced children and families to many generations; therefore when we are acquainted with the primary faith of any church, which, from its predominancy is called saving faith, we may know from thence the quality of that church. This may be illustrated from the following example: suppose the primary article of faith to be, that nature is the creator of the universe; the consequence of such a faith is a belief, that the universe is what is generally called God; that nature is his essence; that the ether is the supreme god, whom the ancients called Jupiter; that the air is a goddess, whom the ancients called Juno, and made the wife of Jupiter; that the ocean is a deity below them, who, according to the ancients, is named Neptune; and since the divinity of nature extends even to the centre of the earth, that there also is a god, who, in conformity to the ancients, may be called Pluto; that the sun is the palace of all the gods, in which they assemble when Jupiter calls a council; and moreover that fire is life issuing from God; and thus that birds fly in God, beasts walk in God, and fishes swim in God; and further, that thoughts are only modifications of ether, as expressions of thought are only modulations of air; and that the affections of love are mere occasional changes of state, owing to the influx of the sun's rays into the before-named atmospheres: it will further follow, that a life after death, and heaven and hell, are mere fictions invented by the clergy, with a view to their own honor and wealth, but that, notwithstanding their being fictions, they are still useful, and ought not to be publicly despised, because they may be serviceable to keep the minds of the vulgar under the yoke of obedience to the civil magistrate; that those, however, who are seriously devoted to religion, are

recluse men, whose thoughts are mere phantasms, whose actions are ridiculous, and who, living in servile subjection to priests, believe what they do not see, and see what is above the sphere of their comprehension. These, and many other such consequent notions, are contained in the faith, that nature is the creator of the universe, and they issue from it, as soon as it is opened to give them vent. This example then may serve to show, that in the faith of the present church, which in its internal form is directed towards three gods, but in its external towards one, there are contained legions of falsities, ready to burst into birth, like the swarms of young spiders hatched from the ball of eggs produced by a single mother. How plain must this appear to those whose minds have acquired true rationality by light from the Lord! but how should those be able to see it, who have barred up the door of that faith and its offspring, by the persuasion, that it is not allowable for reason to look into its mysteries?

179. VII. THAT HENCE IS COME THAT ABOMINATION OF DESOLATION, AND THAT AFFLICTION, SUCH AS WAS NOT IN ALL THE WORLD, NEITHER SHALL BE, WHICH THE LORD HAS FORETOLD IN DANIEL, THE EVANGELISTS, AND THE REVELATION.

It is written in Daniel, "Upon the bird of abominations there shall be desolation, and even to the consummation and decision, it shall drop upon the devastation" (Dan. ix. 27). In Matthew the Evangelist, the Lord says, "Many false prophets shall arise, and shall deceive many; when therefore ye shall see the abomination of desolation, foretold by Daniel the prophet, stand in the holy place, let him that readeth understand" (Matt. xxiv. 11, 15); and afterwards in the same chapter, "Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be" (ver. 21). This affliction and abomination are spoken of in seven chapters in the Revelation, and are signified by the black horse, and the pale horse, coming out of the book whose seals the Lamb opened (vi. 5—8); also, by the beast rising out of the bottomless pit, which made war with the two witnesses, and slew them (xi. 7); and likewise by the dragon which stood before the woman that was about to be delivered, to devour her child, and pursued her into the wilderness, and there cast out from his mouth water as a flood after her, that he might cause her to be carried away of the flood (xii.); and likewise by the beasts of the dragon, one rising out of the sea, and another out of the earth (xiii.). Also by the three spirits like frogs, which came forth from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet (xvi. 13); and further by this, that after the seven angels had poured out the vials of the anger of God, in which were the seven last plagues, upon the earth, upon the sea, upon the fountains and rivers, upon the sun, upon the throne of the beast,

upon the river Euphrates, and lastly upon the air, there was a great earthquake, such as had not been since men were upon the earth (xvi.). An earthquake signifies the overthrow of the church, which is effected by falses and the falsifications of truth, and which is signified also by the great tribulation, such as had not been from the beginning of the world (Matt. xxiv. 21). The same is understood also by these words: "And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the anger of God; and the wine-press was trodden, and blood came out, even to the horses' bridles, for a thousand six hundred furlongs" (Rev. xiv. 19, 20); where blood signifies truth falsified; not to mention other passages in those seven chapters.

180. In the Evangelists (Matt. xxiv., Mark xiii., and Luke xxi.), are described the successive declensions and corruptions of the Christian church; and in those chapters, by great affliction or tribulation, such as had not been since the beginning of the world, neither shall be, is signified, as in all other passages throughout the Word, the infestation of truth by falses, to such a degree, that there does not remain a single truth which is not falsified and brought to its consummation. This is also understood by the abomination of desolation in the same passages, also by the desolation upon the bird of abominations, and by the consummation and decision in Daniel; and in the Revelation by the circumstances described above. All this was a consequence of men's not acknowledging the unity of God in trinity, and his trinity in unity in one person, but in three, and thence founding the church on the idea of three gods in the mind, and the confession of one God with the lips; for thus they have separated themselves from the Lord, and at length to such a degree that they have no idea left of the Divinity in his human nature, when nevertheless he is God the Father himself in the Humanity; on which account he is called the Father of Eternity (Isaiah ix. 6); and he says to Philip, "He that seeth me, seeth the Father" (John xiv. 7, 9).

181. But it will be asked, what is the source or fountain from which such abomination of desolation, as is described in Daniel (ix. 27), and such affliction as never had been, nor shall be (Matt. xxiv. 1, 2,), has sprung? I answer, the faith which universally prevails throughout the Christian world, with its influx, operation, and imputation, according to the received traditions. It is wonderful that the doctrine of justification by this faith alone, although it be no faith, but a mere chimera, is accounted as every thing in all Christian churches, that is, it bears sway among the clergy almost as if the whole of theology consisted in it alone. It is this faith which all young students in divinity eagerly learn, imbibe, and suck in at the universities, and which, as if they were inspired by it with heavenly

wisdom, they afterwards teach in their churches, publish in their writings, and make the ground of all the literary fame and reputation they hope to acquire, as it is the way to all rewards, preferments, and university honors: and all this is done, notwithstanding that in consequence of such faith alone the sun at this day is darkened, the moon does not give her light, the stars are fallen from heaven, and the powers of the heavens are shaken, according to the words of the Lord's prophecy in Matthew xxiv. 29. That the doctrine of this faith has now blinded men's minds to such a degree that they are unwilling, and therefore seemingly unable, to see any divine truth interiorly, either in the light of the sun or in the light of the moon, but only exteriorly, rudely, and superficially, as by the light of a fire at night, has been proved to me by the clearest evidence; so that I can venture to affirm, that should the divine truths which relate to the genuine conjunction of charity and faith, to heaven and hell, to the Lord, to a life after death, and to eternal happiness, be sent down from heaven written in letters of silver, they would be rejected, as not worth reading, by those who maintain the doctrine of justification and sanctification by faith alone; whereas, on the other hand, should a paper containing the doctrines of justification by faith alone be sent from hell, this they would receive, embrace, and carry home with them in their bosoms.

182. VIII. THAT HENCE TOO IT IS COME TO PASS, THAT UNLESS A NEW HEAVEN AND A NEW CHURCH BE ESTABLISHED BY THE LORD, NO FLESH CAN BE SAVED.

It is written in Matthew, "Then shall be great affliction, such as has not been from the beginning of the world unto this time, neither shall be; and except those days should be shortened, no flesh should be saved" (xxiv. 21, 22). The Lord, in this chapter, is speaking of the consummation of the age, by which is signified the end of the present church; therefore by shortening those days is signified to put a period to this church, and to lay the foundation of a new one. Who does not know that except the Lord had come into the world and accomplished the work of redemption, no flesh could have been saved? and to accomplish the work of redemption is to establish a new heaven and a new church. That the Lord will come again into the world, he himself has prophetically declared in the Evangelists (Matt. xxiv. 30, 31; Mark xiii. 26; Luke xii. 40; xxi. 27); and in the Revelation, particularly in the last chapter. That he is also at this day accomplishing a redemption, by establishing a new heaven, and laying the foundation of a new church, with a view to make salvation possible to mankind, was shown above in the lemma concerning redemption. The great arcanum respecting the impossibility of any flesh being saved, except a new church be founded by the Lord, is this: that as long as the dragon with his

crew, continues in the world of spirits, into which he was cast, so long it is impossible for any divine truth, united with divine good, to pass through unto men on earth; but it is either perverted, or falsified, or destroyed. This is what is signified in the Revelation by these words: "The dragon was cast out upon the earth, and his angels were cast out with him: woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great anger" (Rev. xii. 9, 12, 13). But when the dragon was cast into hell (xx. 10), then John saw the new heaven and the new earth, and the New Jerusalem descending from God out of heaven (xxi. 1, 2). By the dragon are signified all those who are principled in the faith of the present church.

I have at times conversed in the spiritual world with those who maintain the doctrine of justification by faith alone, and have told them that their doctrine is erroneous and absurd, and that it occasions a false security, blindness, sleep, and darkness with respect to spiritual things, and thereby brings death to the soul, exhorting them at the same time to desist from it; but the answer I have commonly received was, "How! desist? Does not the superior excellence of clerical erudition over that of the laity depend solely on this doctrine?" Then I represented to them, that according to this way of reasoning, they do not so much regard the salvation of souls as the aggrandizement of their own reputation, and that, in consequence of applying the truths of the Word to their own false principles, and thereby adulterating them, they are angels of the bottomless pit, called ABADDONS and APOLLYONS (Rev. ix. 11), by which are signified the destroyers of the church by the total falsification of the Word; but they replied, "What is that to the purpose? By our knowledge of the mysteries of this faith we are oracles, and from this faith, as from an oracular temple, we give responses; therefore we are not Apollyons, but APOLLOS." To this I replied, with some degree of indignation, "If you are Apollos, you are also LEVIATHANS, the chief among you crooked Leviathans, and the inferior among you oblong Leviathans, whom God will visit with his strong and great sword" (Isaiah xxvii. 1); but this they laughed at.

183. IX. THAT A TRINITY OF PERSONS, EACH WHEREOF SINGLY AND BY HIMSELF IS GOD, ACCORDING TO THE ATHANASIAN CREED, HAS GIVEN RISE TO MANY ABSURD AND HETEROGENEOUS NOTIONS ABOUT GOD, WHICH ARE MERELY FANCIFUL AND ABORTIVE.

From the doctrine of three divine persons existing from eternity, which is in itself the head of all the doctrinals in the Christian churches, have arisen many unbecoming notions concerning God, unworthy of the Christian world, which ought to be, and which might be, a bright luminary to all people and nations in the four quarters of the globe respecting God and his unity. All who are without the pale of the Christian church

whether they are Mahometans, Jews, or Gentiles, whatever religion they profess, have conceived an aversion to Christianity solely because Christians believe in three gods. Of this the missionaries sent abroad to propagate Christianity are aware, and therefore they are particularly cautious how they mention a trinity of persons, according to the Nicene and Athanasian doctrine; because they know that in such a case their converts would leave them, and laugh them to scorn. The absurd, ludicrous, and frivolous ideas which have arisen from the doctrine of three divine persons existing from eternity, and which still continue to arise in every one that continues in a belief of the words of that doctrine, and the images which, in conformity with the notions imbibed by their ears and eyes, present themselves to the view of their imagination, are these, that God the Father sits above on a high throne, with the Son at his right hand, and the Holy Ghost before them, attending to what they say, who, instantly as he is ordered, runs through the whole world, and, according to their determination, dispenses the gifts of justification, and inscribes them on the hearts of men, and thus makes those the children of grace, and objects of election, who were before children of wrath and objects of reprobation. I appeal to the learned, both clergy and laity, whether they entertain in their minds any other view of the Trinity than this, since the doctrine they embrace occasions a spontaneous influx of this conception, as may be seen in the Memorable Relation above, n. 16. It is attended also with the curiosity of conjecturing what was the subject of the conversation of these divine persons with each other before the world was created; whether it was about the purposed creation, or about those who were to be predestinated and justified, according to the opinion of the Supralapsarians, or about redemption; and also what is the subject of their conversation since the world was made; as what the Father says, by virtue of his authority and power of imputation, and what the Son, by virtue of his power of mediation; supposing thus, that imputation, which is election, is a consequence of the Son's interceding in mercy for all mankind in general, and for certain individuals in particular, to whom the Father is moved to show favor, out of love towards his Son, and by reason of the misery which he saw him endure when nailed upon the cross. But who cannot see that all such notions are the delusions of a mind in a state of delirium concerning God? And yet these are the notions which are held to be most holy in every Christian church, which, however, are only to be kissed with the lips, but not to be examined with the eye of the mind, because they are supposed to be matters above the sphere and comprehension of reason, which, if they should be raised from the memory into the higher regions of the understanding, would occasion madness. Nevertheless, the idea of

three gods is not hereby removed, but a heavy and stupid faith is begotten, under the influence of which men think of God, like people dreaming in their sleep, who walk about in midnight darkness, or like persons born blind, who cannot see even at noonday.

184. That a trinity of gods abides in the minds of Christians, although through shame they deny it, is very evident from the ingenuity of many in contriving methods to demonstrate that three are one, and one three, by geometrical and stereometrical figures, and various applications of arithmetic and natural phenomena to the same purpose, and also by the foldings of a piece of cloth or paper; thus they trifle with the Divine Trinity, playing tricks with it, like those of jugglers. This sort of leger demain may be compared with the sight of the eye when people are in a fever, who looking at any single object, as a man, a table, or a candle, fancy it to be three, and, on the other hand, fancy three to be one. It may be compared also with the ludicrous representation sometimes exhibited with a piece of soft wax, which a man takes in his fingers and moulds into various forms, at one time into a triangular form to represent the Trinity, at another time into a spherical form to represent the Unity, asserting it still to be one and the same substance. But the Divine Trinity, nevertheless, is like a pearl of the highest price; and the dividing it into persons is like a pearl divided into three parts, by which it most clearly and altogether loses its value.

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185. To the above I shall add the following MEMORABLE RELATIONS.—FIRST. In the spiritual world there are climates and zones as well as in the natural world, there being nothing in the latter world but what exists also in the former, although the origin of their existence is different. In the natural world the varieties of climates depend on the sun's distances from the equator, but in the spiritual world they depend on the distances of the affections of the will, and of the thoughts of the understanding thence arising, from a true love and a true faith, of the states as to which all things in the spiritual world are correspondences. In the frigid zones, in the spiritual world, there are the same appearances as in the frigid zones in the natural world; the ground seems frozen hard, the water covered with ice, and the whole face of the country appears white with snow. These cold regions are the resort and habitation of those who, during their abode in the natural world, have brought a lethargy on their understandings, in consequence of an indolent indisposition to think on spiritual subjects, attended with a laziness in the execution of any useful purposes: they go by the name of Boreal spirits. On a certain time I was seized with a strong desire to see some country in the frigid zone where those Boreal

spirits dwell, and accordingly I was carried in the spirit towards the north, to a region where all the land appeared covered with snow, and all the water frozen to ice. It was the sabbath-day, and I saw a number of men, that is, spirits, of the same size and stature with men in the natural world, but on account of the cold they had their heads covered with lions' skins, so put on that the mouths answered to those of the wearers, while their bodies, both before and behind, down to the loins, were covered with leopards' skins, and their legs and feet with bears' skins. I also observed several riding in chariots, and some in chariots carved into the shape of a dragon, with horns stretching out before: they were drawn by small horses, whose tails had been cut off, which ran with the impetuosity of terrible fierce beasts, while the driver, with the reins in his hand, was continually whipping them to hasten their speed. I found afterwards that they were all flocking to a church or temple, which was invisible, being covered with snow; some, however, who had the care of the church, were laboring at the snow, and made a way, by digging, for the people to enter, who accordingly descended and took their places. I was then permitted to take a view of the inside of the church, which was abundantly lighted with lamps and candles. The altar was of hewn stone, behind which hung a tablet, with this inscription: "THE DIVINE TRINITY CONSISTS OF FATHER, SON, AND HOLY GHOST, WHO ARE IN ESSENCE ONE GOD, BUT IN PERSON THREE." Presently, the priest standing at the altar, after he had three times kneeled before the sacred tablet, with a book in his hand, ascended the pulpit, and began his sermon with a description of the Divine Trinity, crying out in a loud voice, "Oh, what a grand mystery! that the most High God should beget a Son from eternity, and by him produce the Holy Ghost, and that they three should be joined in essence, but yet be separate in their properties, which are imputation, redemption, and operation! If, however, we set reason to look into this mystery, her eye is blinded, and overspread with darkness, as when one attempts to look at the naked sun with the bodily eye; therefore, my brethren, it is my advice, that on this subject we keep our understandings in obedience to faith." After this he again lifted up his voice, and said, "Oh, what a grand mystery is our holy faith! which is, that God the Father imputes the righteousness of his Son, and sends the Holy Ghost, who, in consequence of that imputation, gives the pledges of justification, which are remission of sins, renovation, regeneration, and salvation; of the influx of which, or the act of justification, a man is as ignorant as the statue of salt into which Lot's wife was turned, and of the indwelling of which, or the state of justification, he knows no more than a fish in the sea. But, my friends, there is a treasure hid in this faith, so deep however, and so covered up, that not a morsel of it can

appear; therefore it is my advice, that in this case also we keep our understandings in obedience to faith." He then heaved some sighs, after which he again raised his voice, and said, "Oh, how grand a mystery is election! He is one of the elect to whom God imputes his faith, which of his free pleasure and pure grace he infuses into whomsoever he pleases, and at whatever time it seems good to him; and during the act of such infusion from God the man is like a dead stock, but when this faith is infused he becomes like a living and fruitful tree; the fruits, however, which are good works, hang indeed from that tree, which, in a representative sense, is our faith, but still they do not cohere with it; therefore, the preciousness of that tree is not owing to its fruit; but as this may appear like heterodoxy, and yet is a great mystical truth, therefore, my brethren, it is my advice that on this subject also we keep our understandings in obedience to faith." Then, after a short pause, seeming as if he wanted to recollect something which he had stored up in his memory, he continued his discourse, saying, "From my store of mysteries I will yet produce one other, which is this, that a man has not a single grain of free-will with respect to spiritual things; for the chiefs and leaders of our church assert, in their theological canons, that in regard to what concerns faith and salvation, or matters particularly called spiritual, a man has no power to will, to think, to understand, no, nor even to accommodate and apply himself to the reception of them; therefore I do positively insist, that a man of himself has no more power to think rationally or talk sensibly on such subjects than a parrot, a jackdaw, or a raven; and that of consequence, with respect to spiritual things, he is a mere ass, and only a man with respect to natural things; but, my beloved friends, lest this subject should be troublesome to our reason, let me advise that in this also we keep our understandings in obedience to faith; for our theology is like a bottomless abyss, into which if we suffer our understandings to look down, we shall be drowned, and perish as in a shipwreck. Yet hear what I have to say: we are nevertheless in the true light of the gospel, which shines aloft over our heads; but the misfortune is, that the hair of our heads and the bones of our skulls prevent it from penetrating into the inner chambers of our understandings." When he had thus spoken, he descended from the pulpit; and after he had offered up a prayer at the altar, and the service was ended, I joined some of the congregation, who were conversing together, and had formed themselves into a circle round the priest, to whom they paid their compliments, saying, "We are ever bound to thank you for your most excellent discourse, so replete with the grandest wisdom." I then addressed myself to them, and said, "Did you at all understand what the priest was preaching about?" And they replied, "We took it all in with open ears;

but why do you ask whether we understood it? Is not the understanding quite stupid with respect to such subjects?" Here the priest interposed, and said, "Because you have heard, and have not understood, blessed are ye; for thence shall ye have salvation." I had some conversation afterwards with the priest, and asked him whether he had taken his degrees regularly? He answered in the affirmative, that he was a master of arts. Then, addressing him by his title, I said, "You have been preaching about great mysteries, but if you only know their names, without knowing what they contain, you know nothing; for they are like caskets locked with a triple lock, which unless you open and look in (and this is only to be done by the understanding), you cannot tell whether they contain things of value or things of no value, or even things hurtful, as cockatrice eggs, and spiders' webs, according to the description in Isaiah (lix. 5)." On my saying this, the priest looked at me with a scowling aspect; and the congregation departed and entered their chariots, intoxicated with paradoxes, infatuated with empty words, and enveloped in darkness in all things relating to faith and the means of salvation.

186. THE SECOND MEMORABLE RELATION.—I was once engaged in contemplation as to what region of the human mind it is in which things of a theological nature have their residence. At first I conceived, that as such things are of a spiritual and celestial nature, they must of course reside in the highest region. For the human mind is divided into three distinct regions, as a house is into three stories, and as the abodes of the angels are into three heavens. Then an angel presented himself before me, and said, "Things relating to theology, in those who love truth for truth's sake, emerge even to the highest region, because in that region is their heaven, and they enjoy there the same light as do the angels; and things relating to morality, theoretically examined and contemplated, have their abode beneath the former, in the second region, because they have communication with what is spiritual; and under these, in the first region, are things of a political or civil nature; but scientifics, or matters of science, which are of sundry kinds, and may be classed into their respective genera and species, form the door that leads to those higher regions. Those in whom spiritual, moral, political, and scientific things are in this subordination, have all their thoughts and actions influenced by justice and judgment, because the light of truth, which is also the light of heaven, from the highest region, illumines what is below, just as the light of the sun, passing through the atmospheres and air, progressively, illuminates the eyes of men, beasts, and fishes. But the case is altered with those who do not love truth for truth's sake, but only for the sake of their own glory and reputation: things of a theological nature, in them, reside in the

last region where scientifics have their abode, and in some instances mix with the scientifics, but in other instances they cannot mix; under these, in the same region, is the residence of political things, and under them of moral: for in such persons, the two higher regions are not opened on the right side; they have therefore no interior discernment of true judgment, and no affection for justice, but only a certain ingenuity, whereby they can converse on every subject with seeming intelligence, and confirm whatever they please with an appearance of reason; but the objects of reason, which they are most enamored of, are falses, because these cohere with the fallacies of the senses. Hence it is that there are so many people in the world, who no more see the truths of doctrine derived from the Word, than men born blind can see the objects of nature; and when they hear such truths, they close their nostrils, lest their odor should offend them, and excite nausea; whereas to the reception of falses they open their senses, and suck them in as a whale does water.

187. THE THIRD MEMORABLE RELATION.—I was once meditating about the dragon, the beast, and the false prophet, mentioned in the Revelation, when an angelic spirit appeared before me, and inquired what was the subject of my meditation. I answered, "Concerning the false prophet." Then he said, "Come with me, and I will lead you to the place of abode of those who are signified by the false prophet, and who are the same that are understood, in the 13th chapter of the Revelation, by the beast rising out of the earth, which had two horns like a lamb, and which spoke like a dragon." I followed him; and lo! I saw a great multitude of people, and in the midst of them several persons of note and distinction in the church, who had taught that a man is saved only by faith in the merits of Christ, and that works are good, but not conducive to salvation; and that, nevertheless, they are to be insisted on as agreeable to the Word of God, as a means of keeping the laity, particularly the more simple among them, in stricter obedience to the civil magistrate, while they are instigated to the exercise of moral charity from a principle of religion, thus by interior obligations. Then one of them observing me, said, "Have you any desire to see our place of worship, wherein is an image representative of our faith?" I answered in the affirmative; so he conducted me to the building, which was very magnificent, and lo! in the midst of it there was the image of a woman, clothed in a scarlet vest, and holding in her right hand a piece of gold coin, and in her left a chain of pearls; but both the image and the place of worship were the effect of phantasy; for thereby infernal spirits have the power of representing very magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that all this was a mere juggling

trick, I prayed to the Lord; and suddenly the interiors of my mind were opened, and I then beheld, instead of the magnificent dome, a poor house, full of clefts and chinks from top to bottom, so that none of its parts cohered together; and I saw within the house, instead of a woman, a pendent image, with a head like a dragon, a body like a leopard, feet like a bear, and a mouth like a lion, in every respect as the beast is described rising out of the sea (Rev. xiii. 2): moreover, instead of firm ground, there was a bog, containing a great multitude of frogs; and I was informed that beneath the bog there was a large hewn stone under which the Word lay entirely hidden. On seeing these things, I said to the juggler, "Is this your place of worship?" He replied, "It is;" but suddenly, at that very instant, his interior sight was opened, whence he saw the same appearances that I did; whereupon he uttered a great cry, and said, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovers the quality of every form, and thus has discovered the quality of your faith separate from spiritual charity." Then immediately an east wind blew, and carried away the place of worship, together with the image, and likewise dried up the bog, and thereby exposed the stone, under which lay the Word. After this a warmth like that of spring breathed from heaven; and lo! then in the very same place there appeared a tabernacle, as to its outward form plain and simple; and the angels who were with me said, "Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac. It appears indeed plain and simple to the eye, but nevertheless, according to the influx of light from heaven, it becomes more and more magnificent." And immediately they were permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom; and suddenly, by virtue of the influx of light from thence, the tabernacle appeared as a temple resembling that at Jerusalem; and on looking into it, I saw that the stone in the floor, under which the Word was deposited, was set round with precious stones, from which there issued forth bright rays, as of lightning, that shone upon the walls, and caused beautiful variegations of colors on certain cherubic forms that were sculptured on them. As I was wondering at these things, the angels said, "You shall see something still more surprising." Then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love; and suddenly, by virtue of the influx of flaming light from thence, the whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation stone, which was the Word, in the same form that he appeared in before John (Rev. i.). But as a sanctity instantly filled the interiors of the angels' minds, occasioning in them a strong propensity to fall prostrate on their

faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence of which the former appearance of the temple returned, and also of the tabernacle, but this was in the midst of the temple. Hereby was illustrated the meaning of these words in the Revelation (xxi. 3): "Behold, the tabernacle of God is with men, and he will dwell with them;" and also of these: "I saw no temple in the New Jerusalem; for the Lord God Almighty and the Lamb is the temple of it" (ver. 22).

188. THE FOURTH MEMORABLE RELATION.—Since the Lord has favored me with a sight of the wonderful things that are in the heavens, and under them, it is therefore my duty, in the discharge of my commission, to relate what I have seen. There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats: the seats of the first row were covered with silk drapery, of a purple color; the seats of the second row with silk drapery, of a blue color; and the seats of the third row with white drapery. Below the roof, high above the table, there was a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow when the sky clears up after a shower. Suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their priestly office. On one side was a wardrobe, where an angel, who had the care of it, attended, and within lay rich vestments in most beautiful order. It was A COUNCIL CONVENED BY THE LORD. I heard a voice from heaven, saying, "DELIBERATE;" but they said, "On what subject?" It was said, "Concerning THE LORD THE SAVIOUR and THE HOLY SPIRIT." But when they began to think on these subjects, they were not in a state of illustration; therefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and lastly their faces; and then they began their deliberation, as they were commanded, FIRST, CONCERNING THE LORD THE SAVIOUR. The first proposition and matter of inquiry was, WHO ASSUMED THE HUMANITY IN THE VIRGIN MARY? Then an angel standing at the table, on which the Word lay, read before them these words in Luke: "The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name *Jesus:* he shall be great, and shall be called the *Son of the Highest.* And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee;* wherefore also that *Holy Thing* which shall be born of thee shall be called *the Son of God*" (i. 31, 32, 34, 35). He also read

these words in Matthew: "The angel said to Joseph in a dream, Joseph, thou son of David, fear not to take unto thee Mary thy wife; *for that which is born in her is of the Holy Spirit:* and *Joseph knew her not* till she had brought forth her first-born Son; and he called his name *Jesus*" (i. 20, 25). And beside these passages he read many more out of the Evangelists, as Matt. iii. 17; xvii. 5; John i. 18; iii. 16; xx. 31, and several other places, where the Lord, as to his Humanity, is called THE SON OF GOD, and where he, from his Humanity, calls Jehovah HIS FATHER; and also out of the Prophets, where it is foretold that Jehovah should come into the world; particularly these two passages in Isaiah: "It shall be said in that day, *Lo! this is our God;* we have waited for him, and he will save us; *this is Jehovah; we have waited for him;* we will be glad and rejoice in his salvation" (xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make straight in the desert a highway for *our God; for the glory of Jehovah* shall be revealed, and all flesh shall see it together: behold, *the Lord Jehovah* will come in strength; he shall feed his flock like a *shepherd*" (xl. 3, 5, 10, 11). And the angel said, "Since Jehovah himself came into the world, and assumed the humanity, therefore he is called by the prophets *the Saviour and the Redeemer;*" and then he read before them the following passages: "Surely *God* is in thee, and there is none else; verily, thou art a *God* that hidest thyself, *O God of Israel the Saviour*" (Isaiah xlv. 14, 15). "Am not I *Jehovah?* and there is no God else beside me; *a just God and a Saviour; there is none beside me*" (xlv. 21). "*I am Jehovah; and beside me there is no Saviour*" (xliii. 11). "I Jehovah am thy God, and thou shalt know no God beside me; *for there is no Saviour beside me*" (Hosea xiii. 4). "And all flesh shall know that I *Jehovah am thy Saviour and thy Redeemer*" (Isaiah xlix. 26; lx. 16). "*As for our Redeemer, Jehovah Zebaoth is his name*" (xlvii. 4). "*Their Redeemer is strong, Jehovah Zebaoth is his name*" (Jerem. l. 34). "*Jehovah* is my rock, *and my Redeemer*" (Psalm xix. 14). "Thus saith *Jehovah thy Redeemer*, the Holy One of Israel, I Jehovah am thy God" (Isaiah xlviii. 17; xlix. 7; liv. 8). "Thou, *Jehovah*, art our Father, *our Redeemer;* thy name is from the age" (lxiii. 16). "Thus saith *Jehovah, thy Redeemer*, I am Jehovah that make all things, and alone by myself" (xliv. 24). "Thus saith Jehovah, the king of Israel, *and his Redeemer Jehovah Zebaoth*, I am the First, and I am the Last; *and beside me there is no God*" (xliv. 6). "*Jehovah Zebaoth* is his name, *and thy Redeemer* the Holy One of Israel; *the God of the whole earth* shall he be called" (liv. 5). "Behold, the days come that I will raise unto David a righteous branch, who shall reign as king; and this is his name, *Jehovah our Righteousness*" (Jeremiah xxiii. 5, 6; xxxiii. 15, 16). "And Jehovah shall be king over all the

earth: *in that day there shall be one Jehovah, and his name one*" (Zech. xiv. 9). From all these passages, together with the former, those who sat on the seats were confirmed in this opinion, which they unanimously declared, viz., that Jehovah himself assumed the Humanity for the purpose of redeeming and saving mankind. But instantly a voice was heard from some Roman Catholics, who had hid themselves behind the altar saying, "How was it possible for Jehovah God to become a man? is not he the Creator of the universe?" And one of those on the second row of seats turned himself towards the voice, and said, "Who was it then?" And he that had been concealed behind the altar, standing then near the altar, replied, "THE SON BEGOTTEN FROM ETERNITY;" but answer was returned, "Is not the Son begotten from eternity, according to your confession, the Creator also of the universe? And what is a Son, and a God, born from eternity? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, so that one part can descend without the whole?" The second matter of inquiry concerning the Lord was, WHETHER OR NO, ACCORDING TO THIS REASONING, THE FATHER AND HE ARE ONE, AS THE SOUL AND THE BODY ARE ONE? This, they said, must follow of consequence, for the soul is from the Father. Then one of those on the third row of seats read out of the Confession of Faith, called the Athanasian Creed, the following passage: "Although our Lord Jesus Christ, the Son of God, is God and Man, yet he is not two, but one Christ, one altogether *by unity of person; for as the soul and body make one man, so God and Man is one Christ.*" He added, that the creed containing these words is received throughout the whole Christian world, even by the Roman Catholics. They then said, "What need have we of further proof? The Father and he are one, as the soul and body are one; and since this is the case, we perceive that the humanity of the Lord is divine, because it is the humanity of Jehovah; and also, that the Lord ought to be approached as to his Divine Humanity, because this is the only possible way to come at the Divinity which is called the Father." This conclusion the angel confirmed by several passages out of the Word; among which were these: "Unto us a Child is born, unto us a Son is given; and his name shall be called Wonderful, Counsellor, *God*, *Hero*, *the Father of eternity*, the Prince of Peace" (Isaiah ix. 6). "Doubtless thou art *our Father*, though Abraham be ignorant of us, and Israel acknowledge us not; thou, *Jehovah*, *art our Father*, *our Redeemer; thy name is from everlasting*" (lxiii. 16). "Jesus said, He that believeth on me, believeth on him that sent me; and he that seeth me, *seeth him that sent me*" (John xii. 44, 45). "Philip saith unto Jesus, Show us the Father: Jesus saith unto him, *He that seeth me, seeth the Father;* how then sayest thou, Show us the Father?

Believest thou not that *I am in the Father, and the Father in me?*" (John xiv. 8—11). "Jesus said, *I and the Father are one*" (x. 30): and again: "All things that the Father hath are mine, and all mine are the Father's" (xvi. 15; xvii. 10). Lastly, "Jesus said, I am the way, the truth, and the life; no man cometh to the Father but by me" (xiv. 6). To this the angel added, that the same things which are here spoken by the Lord of himself and his Father, may also be spoken by a man with respect to himself and his soul. When the angel had ended, they all declared with one voice and one heart, that the humanity of the Lord is divine, and that it ought to be approached in order to come to the Father; since Jehovah God, by it, sent himself into the world, and made himself visible to mankind, and thereby gave them access unto him. He in like manner made himself visible in a human form, and thus accessible to the ancients; but that was by means of an angel; and as this form was representative of the Lord, who was about to come into the world, therefore all things in the church at that time were representatives.

After this they proceeded to deliberate concerning the HOLY SPIRIT; but previous to this, they laid open the idea generally received concerning GOD THE FATHER, THE SON, AND THE HOLY GHOST, which is, that God the Father is seated on high, with the Son at his right hand, and that by them the Holy Ghost is sent forth to enlighten, instruct, justify, and sanctify mankind. But instantly a voice was heard from heaven, saying, "We cannot endure an idea formed on such a conception. Who does not know that Jehovah God is omnipresent? And whoever knows and acknowledges this, may also acknowledge, that it is he who enlightens, instructs, sanctifies, and justifies, and not a mediating God distinct from him; much less is it a third God as distinct from two others, as one person from another; wherefore let the former idea, which is vain and unjust, be removed, and let this, which is just and right, be received, and then you will see this subject clearly." But then a voice was heard from the Roman Catholics, who stood near the altar, saying, "What then is THE HOLY GHOST, mentioned in the writings of the evangelists and Paul, by whom so many learned men among the clergy, and particularly of our church, profess themselves to be guided? What person in Christendom at this day denies the Holy Ghost, and his operations?" Upon this, one of those on the second row of seats turned towards the altar, and said, "You insist that the Holy Spirit is a distinct person of himself, and a distinct God of himself; but what is a person coming forth and proceeding from a person? Can any thing but operation be said so to come forth and proceed? One person cannot come forth and proceed from another, but operation can. Or what is a God coming forth and proceeding from a God? Can

any thing but a divine efflux come forth and proceed? One God cannot come forth and proceed from and by another; but a divine efflux may come forth and proceed from one God." On hearing this, those upon the seats unanimously agreed in this conclusion. "The Holy Spirit is not a distinct person by himself, consequently not a distinct God by himself; but the Holy Spirit signifies the Holy Divine, coming forth and proceeding from the one only omnipresent God, who is the Lord." To this, the angels who stood at the golden table whereon the Word was placed said, "WELL DETERMINED. It is not written in any part of the Old Testament that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the Divine Proceeding, which is the Divine that enlightens, instructs, vivifies, reforms, and regenerates." After this came on another subject of inquiry respecting the Holy Spirit, viz., FROM WHOM PROCEEDS THE DIVINE WHICH IS SIGNIFIED BY THE HOLY SPIRIT,—FROM THE FATHER, OR FROM THE LORD? While they were engaged in this inquiry, there shone upon them a light from heaven, whereby they saw that the Holy Divine, which is signified by the Holy Spirit, does not proceed out of the Father through the Lord, but out of the Lord from the Father, comparatively as in the case of every individual man, whose activity does not proceed from the soul through the body, but out of the body from the soul. This the angel who stood at the table confirmed by these passages from the Word: "He whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand" (John iii. 34, 35). "There shall come forth a rod out of the stem of Jesse: the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might" (Isaiah xi. 1, 2). "That the spirit of Jehovah was put upon him, and was in him" (xlii. 1; lix. 19, 21; lxi. 1; Luke iv. 18). "When the Holy Spirit shall come, *whom I will send unto you from the Father*" (John xv. 26). "He shall glorify me; *for he shall take of mine*, and shall show it unto you. *All things that the Father hath are mine; wherefore I said, that he shall take of mine, and show it unto you*" (xvi. 14, 15). "If I go away, *I will send the Comforter unto you*" (xvi. 7). That "the Comforter is the *Holy Spirit*" (xiv. 26). "*The Holy Spirit was not yet, because Jesus was not yet glorified*" (vii. 39); but after his glorification "*Jesus breathed on his disciples and said, Receive ye the Holy Spirit*" (xx. 22). And in the Revelation: "Who shall not glorify thy name, O Lord, because *thou only art holy*" (xv. 4). Since the divine operation of the Lord, by virtue of his divine omnipresence, is signified by the Holy Spirit, therefore when the Lord spoke to his disciples concerning the Holy Spirit, whom he

would send from the Father, he also said, "I will not leave you comfortless; *I go away and come again unto you;* and in that day ye shall know that *I am in my Father, and ye in me, and I in you*" (John xiv. 18, 20, 28); and just before his departure out of the world he said, "Lo! I am with you always, even to the consummation of the age" (Matt. xxviii. 20). Having read these passages in their presence, the angel said, "From these, and many other passages in the Word, it is evident that the Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father." Whereupon those upon the seats all declared, "THIS IS DIVINE TRUTH."

Lastly, this decree was passed: "From what has been deliberated in this council, we clearly see, and consequently acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, consisting of the all-originating Divinity (*Divinum a quo*), which is called the Father, the Divine Humanity, which is called the Son, and the Divine Proceeding, which is called the Holy Spirit." Then they lifted up their voices together, exclaiming, "*In Jesus Christ dwelleth all the fulness of the Godhead bodily*" (Coloss. ii. 9). Thus there is one God in the church.

When these conclusions were determined in that magnificent council, they rose to depart; and the angel, the keeper of the wardrobe, presented to each of those on the seats shining garments, interwoven here and there with threads of gold, and said, "Accept these WEDDING GARMENTS." They were then conducted in a glorious manner to the new Christian heaven, with which the church of the Lord on earth, which is the New Jerusalem, is to be in conjunction.

CHAPTER IV.

THE SACRED SCRIPTURE, OR THE WORD OF THE LORD.

I. THAT THE SACRED SCRIPTURE, OR THE WORD, IS THE DIVINE TRUTH ITSELF.

189. It is universally confessed that the Word is from God, is divinely inspired, and of consequence holy; but still it has to this day remained a secret in what part of the Word its divinity resides; for in the letter it appears like common writing, composed in a strange style, neither so sublime nor so elegant as that which distinguishes the best secular compositions. Hence it is, that the man who worships nature instead of God, or in preference to God, and in consequence of such

worship makes himself and his own *proprium** the centre and fountain of his thoughts, instead of deriving them from the Lord out of heaven, may easily fall into error concerning the Word, and into contempt for it, and say within himself, while he reads it, "What is the meaning of this passage? What is the meaning of that? Is it possible this should be divine? Is it possible that God, whose wisdom is infinite, should speak in this manner? Where is its sanctity, or whence can it be derived, but from superstition and credulity?"

190. But he who reasons thus, does not reflect that Jehovah the Lord, who is God of heaven and earth, spoke the Word by Moses and the prophets, and that, consequently, it must be divine truth; for what Jehovah the Lord himself speaks can be nothing else; nor does such a one consider that the Lord the Saviour, who is the same with Jehovah, spoke the Word written by the evangelists, many parts from his own mouth, and the rest from the spirit of his mouth, which is the Holy Spirit, by his twelve apostles. Hence it is, as he himself declares, that in his words there are spirit and life, and that he is the light which enlightens, and that he is the truth; as is evident from the following passages: "Jesus said, The words which I speak unto you, they are spirit, and they are life" (John vi. 63). "Jesus said to the woman at Jacob's well, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest ask of him, and he would give thee living water. Whosoever drinketh of the water which I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up unto eternal life" (iv. 6, 10, 14). By Jacob's well is here signified the Word, as also in Deut. xxxiii. 28; for which reason the Lord, who is the Word, sat there; and conversed with the woman; and by living water is signified the truth of the Word. "Jesus said, If any man thirst, let him come to me and drink. Whosoever believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water" (John vii. 37, 38). "Peter said unto Jesus, Thou hast the words of eternal life" (vi. 68). "Jesus said, Heaven and earth shall pass away, but my words shall not pass away" (Mark xiii. 31). The reason why the words of the Lord are truth and life is, because he is the truth and the life, as he teaches in John: "I am the way, the truth, and the life" (xiv. 6); and in another place: "In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men" (i. 1—4). By the Word is meant the Lord with respect to divine truth, in which alone there is life and light. Hence it is, that the Word, which

* By *proprium*, as here applied to man, is meant all that he has of himself when separated from divine influence; and we retain the Latin word, as best adapted to convey the meaning designed by the author.

is from the Lord, and which is the Lord, is called "*a fountain of living waters*" (Jerem. ii. 13; xvii. 13; xxxi. 9); "*a fountain of salvation*" (Isaiah xii. 3); "*a fountain*" (Zech. xiii. 1); and "*a river of living waters*" (Rev. xxii. 1); and it is said that "the Lamb, which is in the midst of the throne, feeds them at the living fountains of waters" (vii. 17); not to mention other passages, where the Word is also called THE SANCTUARY AND THE TABERNACLE, wherein the Lord dwells with man.

191. The natural man, however, cannot still be persuaded to believe that the Word is divine truth itself, in which are divine wisdom and divine life; for he judges of it by its style, in which no such things appear. Nevertheless the style, wherein the Word is written, is a truly divine style, with which no other style, however sublime and excellent it may seem, can be compared. The style of the Word is of such a nature as to contain what is holy in every verse, in every word, and in some cases in every letter; and hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord, viz., divine love and divine wisdom, or what is the same, divine good and divine truth; and the Word, in its essence, is both; and since it conjoins man with the Lord, and opens heaven, as was observed, therefore the Word fills man with the goods of love and the truths of wisdom, his will with the goods of love, and his understanding with the truths of wisdom: hence man receives life by the Word. But it is well to be observed, that those only receive life from the Word who read it with this end and design, viz., to draw divine truths from it, as from their proper fountain, and to apply such divine truths to the regulation of their lives; and that the very reverse happens to those who read the Word with no further end and design than to procure worldly riches and reputation.

192. Where men do not know that there is a certain spiritual sense contained in the Word, as the soul in the body, they must of necessity judge of the Word only from its literal sense, when nevertheless the literal sense is like a casket containing precious jewels, which jewels themselves belong to its spiritual sense. If therefore this internal sense be unknown, mankind cannot possibly judge of the divine sanctity of the Word but as they would judge of a precious stone by the matrix which covers and contains it, and which in many cases appears like an ordinary stone; or as they would judge of diamonds, rubies, sardonixes, oriental topazes, &c., by the outward cabinet of jasper, lapis lazuli, amianthus, or agate, in which they are contained, and arranged in order. While the contents of the cabinet are unknown, it is not to be wondered at, if the cabinet itself be estimated only according to the value of the visible materials of which it is made; and this is exactly the case with the Word as to its literal sense. Lest, however, mankind should remain any longer in

doubt concerning the divinity and most adorable sanctity of the Word, it has pleased the Lord to reveal to me its internal sense, which in its essence is spiritual, and which is, to the external sense, which is natural, what the soul is to the body. This internal sense is the spirit which gives life to the letter; therefore this sense will evince the divinity and sanctity of the Word, and may convince even the natural man, if he is in a disposition to be convinced.

II. THAT IN THE WORD THERE IS A SPIRITUAL SENSE, HERETOFORE UNKNOWN.

193. Who does not acknowledge and assent to the proposition, that the Word, as being divine, is in its inmost contents spiritual? But heretofore who has known what the term "spiritual" means, and where that spirituality in the Word lies concealed? The meaning however of this term spiritual will be shown in one of the MEMORABLE RELATIONS at the conclusion of this chapter; and where the spirituality in the Word lies concealed, we will now proceed to inquire. That the Word in its bosom is spiritual, is a consequence of its descending from Jehovah the Lord, and passing through the angelic heavens; in which descent the Divine itself, which in itself is ineffable and imperceptible, was made adequate to the perception of angels, and lastly to the perception of men. Hence the Word has a spiritual sense, which is within the natural sense, just as the soul is within the body, or as the thought of the understanding is within the words of speech, or as the affection of the will is within the actions to which it gives birth; and, if we may be allowed to draw comparisons from the visible things of the natural world, we may say that the spiritual sense of the Word is within the natural sense, just as the universal brain is within its *meninges* or *matres;* or as the young shoots of a tree are within their inner and outer barks; or as all the parts belonging to the generation of a young chicken are within the shell of the egg; not to mention other similar instances. But that such a spiritual sense is contained within the natural sense of the Word, has never heretofore entered into the conception of any person on earth; it is necessary therefore that this arcanum, which in itself is superior to all that were ever before discovered, should be fully opened to the understanding, as will be best effected by considering it according to the following arrangement:—I. *What the spiritual sense is.* II. *That this sense is in all and every part of the Word.* III. *That it is owing to this sense that the Word is divinely inspired, and holy in every syllable.* IV. *That this sense has heretofore been unknown.* V. *That hereafter it will be made known only to those who are in genuine truths from the Lord.* VI. *A relation of some wonderful phenomena resulting from the spiritual sense of the Word.* We will now proceed to a particular explanation of each article.

194. I. *What the spiritual sense is.*

The spiritual sense of the Word is not that which breaks forth as light out of the literal sense while a person is studying and explaining the Word, with a view to establish some particular tenet of the church; for this sense may be called the literal and ecclesiastical sense of the Word; but the spiritual sense does not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance. It is this sense, principally, which renders the Word spiritual, and thus it is adapted to the use not only of men, but also of angels; whence also, by means of that sense, the Word communicates with the heavens. Since the Word is inwardly spiritual, therefore it is written by mere correspondences; and what is written by correspondences exhibits, in its last or ultimate sense, such a style as we meet with in the prophets, the evangelists, and the Revelation, which, although it appears ordinary, is nevertheless the repository of all divine and angelic wisdom. What is meant by correspondence, may be seen in the treatise concerning HEAVEN AND HELL, published at London in the year 1758, which treats *on the correspondence of all things in heaven with all things in man*, n. 87—102; and *on the correspondence of all things in heaven with all things on earth*, n. 103—115; and it will be further shown by examples from the Word, which will be adduced presently.

195. From the Lord proceed THE DIVINE-CELESTIAL, THE DIVINE-SPIRITUAL, and THE DIVINE-NATURAL, one after another. Whatever proceeds from his divine love is called THE DIVINE-CELESTIAL, all which is good; whatever proceeds from his divine wisdom is called THE DIVINE SPIRITUAL, all which is truth. THE DIVINE-NATURAL partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third or highest heaven, are in that divine which proceeds from the Lord that is called celestial, for they are in the good of love from the Lord; the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are in that divine which proceeds from the Lord that is called spiritual, for they are in divine wisdom from the Lord; the angels of the Lord's natural kingdom, who compose the first or lowest heaven, are in that divine which proceeds from the Lord that is called divine-natural, and are in the faith of charity from the Lord; but the members of the church on earth are in one or other of these kingdoms, according to their love, wisdom, and faith; and in whichever they are, to the same they are admitted after death. As heaven is, such also is the Word of the Lord; in its last sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial, and in all its senses it is divine; therefore it is accommodated to the angels of the three heavens, and also to men

196. II. *That the spiritual sense is in all and every part of the Word.*

This cannot be better seen than by examples; as for instance, John says in the Revelation, "I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood, and his name is called *the Word of God.* And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And he hath on his vesture and on his thigh a name written, *King of kings and Lord of lords.* And I saw an angel standing in the sun, and he cried with a loud voice to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (xix. 11—18). What these words signify, cannot possibly be known but from the spiritual sense of the Word; and the spiritual sense of the Word cannot possibly be known but from the science of correspondences; for all the above words are correspondences, and there is not one without a meaning. The science of correspondences teaches what is signified by a white horse, what by him that sits upon him, what by his eyes which were as a flame of fire, what by the crowns which he wore on his head, what by his vesture dipped in blood, what by white linen with which the armies that followed him in heaven were clothed, what by the angel standing in the sun, what by the great supper to which they should come and gather themselves, what by the flesh of kings, captains, and others, which they should eat. The particular signification of all these expressions in their spiritual sense may be seen explained in the work entitled the APOCALYPSE REVEALED, from n. 820—838; and likewise in the small treatise on the WHITE HORSE; therefore it is needless to repeat the explanation. In those books it is shown, that in the passage here quoted the Lord is described as to the Word; that by his eyes, which were like a flame of fire, is meant the divine wisdom of his divine love; by the crowns which he wore on his head, and by the name which no one knew but himself, are meant the divine truths of the Word derived from him, and that no one knows what the Word is, in its spiritual sense, except the Lord, and those to whom he reveals it; also, that by his vesture dipped in blood is meant the natural sense of the Word, which is its literal sense, to which violence has been offered. That it is the Word which is thus described, is very evident from its being said, *his name is called the Word of God;*

and that it is the Lord who is meant is likewise evident, for it is said that the name of him who sat on the white horse was *King of kings and Lord of lords*, in like manner as in Revelation xvii. 14, where we find these words: "and the Lamb shall overcome them, for *he is Lord of lords* and *King of kings*." That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by what is said of the white horse, and of him that sat upon him, but also by the great supper to which all were invited to come, by the angel standing in the sun, and to eat the flesh of kings and captains, &c., by which is signified the appropriation of good of all kinds from the Lord. All these expressions would be idle unmeaning words, and without life and spirit, unless there was a spiritual sense within them, as the soul is within the body.

197. In the Revelation, chap. xxi., the New Jerusalem is thus described: "Her light was like unto a stone most precious, even as a jasper-stone, clear as crystal; and she had a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and the building of the wall was of jasper; and its foundations of all manner of precious stones, of jasper, sapphire, chalcedony, emerald, sardonix, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. And the gates were twelve pearls. And the street of the city was pure gold, like pure glass; and it was four-square; the length, and the breadth, and the height of it equal, twelve thousand furlongs;" with many other circumstances. That all this description is to be understood spiritually appears from hence, that by the New Jerusalem is meant a new church which is to be established by the Lord, as is shown in the APOCALYPSE REVEALED, n. 880; and since by Jerusalem is there signified the church, it follows of consequence that all things spoken of it, as of a city, respecting its wall, the foundations of the wall, and their measures, contain a spiritual sense; for all things relating to the church are spiritual. What the expressions in the above description particularly signify, is shown in the APOCALYPSE REVEALED, n. 896—925, therefore it is needless here to repeat the explanation. It is enough to understand from thence, that there is a spiritual sense in every part of the description, like a soul in its body, and that without such a sense the expressions could have no reference to the church; as where it is said that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones, that the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, and that the city was in length, breadth, and height, twelve thousand furlongs, with many other particulars; but whoever, by the science of

correspondences, is acquainted with the spiritual sense of the Word, will understand all those expressions, and will see, for instance, that the wall and its foundations signify the doctrinals of the New Church derived from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, and twelve thousand, signify all things belonging to it, or all its truths and goods in one complex.

198. Where the Lord speaks to his disciples about the consummation of the age, which is the last time of the church, at the end of his predictions concerning its successive changes of state, he says, "Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light (*lumen*), and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and much glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 29—31). By these words, in their spiritual sense, is not meant that the sun and moon should be darkened, that the stars should fall from heaven, and that the sign of the Lord should appear in the heavens, and that he should be seen in the clouds, attended by his angels with trumpets; but by all these expressions are meant spiritual things relating to the church, of whose final state or period they are spoken; for in the spiritual sense, by the sun, which shall be darkened, is meant love towards the Lord; by the moon, which shall not give her light (*lumen*), is meant faith towards him; by the stars, which shall fall from heaven, are meant the knowledges of truth and good; by the sign of the Son of man in heaven, is meant the appearance of divine truth in the Word from him; by the tribes of the earth, which shall mourn, is meant the failure of all truth which is of faith, and of all good which is of love; by the coming of the Son of man in the clouds of heaven, with power and glory, is meant the presence of the Lord in the Word, and revelation; by the clouds of heaven is signified the literal sense of the Word, and by glory its spiritual sense; by the angels with a great sound of a trumpet is meant heaven, whence divine truth comes; by gathering together the elect from the four winds, from one end of heaven to the other, is meant a new heaven and a new church, to be formed of those who have faith in the Lord and live according to his precepts. That in this passage we are not to understand the darkening of the sun and moon, and the falling of the stars upon the earth, is evident from the writings of the prophets, where mention is made of the same circumstances relating to the state of the church at the time when the Lord should come into the world; as in Isaiah: "Behold, the

day of Jehovah cometh, cruel with wrath and anger; for the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine; and I will visit the world for their evil" (xiii. 9—11); and in Joel: "The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and the moon shall be blackened, and the stars shall withdraw their shining" (ii. 2; iii. 15); and in Ezekiel: "I will cover the heavens and blacken the stars; I will cover the sun with a cloud, and the moon shall not cause her light (*lumen*) to shine; all the luminaries of light will I cover, and set darkness upon thy land" (xxxii. 7, 8). By the day of Jehovah is meant the Lord's advent, which was at a time when there was no longer any good of love and truth of faith remaining in the church, or any knowledge of the Lord; therefore it is called a day of darkness and thick darkness.

199. That the Lord, during his abode in the world, spoke by correspondences, and thus both spiritually and naturally at the same time, may appear from his parables, in every word of which there is a spiritual sense contained. Let us take an instance from the parable of the ten virgins, which runs thus: "The kingdom of heaven is like unto ten virgins, that took their lamps, and went forth to meet the bridegroom: and five of them were wise, and five were foolish: those that were foolish took their lamps, but took no oil in them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps: and the foolish said unto the wise, Give us of your oil, for our lamps are gone out: but the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to those that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and those that were ready went in with him to the wedding; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily, I say unto you, I know you not" (Matt. xxv. 1—13). That in every part of this parable there is a spiritual sense, and consequently a divine holiness, can only be seen by those who are apprised of the existence of a spiritual sense, and are acquainted with the nature of it. In the spiritual sense, by the kingdom of heaven is meant heaven and the church; by the bridegroom, the Lord; by a wedding, the marriage of the Lord with heaven and the church by the good of love and the truth of faith; by the virgins, those who are of the church; by ten, all; by five, a certain part; by lamps, the things which are of faith; by oil, the things which are of love and its good; by sleeping and waking, the life of man in the world, which is

natural, and his life after death, which is spiritual; by buying, to procure for themselves; by going to those that sell, and buying oil, to procure for themselves the good of love from others after death; and because this is then impracticable, therefore, although they came with their lamps and the oil they had bought, to the marriage door, yet the bridegroom said unto them, I know you not. The reason of this is, because every man, after the conclusion of his life in this world, retains the nature and quality which he had acquired by that life. From hence it is evident, that the Lord spoke by mere correspondences, and this in consequence of speaking from the Divinity which was in him and was his. Because virgins signify those who are of the church, therefore, in the prophetical parts of the Word, we find so frequent mention made of the virgin and daughter of Zion, Jerusalem, Judah, and Israel: and because oil signifies the good of love, therefore all the holy things of the church were anointed with oil. The case is similar in respect to the other parables, and all the words spoken by the Lord; and it was from this ground that the Lord declares, that his words are spirit and life (John vi. 63).

200. III. *That it is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable.*

It is asserted in the church, that the Word is holy, because Jehovah the Lord spoke it; but since its holiness does not appear in its literal sense, therefore those who once begin to doubt its holiness on that account, in the future course of their reading confirm their doubts by many passages they meet with, suggesting these questions, "Can this be holy? Can this be divine?" Now to prevent the influence of such doubts on men's minds, lest they should become general, and the Word of God, in consequence, should be rejected as a common trivial writing, and thereby the Lord's conjunction with man should be cut off, it has pleased the Lord, at this time, to reveal its spiritual sense, for the purpose of discovering to mankind in what part of it its divine sanctity lies concealed. But to illustrate this, let us apply to examples. In the Word we find frequent mention made of Egypt, Ashur, Edom, Moab, the children of Ammon, the Philistines, Tyre and Sidon, and of Gog. Those now who do not know that by those names are signified the things of heaven and of the church, may easily be led into an erroneous notion that the Word treats much of people and nations, and but little of heaven and the church, thus much about earthly things, and but little about heavenly things; whereas if such persons knew what is signified by those people and nations, or by their names, this might be a means to lead them out of error into truth. In like manner, when it is observed that in the Word frequent mention is made of gardens, groves, woods, and also of the trees that grow therein, as the olive the vine, the

cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, oxen; and likewise of mountains, hills, valleys, fountains, rivers, waters, and the like. He that knows nothing of the spiritual sense of the Word must of necessity be led to suppose that nothing further is meant by these things than what is expressed in the letter: for he little thinks that by a garden, a grove, and a wood, are meant wisdom, intelligence, and science; by the olive, the vine, the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different qualities of celestial, spiritual, rational, natural, and sensual; by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection; and by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things relating to the church. The case is in like manner altered, when the reader is aware, that by Egypt is signified what is scientific, by Ashur what is rational, by Edom what is natural, by Moab the adulteration of good, by the children of Ammon the adulteration of truth, by the Philistines faith without charity, by Tyre and Sidon the knowledge of goodness and truth, by Gog external worship without internal; and that, in general, by JACOB, in the Word, is understood the church-natural, by ISRAEL the church-spiritual, and by JUDAH the church-celestial. When the mind is opened to this knowledge, it may then be able to conceive that the Word treats solely of heavenly things, and that the earthly things mentioned in it are only the subjects wherein those heavenly ones are contained. But let us take another instance from the Word for the illustration of this truth. We read in Isaiah, "In that day there shall be a highway out of Egypt into Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my blessing" (xix. 23—25). By these words, in their spiritual sense is signified, that at the time of the Lord's coming, the scientific, the rational, and the spiritual, should make a one, and that then the scientific should serve the rational, and both the spiritual; for, as was said above, by Egypt is signified the scientific, by Ashur or Assyria the rational, and by Israel, the spiritual; by the repetition of the words, *in that day*, is meant the first and second coming of the Lord.

201. IV. *That the spiritual sense of the Word has heretofore remained unknown.*

That all things in nature, both in general and in particular, correspond to things spiritual, and in like manner all and every thing in the human body, is shown in the treatise concerning

HEAVEN AND HELL, n. 87—105. But what is meant by correspondence has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the science of sciences, and cultivated it so universally, that all their books and treatises were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things, and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences. In like manner, every thing in the Israelitish church, the burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were correspondences; so also was the tabernacle, with all things contained in it; and likewise the festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first-fruits; also, the priesthood of Aaron and the Levites, and their garments of holiness: but what were the particular spiritual things with which each corresponded, is shown in the ARCANA CŒLESTIA, published at London: and besides the things above-mentioned, all the statutes and judgments relating to worship and life were correspondences. Now, as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from the Divine, spoke by correspondences; for whatever proceeds from the Divine, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine, which outward things become then the repositories of divine things, otherwise called celestial and spiritual, which lie concealed within them.

202. I have been informed, that the men of the most ancient church, which was before the flood, were of so heavenly a genius, that they conversed with angels, and that they had the power of holding such converse by means of correspondences; hence the state of their wisdom became such, that, on viewing any of the objects of this world, they thought of them not only naturally, but also spiritually, thus in conjunction with the angels of heaven. I have been further informed, that ENOCH, who is spoken of in Genesis, v. 21—24, together with his associates, collected correspondences from the lips of these celestial men, and transmitted the knowledge thereof to posterity; in consequence of which, the science of correspondences was not only known in many kingdoms of Asia, but was also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, in Tyre, Sidon, and Nineveh, and from thence it was conveyed into Greece, where it was changed

into fable, as may appear from the works of the oldest writers of that country.

203. To show that the science of correspondences was long preserved in the Asiatic nations, among those who were called diviners and wise men, and by some magi, I will adduce a remarkable instance from 1 Sam. v. and vi. We are there informed, that the ark, containing the two tables whereon were written the ten commandments, was taken by the Philistines, and placed in the house of Dagon in Ashdod, and that Dagon fell to the ground before it; and afterwards, that his head and both the palms of his hands were separated from his body, and lay on the threshold; and that the people of Ashdod and Ekron, to the number of several thousands, were smitten with hemorrhoids, and that the land was devoured with mice; and that the Philistines, on this occasion, called together their priests and diviners, and that to put a stop to the destruction which threatened them, they determined to make five golden hemorrhoids, and five golden mice, and a new cart, and to set the ark on this cart, with the golden hemorrhoids and mice, and have it drawn by two milch kine, which lowed in the way before the cart, and thus to send back the ark to the children of Israel, by whom the kine and the cart were offered up in sacrifice, and the God of Israel was appeased. That all these devices of the Philistine diviners were correspondences, is evident from their signification, which is this: the Philistines themselves signified those who are in faith separate from charity; Dagon represented that religious principle; the hemorrhoids, wherewith they were smitten, signified the natural loves, which, if separated from spiritual love, are unclean; and mice signified the devastation of the church by falsifications of truth; a new cart signified natural doctrine of the church, for a chariot, in the Word, signifies doctrines derived from spiritual truths; the milch kine signified good natural affections; the golden hemorrhoids signified the natural loves purified and made good; the golden mice signified the devastation of the church removed by means of good, for gold in the Word signifies good; the lowing of the kine in the way signified the difficult conversion of the concupiscences of evil in the natural man into good affections; the offering up of the kine and the cart as a burnt-offering signified that thus the God of Israel was rendered propitious. All these things which the Philistines did by the advice of their diviners were correspondences; from which it appears that that science was long preserved among the Gentiles.

204. As the representative rites of the church, which were correspondences, began, in process of time, to be corrupted by idolatrous and likewise magical applications of them, therefore, by the divine providence of the Lord, the science of correspondences was gradually lost, and among the Israelitish and

Jewish people entirely obliterated. The divine worship of that people consisted indeed of mere correspondences, and consequently was representative of heavenly things; but still they had no knowledge of a single thing represented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any knowledge of spiritual and celestial subjects; for the same reason they were necessarily ignorant of correspondences, these being representations of things spiritual and celestial in things natural.

205. The reason why the idolatries of the gentiles of old took their rise from the science of correspondences, was because all things that appear on the face of the earth have correspondence, consequently, not only trees and vegetables, but also beasts and birds of every kind, with fishes and all other things. The ancients who were versed in the science of correspondences made themselves images, which correspond with heavenly things; and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church: they therefore placed those images not only in their temples, but also in their houses, not with any intention to worship them, but that they might serve as means of recollecting the heavenly things which they signified. Hence in Egypt and other places they made images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and likewise the cunning of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Succeeding ages, when the science of correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. For the same reason the ancients performed their worship in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain, the highest heaven; a hill, the heaven beneath. That the science of correspondences remained among many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at his nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11); for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship. But

still there was no knowledge whatever of the science of correspondences among the Israelitish and Jewish people, although all the parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were mere correspondences. The reason of this was, because they were idolaters at heart, and consequently were of such a nature and genius that they were not even willing to know that any part of their worship had a celestial and spiritual signification, for they believed that all the parts of it were holy of themselves; therefore had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them: for this reason heaven was so shut to them, that they scarcely knew whether there was such a thing as eternal life. That such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning him, and foretold his coming; and they rejected him solely on this account, because he instructed them about a heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all the nations in the world, and not one who should provide only for their eternal salvation.

206. The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, was because the Christians of the primitive church were men of such great simplicity that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, and would not have understood it. After those first ages of Christianity there arose thick clouds of darkness, which overspread the whole Christian world, first in consequence of many heretical opinions propagated in the church, and soon after in consequence of the decrees and determinations of THE COUNCIL OF NICE, concerning the existence of three divine persons from eternity, and concerning the person of Christ as the Son of Mary, and not as the Son of Jehovah God. Hence sprang the present faith of justification, in which three gods are approached and worshipped according to their respective orders, and on which depend all and every thing belonging to the present church, as the members of the body depend on the head: and because men applied every part of the Word to confirm this erroneous faith, therefore the spiritual sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have profaned the very holiness of the Word, and thus would have shut heaven entirely against themselves, and have removed the Lord entirely from the church.

207. The reason why the science of correspondences, which is the key to the spiritual sense of the Word, is now revealed,

is, because the divine truths of the church are now coming to light, and of these the spiritual sense of the Word consists; and while these are in man, the literal sense of the Word cannot be perverted; for the literal sense is capable of being turned any way, but if it be turned to favor the false, then its internal sanctity is destroyed, and its external along with it; whereas if it be turned to favor the truth, then its sanctity is preserved more, however, will be said on this subject hereafter. That th spiritual sense of the Word should be opened now, at this time, is signified by John's seeing heaven open, and the white horse, and also by his seeing and hearing the angel, who stood in the sun, calling all people together to a great supper (Rev. xix. 11—18); but that it would not be acknowledged for some time, is signified by the beasts and the kings of the earth, who were about to make war with him that sat on the white horse (Rev. xix. 19); and also by the dragon, which persecuted the woman that brought forth the man-child, into the wilderness, and cast out of his mouth water as a flood after her, that he might cause her to be carried away with the flood (Rev. xii. 13—17).

208. V. *That hereafter the spiritual sense of the Word will be made known only to those who are in genuine truths from the Lord.*

The reason of this is, because no one can see the spiritual sense except it be granted him by the Lord alone, and except he be principled in divine truths from the Lord; for the spiritual sense of the Word treats solely of the Lord and his kingdom, and that is the sense which his angels in heaven are in the perception of, for it is his divine truth there. This sense it is possible for a man to violate, if he is versed in the science of correspondences, and desirous thereby to explore the spiritual sense of the Word, under the influence of his own self-derived intelligence alone; for by some correspondences with which he is acquainted, he may pervert the spiritual sense, and force it even to confirm what is false; and this would be to offer violence to divine truth, and consequently to heaven also, which is its place of abode; therefore, if any one wishes to open that sense by virtue of his own power, and not of the Lord's, heaven is closed against him; in which case he either loses sight of all truth or falls into spiritual insanity. Another reason also is, because the Lord teaches every one by means of the Word, and grounds his teaching on the knowledges which a man is in possession of, and does not infuse new ones immediately; therefore, unless a man be principled in divine truths, or if he be only in a few truths, and at the same time in falses, he may falsify truths by falses, as is done by every heretic with regard to the literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense, and perverting genuine truth, which belongs to that sense,

there are guards set by the Lord, which are signified in the Word by cherubs.

209. VI. *A relation of some wonderful phenomena resulting from the spiritual sense of the Word.*

In the natural world no such wonderful phenomena result from the Word, because the spiritual sense does not there appear, and is not received inwardly by man according to its own proper nature and quality; but in the spiritual world there are wonderful phenomena resulting from the Word, because all in that world are spiritual, and spiritual things affect the spiritual man as natural things do the natural man. There are many wonderful phenomena resulting from the Word in the spiritual world, of which I will here mention a few. The Word itself, kept in the most sacred recesses of the temples in that world, shines in the sight of the angels like a great star, and sometimes like a sun, and from the bright radiance with which it is encompassed there is also an appearance as of beautiful rainbows formed round about it: this phenomenon is exhibited as soon as ever the sacred repository of the Word is opened. That all and every particular truth of the Word shines with a bright light, was made manifest to me from this circumstance, that when any single verse out of the Word is transcribed on paper, and the paper is thrown up into the air, the paper itself shines with a bright light, of the same form with that in which it was cut out; so that spirits have the power of producing by the Word a variety of bright lucid figures, and also of birds and fishes. But what is still more wonderful, if any person [imbued with genuine truth] rubs his face, hands, or clothes against the Word, when it is open, so as to touch the writing with them, his face, hands, and clothes shine as if he were standing in a star, encompassed with its light. This I have often seen and wondered at; and hence it was evident to me what occasioned the face of Moses to shine, when he brought the tables of the covenant down from mount Sinai.

Besides these, there are many other wonderful phenomena resulting from the Word in the spiritual world; as, for instance, if any person who is in falses looks at the Word, as it lies in its holy repository, there arises a thick darkness before his eyes, in consequence of which the Word appears to him of a black color, and sometimes as if it were covered with soot; but if the same person touches the Word, it occasions an explosion, attended with a loud noise, and he is thrown to a corner of the room, where he lies for about the space of an hour, as if he were dead. If any passage is transcribed out of the Word on a piece of paper by a person who is in falses, and the paper is thrown up towards heaven, instantly the same explosion is occasioned in the air between his eye and heaven, and the paper is torn to pieces and vanishes from the sight; and the like happens, as I have often seen, if the paper is thrown into a corner of the room

Hence it appeared to me that those persons who are in falses of doctrine have no communication with heaven by means of the Word, but that their reading is dispersed in the way, and vanishes like gunpowder made up in paper, when it is set on fire and goes off in the air. The very reverse happens with those who are in truths of doctrine, by means of the Word, from the Lord; their reading of the Word penetrates even into heaven, and is effective of conjunction with the angels therein. The angels themselves, when they descend from heaven to execute any business below, appear beset with small stars, particularly about the head, which is a sign that they are inwardly replenished with divine truths from the Lord.

Moreover, in the spiritual world there are existences similar to those on earth, but every thing therein is derived from a spiritual origin; so, among other things, there are gold and silver, and precious stones of all kinds, whose spiritual origin is the literal sense of the Word. Hence it is that in the Revelation the foundations of the wall of the New Jerusalem are described by twelve precious stones, because by the foundations of its wall are signified the doctrinals of the New Church derived from the literal sense of the Word; hence, likewise, it is that in Aaron's ephod there were also twelve precious stones, called Urim and Thummim, and that by means of these, responses were given out of heaven. Besides these, there are still many more wonderful phenomena resulting from the Word with respect to the power of truth therein, and which is so immense that the description would surpass all belief; for the power of truth in the Word is such, that in the spiritual world it overturns mountains and hills, and removes them to a great distance, and casts them into the sea, with many other circumstances; in short, the power of the Lord, by virtue of the Word, is infinite.

III. That the literal sense of the Word is the basis, the continent, and the firmament of its spiritual and celestial senses.

210. In every thing divine there is a first, a middle, and a last, and the first passes through the middle to the last, and thereby exists and subsists; hence the last is the BASIS. The first also is in the middle, and by means of the middle in the last, and thus the last is the CONTINENT; and because the last is the continent and the basis, it is also the FIRMAMENT. The learned reader will be able to comprehend the propriety of calling those three, end, cause, and effect, and also *esse*, *fieri*, and *existere*, and that the end answers to *esse*, the cause to *fieri*, and the effect to *existere*; consequently, that in every complete thing there is a trinity, which is called first, middle, and last; likewise end, cause, and effect. He that comprehends this reasoning will also be able to comprehend that every divine work is complete and perfect in the last; and likewise that in the last is contained the whole, because the prior things are contained together in it.

211. From this ground it is that, in the Word, according to its spiritual sense, the number THREE signifies what is complete and perfect, and also the all or whole together; and because this is the signification of that number, therefore it is so frequently applied in the Word, when that signification is intended to be expressed; as in the following places: Isaiah was to go naked and barefoot *three years* (Isaiah xx. 3). Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli understood him the *third time* (1 Sam. iii. 1—8). David said to Jonathan that he would hide himself in the field *three days;* and Jonathan afterwards shot *three arrows* at the stone; and David, lastly, bowed himself *three times* before Jonathan (1 Sam. xx. 5, 12—42). Elijah stretched himself *three times* on the widow's son (1 Kings xvii. 21); Elijah commanded to pour water on the burnt-offering *three times* (xviii. 34). Jesus said, The kingdom of heaven is like unto leaven, which a woman took, and hid in *three measures* of meal, till the whole was leavened (Matt. xiii. 33). Jesus said to Peter that he should deny him *thrice* (xxvi. 34). Jesus said *three times* unto Peter, Lovest thou me? (John xxi. 15—17.) Jonah was in the whale's belly *three days and three nights* (Jonah i. 17). Jesus said, Destroy this temple, and in *three days* I will raise it up (John ii. 19). Jesus prayed *three times* in the garden of Gethsemane (Matt. xxvi. 39—44). Jesus rose again on the *third day* (xxviii. 1); besides many other passages, where the number three is mentioned: in all these it denotes a work finished and perfect, because such a work is signified by that number.

212. There are three heavens, the highest, the middle, and the lowest; the highest heaven constitutes the Lord's celestial kingdom, the middle heaven his spiritual kingdom, and the lowest heaven his natural kingdom. In like manner as there are three heavens, so there are also three senses of the Word, the celestial sense, the spiritual, and the natural; to which also may be applied what was said above, n. 210, that the first is in the middle, and by means of the middle in the last; just as the end is in the cause, and by means of the cause in the effect. Hence appears the true nature and quality of the Word, viz. that in its literal sense, which is natural, there is contained an interior sense, which is spiritual, and in this an inmost sense, which is celestial; and thus that the last sense, which is natural, and is called the literal sense, is the continent, and consequently the basis and firmament of the two interior senses.

213. Hence it is evident that the Word, without its literal sense, would be like a palace without a foundation, that is, like a palace in the air and not on the ground, which could only be the shadow of a palace, and must vanish away; also that the Word without the literal sense would be like a temple in which are many holy things, with the most holy place in the midst

without roof or walls, which are its boundaries; if these were wanting or were taken away, its holy things would be carried away by thieves, and violated by the beasts of the earth and the birds of the air, and would thus be destroyed. It would be the same as if the tabernacle of the sons of Israel in the wilderness, in the inmost of which was the ark of the covenant, and in the middle part the golden candlestick with the golden altar upon which was the incense, and the table upon which was the shew-bread, had been without its ultimates, which were courts, veils, and pillars. In short, the Word without its literal sense would be like the human body without its coverings, which are called skins, and without its supporters, which are called bones, of which supposing it to be deprived, its inner parts must of necessity be dispersed and perish. It would also be like the heart and the lungs in the thorax, deprived of their covering, which is called the *pleura*, and their supporters, which are called the ribs; and like the brain without its coverings, which are called the *dura* and *pia mater*, and without its common covering, continent, and firmament, which is called the skull. So would it be with the Word without its literal sense; therefore it is said in Isaiah, "the Lord will create upon all the glory a covering" (iv. 5).

IV. That the divine truth, in the literal sense of the Word, is in its fulness, its sanctity, and its power.

214. The reason why the Word in its literal sense is in its fulness, its sanctity, and its power, is because the two prior or interior senses, which are called spiritual and celestial, are simultaneously contained in the natural sense, which is the sense of the letter, as was said above, n. 210, 212; but in what manner they are so simultaneously contained shall now be shown. Both in heaven and in the world there are two kinds of order, successive order, and simultaneous order: in successive order one thing succeeds and follows another, from what is highest to what is lowest; but in simultaneous order one thing is next to another, from what is innermost to what is outermost. Successive order is like a column with degrees from highest to lowest; but simultaneous order is like a work whose centre and circumferences have a regular coherence, even to the outermost surface. We will now show in what manner successive order becomes, in its ultimates, simultaneous order, which is thus: the highest parts of successive order become the inmost of simultaneous order, and the lowest parts of successive order become the outermost of simultaneous order, just as would be the case with a column of degrees, were it to sink down and become a coherent body in a plane. Thus what is simultaneous is formed from what is successive, and this is the case in all and every thing in the natural world, and in all and every thing in the spiritual world; for there is everywhere a first, a middle, and a last, and the first,

by means of the middle, tends and proceeds to its last: but it should be well observed, that there are also degrees of purity, according to which both these kinds of order are established. Now, to apply this reasoning to the Word: the celestial, spiritual, and natural [principles] proceed from the Lord in successive order, and in their last, or ultimate, they are in simultaneous order; thus then the celestial and spiritual senses of the Word are simultaneously contained in its natural sense. When this truth is comprehended, it will be easy to see how the natural sense of the Word is the continent, basis, and firmament of its spiritual and celestial senses: and also in what manner divine good and divine truth, in the literal sense of the Word, are in their fulness, their sanctity, and their power. From hence it must appear evident that the Word is pre-eminently THE Word in its literal sense, for it is in this sense that spirit and life are inwardly contained; and this is what the Lord meant when he said, "The words which I speak unto you are spirit and life" (John vi. 63); for the Lord spoke his words in the natural sense. The celestial and spiritual senses are not the Word without the natural sense; for in such a case they are like spirit and life without a body; or, as was said above, n. 213, like a palace which has no foundation.

215. The truths of the literal sense of the Word, in some cases, are not naked truths, but only appearances of truth, and are like similitudes and comparisons taken from such things as are in nature, and thus accommodated and adequate to the apprehension of simple minds and children; but they are at the same time correspondences, therefore they are the receptacles and abodes of genuine truth: they are also its containing vessels, in like manner as a crystalline cup contains excellent wine, or as a silver dish contains rich meats, or as garments clothing the body, like swaddling clothes to an infant, or an elegant dress on a beautiful virgin: they are also like the scientifics of the natural man, which comprehend in them the perceptions and affections of spiritual truth. The naked truths themselves, which are included, contained, attired, and comprehended, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. But let us illustrate this by instances from the Word: "Jesus said, Woe unto you, scribes and Pharisees; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. xxiii. 25, 26). In this passage the Lord spoke by similitudes and comparisons, which at the same time are correspondences. He uses the words "cup and platter," and by cup is not only meant, but also signified, the truth of the Word; for by the cup is meant wine, and by wine is signified truth; but by the platter is meant meat, and by

meat is signified good; therefore by making clean the inside of the cup and platter, is signified to purify the interiors of the mind, which relate to the will and the thoughts, by means of the Word; and by the consequent cleansing of the outside is signified that thus the exteriors are purified, which are the words and works, for these derive their essence from the former. Again: "Jesus said, There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his gate full of sores" (Luke xvi. 19, 20). In this passage also the Lord spoke by similitudes and comparisons, which are correspondences, and contain in them spiritual things. By the rich man is meant the Jewish nation, who are called rich, because they were in possession of the Word, in which there are spiritual riches; by the purple and fine linen with which the rich man was clothed, are signified the good and truth of the Word, by purple its good, and by fine linen its truth; by faring sumptuously every day is signified the delight which the Jewish people took in possessing the Word, and hearing it often read in their temples and synagogues; by the poor Lazarus are meant the Gentiles, because they were not in possession of the Word; by Lazarus lying at the rich man's gate is meant that the Gentiles were despised and rejected by the Jews; by being full of sores is signified, that the Gentiles from their ignorance of truth were in many falses. The reason why the Gentiles were meant by Lazarus, was, because the Gentiles were beloved by the Lord, as was Lazarus whom he raised from the dead (John xi. 3, 5, 36); who is called his friend (xi. 11); and who sat with him at table (xii. 2). From these two passages it is evident that the truths and goods of the literal sense of the Word are like vessels and garments, to contain and cover the naked good and truth which lie concealed in the spiritual and celestial senses of the Word. Since the Word in its literal sense is of such a nature, it follows of consequence that those who are in divine truths, and in a belief that the Word in its internal parts is divine and holy, see divine truths in natural light, while they read the Word in a state of illustration from the Lord, and more especially if they believe that the Word is of such a nature by virtue of its spiritual and celestial sense; for the light of heaven in which the spiritual sense of the Word is, descends by influx into the natural light in which the literal sense of the Word is, and illuminates a man's intellectual principle, which is called his rational principle, and makes him see and acknowledge divine truths, both where they are manifest and where they lie concealed. This effect of the influx of light from heaven takes place in some cases even when men are ignorant of it.

216. Since the Word in its inmost contents, from its celestial sense, is like a gentle burning flame, and in its middle con

tents, from its spiritual sense, is like an illustrating light, it follows, that in its ultimate or last contents, from its natural sense, it is like a transparent object recipient both of flame and light, which from the flame is red like crimson, and from the light is white like snow; thus it is respectively like a ruby and a diamond, from the celestial flame like a ruby, and from the spiritual light like a diamond. And since this is the nature and quality of the Word in its literal sense, therefore the Word is meant in that sense, 1. *By the precious stones of which the foundations of the New Jerusalem were built;* 2. *Also by the Urim and Thummim on the Ephod of Aaron;* 3. *Likewise by the precious stones in the garden of Eden, wherein the king of Tyre is said to have been;* 4. *And further by the curtains, vails, and pillars of the tabernacle;* 5. *In like manner by the external parts of the temple of Jerusalem.* 6. *The Word in its glory was represented in the person of the Lord when he was transfigured;* 7. *The power of the Word in its last or ultimate sense, was represented by the Nazarites.* 8. *Of the inexpressible power of the Word.* But these articles shall be severally illustrated.

217. 1. *That the truths of the literal sense of the Word are understood by the precious stones of which the foundations of the New Jerusalem were built, as mentioned in the Revelation* (xxi. 17—21.)

It was observed above, n. 209, that in the spiritual world there are precious stones, just as in the natural world, and that they derive their spiritual origin from the truths which are in the literal sense of the Word. This may appear incredible, but still it is true. Hence it is, that in whatever part of the Word precious stones are mentioned, in the spiritual sense truths are understood by them. That by the precious stones of which the foundations of the wall encompassing the city, New Jerusalem, are said to be constructed, are signified the truths of the doctrine of the New Church, follows from hence, because by the New Jerusalem is signified the New Church in respect to doctrine derived from the Word; therefore by its wall, and the foundations thereof, nothing can be meant but the external of the Word, which is its literal sense; for it is this sense from which doctrine is derived, and by doctrine the church; and this sense is like a wall with foundations, that encompasses and secures the city.

The New Jerusalem and its foundations are thus described in the Revelation: "The angel measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an

amethyst" (xxi. 17—20). The reason why the twelve foundations of the wall were built of the same number of precious stones is, because the number twelve signifies the all of truth derived from good, and consequently in this place the all of doctrine. But this, with the preceding and following passages of that chapter, may be seen particularly explained and confirmed by parallel passages from the prophetic writings in the APOCALYPSE REVEALED.

218. 2. *That the goods and truths of the Word in its literal sense are understood by the Urim and Thummim on Aaron's ephod.*

The Urim and Thummim were on Aaron's ephod, whose priesthood was representative of the Lord with respect to divine good and the work of salvation; the garments of the priesthood, or of his holiness, were representative of divine truths from the Lord; the ephod was representative of divine truth in its ultimate, consequently of the Word in its literal sense, for this is divine truth in its ultimate: hence, by the twelve precious stones, with the names of the twelve tribes of Israel, which were the Urim and Thummim, were represented divine truths as derived from divine good in their whole complex. Concerning the ephod with the Urim and Thummim, Moses has these words: "They shall make the ephod of blue (*hyacinthinum*) and purple, of scarlet double dyed and fine twined linen; and they shall make the breast-plate of judgment according to the work of the ephod, and shall set it with settings of stones, even four rows of stones: the first row shall be a ruby, a topaz, and an emerald; and the second row shall be a chrysoprase, a sapphire, and a diamond; and the third row a ligure, an agate, and an amethyst; and the fourth row a beryl, a sardius, and a jasper: and the stones shall be on the names of the children of Israel; the engravings of a signet shall be on the name of every one for the twelve tribes. And Aaron shall carry on the breast-plate of judgment the Urim and Thummim, and they shall be upon Aaron's heart when he goeth in before Jehovah" (Exod. xxviii. 6, 15—21, 29, 30). What is represented by Aaron's garments, his ephod, robe, coat, mitre, and belt, is explained in the work entitled ARCANA CŒLESTIA, published at London, where, in treating on that chapter, it is shown, that by the ephod is represented divine truth in its ultimate; by the precious stones therein are signified truths, transparent from good; by twelve in a fourfold order, all those truths from the first to the last; by the twelve tribes of Israel, all things relating to the church; by the breast-plate, divine truth derived from divine good in a universal sense; by the Urim and Thummim, the brilliancy of divine truth derived from divine good in its ultimates, for Urim signifies a shining fire, and Thummim, brilliancy, in the angelic tongue, and in the Hebrew tongue, integrity. In the same work it is also shown, that responses were given by the variegations of light, accompanied by a tacit perception, or by an audible

voice, with many other circumstances. Hence it may appear evident, that by those stones were likewise signified truths derived from good in the ultimate sense of the Word: responses from heaven are not given by any other means, because in that sense the divine proceeding is in its fulness.

219. 3. *That the same is understood by the precious stones in the garden of Eden, wherein the king of Tyre is said to have been.*

It is written in Ezekiel, "King of Tyre, thou who sealest up thy sum, full of wisdom, and perfect in beauty; thou hast been in Eden, the garden of God: every precious stone was thy covering: the ruby, the topaz, and the diamond; the beryl, the sardonyx, and the jasper; the sapphire, the chrysoprase, and the emerald; and gold" (xxviii. 12, 13). By Tyre, in the Word, is signified the church with respect to the knowledges of good and truth; by king is signified the truth of the church; by the garden of Eden is signified wisdom and intelligence derived from the Word; by precious stones are signified truths, such as are, in the literal sense of the Word, bright and transparent from good; and as these are signified by those stones, therefore they are called his covering. That the literal sense of the Word serves as a covering for the interior senses, may be seen above, n. 213.

220. 4. *That truths and goods in their ultimates, such as are in the literal sense of the Word, were represented by the curtains, vails, and pillars of the tabernacle.*

The tabernacle which Moses built in the wilderness represented heaven and the church; therefore the pattern of it was shown to Moses by Jehovah on Mount Sinai. Hence all the things contained in that tabernacle, as the candlestick, the golden altar for incense, and the table whereon was the shewbread, represented and signified the holy things of heaven and the church; and the holy of holies, where was the ark of the covenant, represented and thence signified the inmost of heaven and the church; and the law written on two tables, signified the Word; and the cherubs above it signified guards, to prevent the violation of the holy things of the Word. Now as externals derive their essence from internals, and both the one and the other from what is inmost, which in the tabernacle was the law, therefore the holy things of the Word were represented and signified by all things belonging to the tabernacle; hence it follows, that the ultimates of the tabernacle, as the curtains, the vails, and the pillars, which were its coverings, continents, and firmaments, signified the ultimates of the Word, which are the truths and goods of its literal sense; and because those things were signified, therefore all the curtains and vails were made of fine twined linen, and blue (*hyacinthinum*), and scarlet double dyed, with cherubs (Exod. xxvi. 1, 31, 36). The general and particular representations and significations of the tabernacle and all that was in it, are explained in the ARCANA CŒLESTIA

and in treating on that chapter of Exodus, it is there shown that the curtains and vails represented the externals of heaven and the church, consequently also the externals of the Word; and further, that fine linen signified truth from a spiritual origin; blue (*hyacinthinum*), truth from a celestial origin; purple, celestial good; double dyed scarlet, spiritual good; and cherubs, the guards of the interiors of the Word.

221. 5. *That the same was represented by the externals of the temple at Jerusalem.*

The reason of this is, because the temple, as well as the tabernacle was representative of heaven and the church, with this difference only, that the temple was representative of the heaven in which the spiritual angels dwell, whereas the tabernacle was epresentative of the heaven in which the celestial angels dwell. The spiritual angels are those who are in wisdom from the Word, and the celestial angels are those who are in love from the Word. That the temple at Jerusalem, in its highest sense, signified the Divine Humanity of the Lord, he himself teaches in these words: "Destroy this temple, and in three days I will raise it up; but he spoke of *the temple of his body*" (John ii. 19, 21); and wherever the Lord is understood, there also the Word is understood, because he is the Word. Now, since the interiors of the temple were representative of the interiors of heaven and the church, and also of the Word, therefore its exteriors were representative and significative of the exteriors of heaven and the church, and consequently of the exteriors of the Word, which are its literal sense. Concerning the exteriors of the temple it is written, "they were built of whole stones not hewn, and of cedar within; and all its walls within were carved with figures of cherubs, palm-trees, and openings of flowers; and the floor was overlaid with gold" (1 Kings vi. 7, 29, 30); all which likewise signified the externals of the Word, which are the holy things of its literal sense.

222. 6. *That the Word in its glory was represented in the person of the Lord at his transfiguration.*

Concerning the Lord's transfiguration in the presence of Peter, James, and John, it is written, "His face did shine as the sun, and his raiment was as the light; and there appeared Moses and Elias talking with him; and a bright cloud overshadowed them: and a voice was heard out of the cloud, saying, This is my beloved Son; hear ye him" (Matt. xvii. 1—5). I have been informed that the Lord on this occasion represented the Word; his face, which shone as the sun, represented the divine good of his divine love; his raiment, which was as the light, the divine truth of his divine wisdom; Moses and Elias, the historical and prophetical Word; Moses, the Word which was written by him, and in general the historical Word; and Elias, the whole prophetical Word; the bright cloud which overshadowed the disciples, the Word in its literal sense; therefore

out of this a voice was heard, saying, "This is my beloved Son; hear him;" for all declarations and responses from heaven are delivered by means of ultimates, such as are in the literal sense of the Word: for they are delivered in fulness from the Lord.

223. 7. *That the power of the Word in its ultimates was represented by the Nazarites.*

It is written in the book of Judges concerning Sampson, that he was a Nazarite from his mother's womb, and that his strength consisted in his hair. By the words Nazarite and Nazariteship also is signified hair. That Sampson's strength consisted in his hair is plain from these his own words: "There hath not come a razor upon my head, for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man" (Judges xvi. 17). It is impossible for any one to know why the Nazariteship, which signified hair, was instituted, and on what ground it was that Sampson derived strength from his hair, unless he is first acquainted with the signification of the head in the Word. The head signifies intelligence, which angels and men have from the Lord by means of divine truth; hence hair signifies intelligence in its ultimates or extremes derived from divine truth. Since this is the signification of hair, it was therefore ordained as a law for the Nazarites, "That they should not shave the hair of their heads, because that is the Nazariteship of God upon their heads" (Numb. vi. 1—21). And for the same reason it was likewise ordained, "That the high priest and his sons should not shave their heads, lest they should die, and wrath should come upon the whole house of Israel" (Levit. x. 6). Since the hair by reason of this signification, grounded in correspondence, was so holy, therefore THE SON OF MAN, who is the Lord in respect to the Word, is described even as to his hairs, "that they were white like wool, as white as snow" (Rev. i. 14). In like manner THE ANCIENT OF DAYS is described (Dan. vii. 9). Since hair signifies truth in its ultimates, consequently the literal sense of the Word, therefore those who despise the Word in the spiritual world become bald, and on the contrary, those who have held the Word in much esteem, and accounted it holy, appear adorned with graceful and becoming locks. It was on account of this correspondence that the forty-two children who called Elisha bald-head, were torn in pieces by two she-bears (2 Kings ii. 23, 24); for Elisha represented the church in respect to doctrine derived from the Word, and she-bears signify the power of truth in its ultimates. The reason why the power of divine truth, or the Word, is in its literal sense is, because the Word in that sense is in its fulness, and the angels of both the Lord's kingdoms, together with men on earth, are united in that sense.

224. 8. *Of the inexpressible power of the Word.*

Scarcely a single person at this day knows that there is any

power in truths; for it is generally supposed that truth is nothing more than a word spoken by some person of authority, which on that account ought to be attended to and obeyed, consequently that it is only like breath issuing from the mouth, and like a sound in the air; whereas truth and good are the constituent principles of all things existing in both the spiritual and natural worlds, and are the essences by which the universe was created, and by which it is preserved, and also by which man was made; therefore these two principles are the all in all throughout the system of created things. That the universe was created by divine truth, is expressly declared in John: "In the beginning was the Word, and the Word was God. All things were made by him, and without him was not any thing made that was made. And the world was made by him" (i. 1, 3, 10); and in David: "By the Word of the Lord were the heavens made" (Psalm xxxiii. 6). By the Word, in both passages, is meant divine truth. And as the universe was created by it, so also it is preserved by it; for subsistence is perpetual existence, and preservation is perpetual creation. That man was made by divine truth is the real cause that all things in him have relation to the understanding and the will; the understanding is the recipient of divine truth, and the will of divine good; consequently the human mind, which consists of those two principles, is nothing else but a form of divine truth and divine good, spiritually and naturally organized, which form is the human brain; and whereas the whole man is dependent on his mind, therefore all things in and belonging to the body are appendages, which receive life and action from those two principles. Hence the reason may now appear why God came into the world as the Word, and was made a man, in order to effect redemption; for God at that time by means of the humanity, which was divine truth, put on all power, and cast down, subdued, and reduced to obedience, the hells, which had grown up even to the heavens where the angels dwell. And this he effected, not by any oral word, but the Divine Word, which is divine truth; and afterwards he fixed a great gulf between the hells and the heavens, which none from hell can pass over; for if any one attempts to pass, at his first entrance into it, he is instantly tortured like a serpent on plates of red-hot iron, or on a bed of ants; for devils and satans no sooner smell the odor of divine truth, than they instantly throw themselves headlong into the deep, and cast themselves into caverns, which they stop up so closely that not a single cleft is left open to admit the light. The reason of this is, because their wills are in evils, and their understandings in falses, consequently in the opposites to divine good and truth; and as the whole man consists of those two principles of life, therefore on the perception of the opposites they are so grievously tortured from head to foot. Have it

may appear that the power of divine truth is inexpressible; and since the Word which is in the Christian church, is the continent of divine truth in its three degrees, it is evident that it is this which is meant in John i. 3, 10. That this power is inexpressible, I could prove by much experimental evidence exhibited before me in the spiritual world; but as such evidence might exceed all belief, and appear incredible, I think it best to be silent, only referring the reader to what is said above on this subject, n. 209. Hence will result this MEMORABLE TRUTH, that the church which is principled in divine truths from the Lord, has power over the hells, and is that church of which the Lord said to Peter, "On this rock will I build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). The Lord said this after Peter's confession, "That he was Christ the Son of the living God" (verse 16). This truth is understood in that passage by the rock; for by a rock, wherever mentioned in the Word, is meant the Lord as to divine truth.

V. THAT THE DOCTRINE OF THE CHURCH OUGHT TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND TO BE CONFIRMED THEREBY.

225. It was shown in the foregoing article that the Word, in its literal sense, is in its fulness, its holiness, and its power; and since the Lord is the Word, and the First and the Last, according to his own declaration in the Revelation, i. 17, it follows that the Lord in that sense is most eminently present, and that from that sense he teaches and enlightens mankind; but the truth of this will fall under the following propositions:— 1. *That the Word, without doctrine, is unintelligible.* 2. *That doctrine ought to be drawn from the literal sense of the Word.* 3. *That Divine truth, which constitutes doctrine, appears only to those who are in illustration from the Lord.*

226. 1. *That the Word, without doctrine, is unintelligible.* The reason of this is because the Word, in its literal sense, consists of mere correspondences, to the end that spiritual and celestial things may be simultaneously in it, and that every single expression may afford them a continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed, in which state they are called the appearances of truth, consisting of various relations accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. There are also some things which appear like contradictions, when nevertheless there is not a single contradiction in the Word, if it be viewed in its own spiritual light: in some parts, likewise, of the prophetic writings there is a collection of names of places and persons, from which in the letter no sense can be gathered. Such then being the nature of the Word in its literal sense, it must be very evident that without doctrine it cannot possibly be understood; but

this will be best illustrated by examples. It is said, for instance, "that Jehovah repenteth" (Exod. xxxii. 12, 14; Jonah iii. 9; iv. 2); and it is also said "that Jehovah doth not repent" (Numb. xxiii. 19; 1 Sam. xv. 29); which apparently contradictory passages, without doctrine, are not reconcilable. It is also said "that Jehovah visiteth the iniquities of the fathers upon the children, to the third and fourth generation" (Numb. xiv 18); and it is likewise said "that neither shall the fathers be put to death for the children, nor the children for the fathers: but every man shall be put to death for his own sin" (Deut. xxiv. 16). These passages, without doctrine, seem contradictory; but when illustrated by doctrine they are in perfect agreement. Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Without doctrine it might be supposed from these words that every one would certainly receive what he requests; but doctrine teaches that whatever a man asks of the Lord, and under his influence, is granted him; for thus the Lord explains himself: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). The Lord says, "Blessed are the poor; for theirs is the kingdom of God" (Luke vi. 20). Without doctrine it may be imagined that heaven is designed for the poor, and not for the rich; but doctrine teaches that the poor in spirit are here meant; for the Lord says in another place, "Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matt. v. 3). Again the Lord says, "Judge not, and ye shall not be judged; for with what judgment ye judge, ye shall be judged" (vii. 1, 2; Luke vi. 37). Without doctrine a person might here be led to this conclusion, that he ought not to judge in respect to an evil man that he is evil; whereas from doctrine it appears that it is lawful to judge, if it be done righteously; for the Lord says "Judge righteous judgment" (John vii. 24). Again the Lord says, "Be not ye called teacher, for one is your teacher, even Christ; and call no man your father upon earth, for one is your Father in heaven; neither be ye called masters, for one is your Master, even Christ" (Matt. xxiii. 8, 9, 10). These words, unexplained by doctrine, would seem to imply that it is not lawful to call any person teacher, father, or master; whereas by doctrine we learn that this is lawful in a natural sense, though it is unlawful in a spiritual sense. Again, Jesus said to his disciples, "When the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). From these words it mignt be concluded that the disciples of the Lord are to sit hereafter in judgment, when the truth is, that they cannot judge any person; doctrine therefore explains this mystery, by teaching that the Lord alone, who is omniscient, and knows all hearts, will si

in judgment, and is able to judge; and that by his twelve disciples is meant the church in respect to all the truths and goods which it has from the Lord by means of the Word; from whence doctrine concludes that those truths and goods are to judge every one, according to the words of the Lord in John iii. 17, 18; xii. 47, 48. Many other passages of a similar kind occur in the Word, from which it manifestly appears that the Word, without doctrine, is unintelligible.

227. The Word, by means of doctrine, is rendered not only intelligible, but also bright and shining in the understanding; for it is then like a chandelier full of lighted candles, whereby a man sees what was before invisible, and understands what was before unintelligible. The obscure and discordant passages he either does not see, and therefore takes no notice of them, or he sees, and by means of doctrine reconciles them to each other. That men see, and also explain the Word according to doctrine, is clear from the practice of all Christian churches. The Reformed see it by the light of their doctrine, and explain it accordingly; the Roman Catholics, and even the Jews, do the same, with respect to their doctrine; consequently, where the doctrine is false, men see falsely, and give false interpretations; but where the doctrine is true, they see and interpret according to truth. Hence it is evident that true doctrine is like a lantern in a dark night, or like a guide-post to direct travellers in the right way.

228. From what has been said it is very clear that those who read the Word without doctrine, are in the dark concerning every truth, and that their minds must be wavering and unsettled, prone to errors, and easily betrayed into heresies, which they will even embrace with eagerness, in case they are supported by the authority and favorable opinion of mankind, and that they may do it with a safe reputation; for the Word is to them as a candlestick without a light in it, and they see many things as it were in shade, though scarcely discerning a single object distinctly; for doctrine is the only light which can guide them in their inquiries. I have seen such persons examined by the angels; and it was found that they could confirm from the Word whatever opinion they pleased, and that they actually do so, particularly all such opinions and tenets as favor their own love, and the love of those whom they study to oblige; but I afterwards saw them stripped of their garments, which is a sign that they were destitute of truths; for garments in the spiritual world are truths.

229. 2. *That doctrine ought to be drawn from the literal sense of the Word, and to be confirmed thereby.*

The reason of this is, because the Lord is present in that sense, teaching and enlightening the mind: for all the Lord's operations are performed in fulness, and the Word in its literal sense is in its fulness, as was shown above: this is the true ground why doctrine ought to be drawn from the sense of the

letter. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word; for the Word in that sense is like a person with his clothes on, whose face and hands, notwithstanding, are bare; so all things in the Word, which appertain to man's faith and life, and consequently to salvation, are bare and naked, but the rest are clothed; and in many places where they are clothed they appear through their clothing, as females appear through a thin veil of silk thrown over their faces. The truths of the Word also, in proportion as they are multiplied by the love of them, and by that love are arranged in order, shine and become apparent more and more clearly through their outward covering.

230. It may be imagined that the doctrine of genuine truth might be collected by means of the spiritual sense of the Word, which is learnt by the science of correspondences; doctrine, however, is not attainable by means of that sense, but is only capable of receiving illustration and confirmation from it; for, as was observed above, n. 208, it is possible for a person to falsify the Word by some correspondences with which he is acquainted, when he connects them together, and applies them to the confirmation of particular opinions originally fixed in his mind. Besides, the spiritual sense of the Word is not granted to any one except by the Lord only, and he guards it as he does the angelic heaven, which indeed is included in it.

231. 3. *That genuine truth, which should constitute doctrine, in the literal sense of the Word, is apparent only to those who are in illustration from the Lord.*

Illustration comes from the Lord alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life; none else can receive illustration from the Word. The reason why illustration comes from the Lord alone is, because the Word is from him, and consequently he is in the Word; and the reason of its being afforded only to those who love truths for truth's sake, and apply them to the uses of life, is because they are in the Lord, and the Lord in them; for the Lord is truth itself, as was shown in the chapter concerning him; and the Lord is then loved when men live according to his divine truths, and by virtue thereof perform uses, according to these words in John: "At that day ye shall know that ye are in me, and I in you: he that hath my commandments, and doeth them, he it is that loveth me; and I will love him, and will manifest myself to him; and will come unto him, and make my abode with him" (xiv. 20, 21, 23). These are those who are in illustration when they read the Word, and to whom the Word appears in its brightness and transparence. The reason why the Word appears to such in its brightness and transparence, is because there is both a spiritual and a celestial sense in every part of the Word, and these senses are in the light of heaven; there-

fore the Lord, by these senses and their light, enters by influx into the natural sense of the Word and the light thereof abiding in man: hence a man acknowledges the truth from an interior perception, and afterwards sees it in his own thought, and this as often as he is in the affection of truth for truth's sake; for perception comes from affection, and thought from perception, and thence arises acknowledgment, which is called faith.

232. The very reverse takes place with men who interpret the Word by the doctrine of false religion, and particularly when they confirm such doctrine by the Word, with a view to their own glory and the acquirement of worldly wealth. To such persons the truths of the Word appear as in the shades of night, and falses as in the light of day: they read truths, but they do not see them; and if they see the shadow of them they falsify them. These are those whom the Lord describes as "having eyes, and yet they see not, and ears, and yet they do not understand" (Matt. xiii. 14, 15). Hence their light in spiritual things, or such as regard the church, becomes merely natural, and their intellectual sight is like that of a person who imagines he sees phantoms when he lies awake in his bed, or like that of a man walking in his sleep, who fancies himself broad awake.

233. I have been permitted to converse with several after death, who believed they should shine as the stars in the firmament, because, as they said, they had accounted the Word holy, had often perused it, and had collected many things from it, whereby they had confirmed the tenets of their particular faith, and had acquired the reputation of being great scholars and learned men, in consequence of which they supposed they should be advanced to the dignity of a Michael or a Raphael. But on the examination of several of them respecting the love which influenced them in their study of the Word, it was discovered that some of them had studied it from self-love, with a view to acquire rank and distinction in the church, and some from worldly love, with a view to gain. On their examination also respecting what they had learnt from the Word, it was discovered that they did not know a single genuine truth, but only what may be called truth falsified, which, in its own proper nature, is the false in a state of putridity, for in heaven it stinks; and they were informed that this was a consequence of reading the Word only with a view to themselves and the world, without regarding the truth of faith, and the good of life, as the ends of their reading; for in this case, where self and the world are the ends, the mind, in reading the Word, abides in self and in the world, and hence their thoughts are constantly derived from their own *proprium* or selfhood, and the *proprium* of man is in utter darkness respecting all things that relate to heaven and the church; so that in such a state it is impossible for a man to be under the Lord's guidance, and to be elevated by him into the light of

heaven; consequently it is impossible he should receive any influx from the Lord through heaven. I have also seen such persons admitted into heaven; but when they were discovered to be without truths, they were cast down again; yet still they remained full of a conceit that they deserved to be in heaven. The case is different with those who have studied the Word from the affection of knowing truth for truth's sake, and because it is serviceable to the uses of life, not only in respect to themselves, but also to their neighbor. I have seen these raised up into heaven, and thus into the light wherein divine truth there appears, and at the same time exalted into that angelic wisdom and its happiness which the angels of heaven enjoy.

VI. That by the literal sense of the Word a man has conjunction with the Lord, and consociation with the angels.

234. The reason why a man has conjunction with the Lord, by means of the Word, is, because he is the Word, that is, the very divine truth and divine good contained therein; and the reason why such conjunction is effected by the literal sense is, because the Word in that sense is in its fulness, in its holiness, and in its power, as was shown above. This conjunction is not apparent to man, but is wrought in the affection and perception of truth. The reason of a man's consociation with angels, by means of the literal sense, is because the spiritual and celestial senses are contained in that sense, and the angels are in those senses, the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense. Those two senses are evolved or unfolded from the natural sense, while it is read by a person who accounts the Word holy. Such evolution is instantaneous, consequently so also is consociation.

235. It has been proved to me by manifold experience, that the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense. It was granted me to perceive, that while I was reading the Word in its literal sense communication was opened with the heavens, sometimes with one society, sometimes with another. What I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant; and as I have perceived this communication many thousand times, I have not a single doubt remaining as to its reality. There are spirits also below the heavens, who abuse this communication; for they read over particular passages in the literal sense of the Word, and immediately observe and note the society with which communication is effected. This also I have frequently seen and heard. From these circumstances it has been granted me to know, by sensible experience, that the Word, as to its literal sense, is a divine medium of conjunction with the Lord, and of consociation with the angels of heaven.

236. But we will illustrate by instances in what manner the

spiritual angels perceive their sense, and the celestial angels theirs, from the natural sense, while a man is reading the Word. Let us take as examples four commandments of the Decalogue beginning with the FIFTH, *Thou shalt not commit murder.* By murdering, a man understands not only the taking away another's life, but likewise bearing malice and hatred in the heart, and breathing a revengeful spirit against any person, even to death; whereas, by murdering, a spiritual angel understands to play the devil's part, and destroy men's souls; and a celestial angel, by murdering, understands to hate the Lord and the Word. So with respect to the SIXTH COMMANDMENT, *Thou shalt not commit adultery.* By committing adultery, a man understands to commit whoredom, to be guilty of obscene practices, to indulge in wanton discourse, and to entertain filthy thoughts; whereas a spiritual angel, by committing adultery, understands to adulterate the goods of the Word, and to falsify its truths; but a celestial angel, by committing adultery, understands to deny the Divinity of the Lord, and to profane the Word. Again, in the SEVENTH COMMANDMENT, *Thou shalt not steal.* By stealing, a man understands to rob, to defraud, and under any pretence to take from another what belongs to him; whereas a spiritual angel, by stealing, understands to deprive others of their truths and goods of faith, by means of falses and evils; but a celestial angel, by stealing, understands to attribute to himself what belongs to the Lord, and to appropriate to himself his righteousness and merit. Lastly, in the EIGHTH COMMANDMENT, *Thou shalt not bear false witness.* By bearing false witness, a man understands also to tell lies, and to defame any person; whereas a spiritual angel, by bearing false witness, understands to declare and to endeavor to persuade others that what is false is true, and what is evil is good, and contrariwise; but a celestial angel, by bearing false witness, understands to blaspheme the Lord and the Word. These instances may serve to show after what manner the spiritual and celestial senses of the Word are unfolded and extracted from the natural sense in which they are contained; and what is wonderful, the angels extract their senses without having any knowledge of a man's thoughts; but still the thoughts of angels and men make a one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom; hence, then, the consociation of men with angels is effected by the Word.

237. The reason why a spiritual angel, from the literal sense of the Word, extracts and calls forth spiritual things, and a celestial angel celestial things, is, because they are in agreement with their natures, and are homogeneous. This may be illustrated by similar cases in the three kingdoms of nature, the animal, the vegetable, and the mineral. In the ANIMAL KING-

DOM, for instance, when the food is formed into chyle, the blood vessels extract from thence and call forth their blood, the nervous fibres their juices, and the substances whence those fibres originate their spirit. In the VEGETABLE KINGDOM, a tree with its trunk, branches, leaves, and fruits, is supported on its root, and out of the ground, by means of its root, extracts and calls forth a grosser juice for the trunk, branches, and leaves, a purer for the fleshy part of the fruit, and the purest of all for the seeds within the fruit. So lastly, in the MINERAL KINGDOM, minerals, in some places in the bowels of the earth, are impregnated with gold, silver, copper, and iron; and from the vapors and effluvia which exhale from the rocks, the gold, silver, copper, and iron, attract their several elements, while the watery element is the medium of conveyance by which the other elements are distributed around.

238. The Word, in its literal sense, is like a cabinet which contains precious stones, pearls, and diadems, arranged in exact order; and where a man accounts the Word holy, and reads it for the sake of its uses in respect to life, the thoughts of his mind may be compared with a person who takes such a cabinet in his hand, and sends it up towards heaven, when lo! it flies open in its ascent, and its precious contents are displayed to the sight of the angels, who are penetrated with delight in beholding and examining them. This delight of the angels is communicated to the man, producing consociation, and likewise a communication of perceptions. For the sake of such consociation with angels, and conjunction with the Lord, the HOLY SUPPER was instituted, in which THE BREAD becomes, in heaven, divine good, and THE WINE, divine truth, both from the Lord. Such correspondence was established from creation, in order that the angelic heaven and the church on earth, and in general the spiritual world and the natural, might make a one, and that the Lord might at once conjoin himself with both.

239. The reason why the consociation of a man with the angels is effected by the natural or literal sense of the Word, is, because in every man from creation, there are three degrees of life, the celestial, the spiritual, and the natural. A man, however, is in the natural degree, so long as he continues in this world; and at the same time so far in the angelic spiritual degree as he is in genuine truths; and so far in the angelic celestial degree as he is in a life according to those truths; nevertheless, he is not admitted into the spiritual and celestial degrees themselves till after death, because they are both included and hid within his natural ideas; wherefore when the natural is put off by death, the spiritual and celestial remain, from whence the ideas of his thought then flow. From what has been said it must appear evidently, that the word alone contains spirit and life, as the Lord says, "The words which I speak unto you are

spirit and life" (John vi. 63). "The water that I will give you, shall be in him a well of water springing up into everlasting life" (John iv. 14). "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man will give unto you" (John vi. 27).

VII. That the Word is in all the heavens, and the wisdom of the angels is thence derived.

240. It has remained a secret to mankind unto this day, that the Word is in the heavens, and it could not be made known so long as the church was ignorant that angels and spirits are men, with faces and bodies like men in this our world, and other things among them similar to what we see among men on earth, differing only in this, that they themselves are spiritual beings, and that all things which they have among them are from a spiritual origin; whereas men on earth are natural beings, and all things among them are from a natural origin. So long as this remained concealed, it could never be known that the Word is also in the heavens, and is read by the angelic inhabitants, and also by the spirits who are beneath the heavens. But lest this truth should remain forever a secret, it has been granted me to be in fellowship with angels and spirits, to converse with them, and to see what is in their world, and afterwards to relate to mankind many of the things which I have seen and heard. This I have done in a treatise concerning Heaven and Hell, published at London in the year 1758; from which work it will appear that angels and spirits are men, and having among them an abundance of all such things as exist among men on earth. That angels and spirits are men may be seen in that treatise, n. 73—77, and n. 453—456. That the same things exist among them that exist here among men, n. 170—190; also, that they have divine worship among them, and preaching in their temples, n. 221—227; likewise writings and books, n. 253—264; and also the Holy Scripture or Word, n. 259.

241. As to what respects the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style: a spiritual style consists of mere letters, each of which involves some particular sense; and there are small lines, curvatures and dots, above and between the letters, and inserted in them, which exalt the sense. The letters in use among the angels of the spiritual kingdom are like the letters used in printing among men; and the letters in use among the angels of the celestial kingdom are, in some societies, like Arabic characters, in others like the old Hebrew letters, but inflected above and beneath, with marks above, between, and within them, each of which in itself involves some entire sense. Since their writing is of such a nature, therefore the names of

persons and places which occur in the Word are expressed among them by marks. Thence the wiser angels understand what spiritual and celestial meaning is involved in each name; as that Moses means the Word of God which he wrote, and in general the historical Word; Elijah, the prophetic Word; Abraham, Isaac, and Jacob, the Lord with respect to his divine-celestial, his divine-spiritual, and his divine-natural; Aaron, the priestly office; David, the kingly office, each in relation to the Lord; the names of the sons of Jacob, or the twelve tribes of Israel, signify various things respecting heaven and the church; so also the names of the Lord's twelve disciples; Zion and Jerusalem, the church as to doctrine derived from the Word; the land of Canaan, the church itself; the places and cities therein, on this side the river Jordan and beyond it, signify various things relating to the church and its doctrine. The case is the same in respect to numbers; they do not occur in the copies of the Word written in heaven, but instead of them the realities with which the numbers correspond are expressed. It is hence plain to see, that the Word in heaven, as to the literal sense, is similar to, and at the same time corresponding with, our Word, and that consequently they are a one. It is a wonderful circumstance, that the Word in heaven is so written, that the simple understand it in simplicity, and the wise in wisdom; for there are various curvatures and marks over the letters, which, as was observed, exalt the sense, but which the simple neither regard nor understand; whereas the wise are attentive to them, every one in proportion to his wisdom, even to its highest degree. A copy of the Word, written by angels under the Lord's inspiration, is kept by every considerable society in a sacred repository appointed for that purpose, lest it should suffer alteration in any of its points and marks. The Word in our world is so far similar to that in heaven, that the simple understand it in simplicity, and the wise in wisdom; but this is effected in a different manner.

242. The angels themselves confess that they derive all their wisdom from the Word; for in proportion to their understanding of the Word is the degree of light in which they dwell: the light of heaven is divine wisdom, which in the eyes of the angels is light. In the sacred repository where the copy of the Word is kept, the light is bright and flaming, exceeding every degree of light that shines in the other parts of heaven. The wisdom of the celestial angels exceeds that of the spiritual angels, almost as much as the wisdom of the spiritual angels exceeds that of men; and this because the celestial angels are in the good of love from the Lord, and the spiritual angels in the truths of wisdom from the Lord; and wherever there is the good of love, there wisdom resides at the same time; but where there are truths, there no more wisdom resides than in proportion to the

good of love by which it is attended. This is the reason why the Word in the Lord's celestial kingdom is differently written from the Word in his spiritual kingdom; for in the Word of the celestial kingdom the expressions are goods of love, and the marks are affections of love; but in the Word of the spiritual kingdom the expressions are truths of wisdom, and the marks interior perceptions of truth. We may from this conclude how great must be the wisdom which lies concealed in the Word we have here on earth; for in this is hidden all angelic wisdom, which is inexpressible; and every man who is made an angel by the Lord through the Word, comes into this wisdom after death.

VIII. That the church exists from the Word, and the quality of the church with man is according to his understanding of the Word.

243. That the church exists from the Word cannot possibly be a matter of doubt, for it was shown above that the Word is divine truth, n. 189—192; that the doctrine of the church is derived from the Word, n. 225—233; and that conjunction with the Lord is effected by means of the Word, n. 234—239; but that the understanding of the Word constitutes the church, may be made a matter of doubt, as there are some who believe that they belong to the church merely because they are in possession of the Word, and read it, or hear it from a preacher and have some knowledge of its literal sense; although at the same time, they are totally ignorant of its meaning, and how it is to be understood in different passages, which they very frequently make a matter of small account. It will be necessary to prove then that it is not merely the Word, but the right understanding thereof, which constitutes the church, and that the quality of the church is determinable by the understanding of the Word among its members.

244. The reason why the quality of the church depends on the understanding of the Word is because the quality of the church depends on the truths of faith and the goods of charity; and these are two universals, which are not only scattered through every part of the literal sense of the Word, but also lie concealed within like jewels in a treasury. The contents of the literal sense are apparent to every man, because they lie immediately before his eyes; but the latent contents of the spiritual sense appear only to those who love truths for the sake of truths, and do good for the sake of good: to such the treasure is discovered, which the literal sense hides and guards; and these goods and truths are the essential constituents of the church.

245. It is generally acknowledged that the quality of the church depends on its doctrine, also that its doctrine must be drawn from the Word; still it is not mere doctrine, but its soundness and purity, which establishes the church, consequently the understanding of the Word; for mere doctrine does not

establish and constitute the church in each individual man, but faith and life in agreement with it; in like manner the Word does not establish and constitute the church in individuals, but a faith conformable to the truths, and a life conformable to the goods, which each man extracts thence and applies to his own state. The Word is like a mine, whose depths contain an abundance of gold and silver; or like a mine which, the deeper it is penetrated, exhibits precious stones of a higher and more excellent value; and these mines are opened according to the understanding of the Word: for if it be not understood, as it is in its true nature, in its interior contents and its depths, it is impossible it should constitute the church among men any more than the mines of gold and precious stones in the kingdoms of Asia would make a European rich, unless he had some share in their actual possession. The Word, among such as seek to collect thence the truths of faith and the goods of life, is like the treasures belonging to the King of Persia, the Great Mogul, or the Emperor of China; and the members of the church are like officers set over those treasures, having the liberty given them of taking what they please to their own use; whereas, those who only have the Word in their possession, and read it, without ever seeking after genuine truths to form the objects of their faith, and genuine goods for the purposes of life, are like those who only know by hearsay that such treasures exist, but never receive a single piece of money for their own use. Those who have the word in their possession, and yet never draw from thence any portion of the understanding of genuine truth, or of the will of genuine good, are like persons who fancy themselves rich in consequence of having borrowed money from others, or who imagine that they are the real owners of estates, houses, and goods, which they only rent and hire; than which there cannot be a more palpable delusion. They may be further compared with those who are clad in rich garments, and are carried in gilded chariots, with a numerous train of guards and attendants, and yet have no property in all this stately equipage and retinue.

246. Such was the Jewish nation when the Lord appeared among them, and he therefore likens them, in consequence of their possessing the Word, to a rich man, clothed in purple and fine linen, who fared sumptuously every day; and yet this rich man had never extracted from the Word so much truth and good as to show mercy and compassion to poor Lazarus, who lay at his gates full of sores; for the Jews not only neglected to appropriate to themselves any truths from the Word, but they appropriated falses in such abundance that at length they could not see any truth; for truths are not only concealed by falses, but also are thereby obliterated and rejected: hence it was that

they did not acknowledge the Messiah, although all the prophets had announced his advent.

247. The prophets, in many parts of their writings, describe the Israelitish and Jewish church as totally destroyed and annihilated, in consequence of falsifying the meaning or understanding of the Word; for the destruction of the church proceeds from no other source than this. The understanding of the Word, both true and false, is described in the prophetic writings, particularly in the prophet Hosea, by EPHRAIM; for the understanding of the Word in the church is signified in the Word by Ephraim. Since the understanding of the Word constitutes the church, therefore Ephraim is called "*a dear son and a pleasant child*" (Jeremiah xxxi. 20); "*The first-born*" (xxxi. 9); "*The strength of the head of Jehovah*" (Psalm lx. 7; cviii. 8); "*A mighty man*" (Zech. x. 7); "*Filled with the bow*" (ix. 13); and the children of Ephraim are called "*armed and shooters with the bow*" (Psalm lxxviii. 9); for a bow signifies doctrine derived from the Word, combating with falses. For the same reason also, "Israel set his right hand upon Ephraim, and blessed him" (Gen. xlviii. 14). And he was also accepted in lieu of Reuben (ver. 5); and for the same reason, Ephraim, with his brother, Manasseh, under the name of their father Joseph, was exalted by Moses in his blessing of the children of Israel above all the rest (Deut. xxxiii. 13—17). But the state and nature of the church when the understanding of the Word is destroyed, is also described in the writings of the prophets by Ephraim, particularly in Hosea; as in these passages: "Israel and Ephraim shall fall in their iniquity; Ephraim shall be desolate; Ephraim is oppressed and broken in judgment" (v. 5, 9, 11—14). "O Ephraim, what shall I do unto thee? For thy goodness is as a morning cloud, and as the early dew it goeth away" (Hosea vi. 4). "They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and shall eat unclean things in Assyria" (ix. 3). The land of Jehovah is the church; Egypt is the scientific principle of the natural man; Assyria is reasoning founded on it: therefore it is said, that Ephraim shall return into Egypt, and shall eat unclean things in Assyria. "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolations; he maketh a covenant with Assyria, and oil is carried into Egypt" (xii. 1). To feed on wind, to follow after the east wind, to increase lies and desolations, is to falsify truths, and so to destroy the church. The same is also signified by the whoredom of Ephraim; for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth; as in these passages: "For now, O Ephraim, thou committest whoredom, and Israel is defiled" (v. 3). "I have seen a horrible thing in the house of Israel;

there is the whoredom of Ephraim, and Israel is defiled" (vi. 10). Israel means the church itself, and Ephraim, the understanding of the Word, which determines the state and quality of the church; therefore it is said, Ephraim commits whoredom and Israel is defiled. But as the church among the children of Israel and Judah was totally destroyed by falsifications of the Word, therefore it is said of Ephraim, "I will give thee up, Ephraim, I will deliver thee up, Israel, I will make thee as Admah, I will set thee as Zeboim" (xi. 8). Now since the prophet Hosea, from the first chapter to the last, treats of the falsification of the genuine understanding of the Word, and of the consequent destruction of the church, therefore he was commanded, for the purpose of representing that state of the church, "to take unto himself a wife of whoredoms, and children of whoredoms" (i. 2); and again, "to take to himself an adulteress" (iii. 1). We have quoted these passages for the sake of showing and proving from the Word that the quality of the church is always determined by its understanding of the Word; and that it is excellent and precious, if its understanding be founded on the genuine truths of the Word, but that it is destroyed, yea, filthy, if it be founded on truths falsified.

IX. That the marriage of the Lord and the church, and thence the marriage of good and truth, is in every part of the Word.

248. That the marriage of the Lord and the church, and thence the marriage of good and truth, is in every part of the Word, has never yet been discovered; and it could not be discovered so long as the spiritual sense of the Word remained unknown, for this sense alone can make manifest such a marriage. There are two senses contained in the Word, which lie concealed in its literal sense, and are called spiritual and celestial; what belongs to the spiritual sense of the Word has more particular relation to the church, and what belongs to the celestial sense, to the Lord. The contents also of the spiritual sense have relation to divine truth, and the contents of the celestial sense, to divine good; and this is the ground of the above-mentioned marriage in the Word. But this is apparent only to those who, by virtue of the spiritual and celestial sense of the Word, are acquainted with the signification of its names and expressions; for some particular names and expressions are predicated of good, and some of truth, and some include both; therefore, without the knowledge of such signification, it is impossible to see how such a marriage exists in every part of the Word; and this is the reason why this arcanum was never heretofore discovered. Since there is such a marriage in every part of the Word, therefore we frequently find in the Word two expressions, which appear like repetitions of one and the same thing; they are, however, not repetitions, but one has relation

to good, and the other to truth, and both taken together effect the conjunction of good and truth, and consequently make them a one. This also is the true ground of the divine sanctity of the Word; for in every divine work there is a conjunction of good with truth, and of truth with good.

249. It is asserted that the marriage of good and truth in the Word is a consequence of the marriage of the Lord and the church therein, because wherever the marriage of the Lord and the church is, there also is the marriage of good and truth, the latter marriage being derived from the former; for when the church, or any member of it, is principled in truths, then the Lord flows in by good into those truths, and communicates life to them; or, what amounts to the same, when any member of the church is in the understanding of truth, then the Lord flows in by the good of charity into that understanding, and thus infuses life into it. There are two faculties of life in every man, which are called understanding and will: the understanding is the receptacle of truth, and thence of wisdom, and the will is the receptacle of good, and thence of charity. These two faculties ought to be united, and make a one, in order that a man may be a member of the church; and they are so united when a man forms his understanding of genuine truths, which is done to all appearance as of himself, and when his will is replenished with the good of love, which is effected by the Lord: hence man derives the life of truth and the life of good; the life of truth in his understanding, and the life of good in his will, which being united, constitute no longer two but one life. In this consists the marriage of the Lord and the church, and also the marriage of good and truth in man.

250. That there are two expressions used in the Word, which appear like repetitions of the same thing, must be evident to every attentive reader; as for instance, brother and companion, poor and needy, wilderness and desert, vacuity and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, &c. These appear to be synonymous expressions, when in fact they are not; for the terms brother, poor, wilderness, vacuity, foe, sin, anger, nation joy, mourning, and justice, are predicated of good, and, in the opposite sense, of evil; whereas the terms companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and, in the opposite sense, of what is false; and yet it must appear to the reader who is unacquainted with this arcanum, as if the terms poor and needy, desert and wilderness, vacuity and emptiness, &c., were one thing; whereas they are not so, but yet they become one thing by conjunction. In the Word also we frequently find two things joined together; as fire and flame, gold and silver, brass and iron, wood and stone,

bread and wine, purple and fine linen, &c.; because fire, gold, brass, wood, bread, and purple, are predicated of good; whereas flame, silver, iron, stone, water, wine, and fine linen, are predicated of truth. In like manner it is said that God is to be loved with all the heart, and with all the soul, and also that God will create in man a new heart and a new spirit; for heart is predicated of the good of love, and soul and spirit of the truths of faith. There are some expressions also, which in consequence of partaking alike both of good and truth, are used by themselves without the adjunction of others; but these, and many things besides, are apparent only to the angels, and to those who see into the spiritual sense of the Word while they are reading the natural sense.

251. It would be tedious to show from the Word that two expressions of this nature are used, and it would fill a volume to quote all the particular cases that occur; I will however produce some passages, in order to remove all doubt on this subject, where the terms NATION and PEOPLE, JOY and GLADNESS, are used together. The following are the passages where nation and people occur together: "Ah! sinful *nation*, a *people* laden with iniquity" (Isaiah i. 4). "The *people* that walked in darkness have seen a great light: thou hast multiplied the *nation*" (ix. 2, 3). "O Assyria, the rod of mine anger, I will send him against a hypocritical *nation*, and against the *people* of my wrath will I give him a charge" (x. 5, 6). "In that day there shall be a root of Jesse, which shall stand for an ensign to the *people*; to it shall the *nations* seek" (xi. 10). "Jehovah, who smiteth the *people* in wrath with an incurable stroke, that ruleth the *nations* in anger" (xiv. 6). "In that day shall be brought, as an offering to Jehovah Zebaoth, *people* scattered and peeled, a *nation* drawn out and trodden down" (xviii. 7). "A strong *people* shall honor thee; the city of powerful *nations* shall fear thee" (xxv. 3). "Jehovah will destroy in this mountain the face of the covering cast over all *people*, and the veil that is spread over all *nations*" (xxv. 7). "Come near, ye *nations*, to hear; and hearken, ye *people*" (xxxiv. 1). "I have called thee for a covenant of the *people*, for a light of the *nations*" (xlii. 6). "Let all the *nations* be gathered together, and let the *people* be assembled" (xliii. 9). "Behold, I will lift up my hand to the *nations*, and set up my standard to the *people*" (xlix. 22). "Behold, I have given him for a witness to the *people*, a leader and a commander to the *nations*" (lv. 4). "Behold, a *people* cometh from the north country, and a great *nation* from the sides of the earth" (Jerem. vi. 22). "I will not make thee hear the calumny of the *nations* any more, neither shalt thou bear the reproach of the *people* any more" (Ezek. xxxvi. 15). "All *people* and *nations* shall worship him" (Dan. vii. 14). "Let not the *nations* rule over them, and let them not say among the *people* where is their

God?" (Joel ii. 17). "The remains of my *people* shall spoil them, and the residue of my *nation* shall possess them" (Zeph. ii. 9). "Many *people*, and numerous *nations*, shall come to seek Jehovah in Jerusalem" (Zech. viii. 22). "Mine eyes have seen thy salvation which thou hast prepared before the face of all *people*, a light to lighten the *nations*" (Luke ii. 30, 31, 32). "Thou hast redeemed us by thy blood out of every *people* and *nation*" (Rev. v. 9). "Thou must prophesy again before many *people* and *nations*" (x. 11). "Thou shalt set me as the head of the *nations:* a *people* whom I have not known shall serve me" (Psalm xviii. 43). "Jehovah maketh vain the counsel of the *nations;* he overturneth the thoughts of the *people*" (xxxiii. 10). "Thou makest us a proverb among the *nations*, a shaking of the head among the *people*" (xliv. 14). "Jehovah shall subdue the *people* under us, and the *nations* under our feet: Jehovah reigneth over the *nations;* the princes of the *people* are gathered together" (xlvii. 3, 8, 9). "Let the *people* praise thee; let the *nations* sing for joy: for thou shalt judge the *people* in uprightness, and govern the *nations* upon earth" (lxvii. 3, 4). "Remember me, Jehovah, when thou art well pleased with thy *people*, that I may be glad in the joy of thy *nations*" (cvi. 4, 5); not to mention several other places. The reason why people and nations are expressed at the same time is because by nations are understood those who are in good, and, in the opposite sense, those who are in evil, and by people, those who are in truths, and, in the opposite sense, those who are in falses. For this reason those who are of the Lord's spiritual kingdom are called people, and those who are of his celestial kingdom are called nations; for all in the spiritual kingdom are in truths, and thereby in intelligence, but all in the celestial kingdom are in goods, and thereby in wisdom.

252. The case is the same with many other expressions, as with JOY and GLADNESS, which frequently occur together, as may be seen in the following passages: "And behold, *joy* and *gladness*, slaying oxen and killing sheep" (Isaiah xxii. 13). "They shall obtain *joy* and *gladness*, and sorrow and sighing shall flee away" (xxxv. 10; li. 11). "*Joy* and *gladness* are cut off from the house of our God" (Joel i. 16). "Then will I cause to cease from Jerusalem the voice of *joy* and the voice of *gladness*" (Jer. vii. 34; xxv. 10). "The fast of the tenth month shall be to the house of Judah *joy* and *gladness*" (Zech. viii. 19). "*Be glad* in Jerusalem, and *rejoice* in her" (Isaiah lxvi. 10). "*Rejoice* and be *glad*, O daughter of Edom" (Lament. iv. 21). "Let the righteous be *glad* and *rejoice* before God" (Psalm lxviii. 3). Make me to hear *joy* and *gladness*" (li. 8). *Joy* and *gladness* shall be found in Zion, thanksgiving and the voice of singing" (Isaiah li. 3). And thou shalt have *joy* and *gladness*, and many shall rejoice at his birth" (Luke i. 14). "I will cause to

cease the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jerem. vii. 34; xvi. 9; xxv. 10). "Again there shall be heard in this place the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (xxxiii. 10, 11). The reason why both joy and gladness are mentioned in these passages is, because joy is predicated of good, and gladness of truth; or joy of love, and gladness of wisdom; for joy belongs to the heart, and gladness to the spirit; or joy belongs to the will, and gladness to the understanding. That the marriage of the Lord and the church is also contained in these two, is evident from this circumstance, that mention is made of "the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride" (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11); and the Lord is the bridegroom, and the church the bride. That the Lord is the bridegroom, may be seen (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34); and that the church is the bride, may be seen (Rev. xxi. 2, 9; xxii. 17); therefore John the Baptist said of Jesus, "He that hath the bride is the bridegroom" (John iii. 29).

253. By reason of the marriage of divine good and divine truth in every part of the Word, the expression Jehovah God so frequently occurs, also Jehovah and the Holy One of Israel, as if they were two, when nevertheless they are one; for by Jehovah is meant the Lord as to the divine good of his divine love; and by God, and the Holy One of Israel, is meant the Lord as to the divine truth of his divine wisdom. That the expressions Jehovah and God, and Jehovah and the Holy One of Israel, also occur in many parts of the Word, and yet signify one, may be seen in the DOCTRINE CONCERNING THE LORD THE REDEEMER.

X. THAT MEN MAY COLLECT AND IMBIBE HERETICAL OPINIONS FROM THE LETTER OF THE WORD, BUT IT IS HURTFUL TO CONFIRM SUCH OPINIONS.

254. It was shown above, that the Word cannot be understood without doctrine, that doctrine is as a lantern for the discovery of genuine truths, and that this is a consequence of the Word's being written by mere correspondences: hence it is that many passages are appearances of truth, and not naked truths; thus many are adapted to the apprehension of the merely natural man, yet in such a manner that the simple may understand them in simplicity, the intelligent in intelligence, and the wise in wisdom. Now since the Word is of such a nature, the appearances of truth, which are truths clothed, may be taken for naked truths; and such appearances, when they are confirmed, become fallacies, which in themselves are falses. All the heresies which ever did or do still exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such have confirmed them. Heresies themselves do not occasion a man's condemna-

tion; but confirmations of the falsities contained in any heresy, by misapplication of the Word, and by reasonings that originate in the natural man together with an evil life; these are what condemn him. For every one is by birth introduced into the religion of his country, or his parents, and is initiated into it from his earliest years, and afterwards continues in the same persuasion; and he cannot of himself extricate himself from its falses, being prevented both by his engagements in the world and by the weakness of the human understanding when applied to the discovery of religious truths; but to live in evil, and to confirm falses, so as to destroy genuine truths, this it is which causes condemnation. For whoever abides in the religion of his country, and believes in God, and (in case he be of the Christian church) believes in the Lord, esteems the Word to be holy, and from a religious motive lives according to the commandments of the decalogue, such a one never confirms himself in falses. When therefore truths are proposed to him, and he perceives them according to the measure of light which he has attained, he is in a capacity to embrace them, and thus to be extricated from falses; but the case is otherwise where a man has confirmed the falses of his religion; these, when confirmed, are made permanent and cannot be extirpated; for when a man has confirmed himself in what is false, he is bound to it, as it were, by an oath, especially if self-love, or the pride of his own understanding, be engaged in its favor.

255. I have conversed in the spiritual world with some who lived many ages ago, and had confirmed themselves in the falses of their particular religious persuasions, and I found that they still continued rooted in the same; I have likewise conversed in that world with others who had been of the same religious persuasion, and had entertained the same notions with the former, but yet had not confirmed their falses in themselves; and I found that when they were instructed by the angels, they rejected falses, and received truths: the consequence was, that the latter were saved, but the former were not. Every man after death is instructed by angels, and those who discern truths, and thence falses, are received into heaven; but those only are in a capacity to see truths who have not confirmed themselves in falses; for those who have so confirmed themselves are unwilling to see truths, and in case they do see them, they turn their backs upon them, and then either ridicule or falsify them: the true cause hereof is, that confirmation enters the will, and the will is the real man, and imparts to the understanding whatever form it pleases; whereas bare knowledge enters the understanding only, and this has no power over the will; consequently such knowledge is not in the man, but is, comparatively, like one standing in an outer court, or gateway, and has not yet entered into the house.

256. But we will illustrate what we mean by an example. In many passages of the Word we find anger, wrath, and vengeance, attributed to God, and it is said that he punishes, casts into hell, and tempts, with many other expressions of a similar nature; now when this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend him, no man incurs condemnation by such a simple belief. But when a man confirms himself in such notions, so as to be persuaded that anger, wrath, vengeance, vindictiveness, and consequently passions which originate in evil, belong to God, and that he punishes mankind, and casts them into hell, under the influence of such anger, wrath, and vengeance, in this case his belief is condemnatory, because he has destroyed the genuine truth, which teaches that God is love itself, mercy itself, and goodness itself, and being these, that he cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed in the Word to God, it is owing to the appearance only; such things are but appearances of truth.

257. That several expressions in the literal sense of the Word are but appearances of truth, which conceal genuine truths, and that it is not hurtful to think or even to speak in simplicity, according to such appearances, but that it is hurtful to confirm them, since by confirmation the divine truth concealed within is destroyed, may be also illustrated by an example from nature, to which we shall appeal, because what is natural enlightens and instructs the mind more clearly than what is spiritual. It appears to the bodily eye as if the sun performed a daily and annual revolution about the earth; hence it is common to say that the sun rises and sets, that it causes morning, noon, evening, and night, and also the seasons of the year, spring, summer, autumn, and winter, and consequently days and years, when nevertheless the sun, being an ocean of fire, continues immovable, while it is the earth which moves, revolving daily on her own axis, and annually around the sun. A person now, who in simplicity and ignorance supposes that the sun revolves about the earth, does not destroy this natural truth respecting the earth's rotation about her own axis, and her annual revolution in the ecliptic; but whoever confirms the sun's apparent motion by the reasonings of the natural man, particularly if he supports such an opinion by the authority of the Word, which speaks of the sun's rising and setting, invalidates and destroys the truth; the consequence of which is, that he cannot afterwards discern it, though he have ocular demonstration given him that the whole firmament of stars has in like manner an apparent daily and annual motion, and yet one star never changes its situation in respect to another. That the sun moves is then an apparent truth, but that it does not move is a genuine truth; neverthe

less every one speaks according to apparent truth, saying that the sun rises and sets; and this indeed is allowable, because it is impossible to use any other mode of expression; but to think, in conformity with such a mode of expression, that the fact is really so, and to confirm such a thought, this dulls and darkens the rational understanding.

258. That it is hurtful to confirm the appearances of truth that occur in the Word, on account of the fallacies which are thus occasioned, and because the divine truth which lies concealed under such appearances is thus destroyed, may be evident from this consideration: All and every part of the literal sense of the Word has communication with heaven, arising, as was shown above, from the spiritual sense which it contains, and which is opened in its passage from man to heaven. Now all things contained in the spiritual sense are genuine truths; when therefore a man is principled in falses, and applies the literal sense of the Word to their confirmation, in this case falses have interior possession, and when these enter, truths are dissipated, which dissipation is effected in the way from man to heaven. This circumstance may admit of illustration by comparisons. It is like a shining bladder filled with gall, thrown by one person at another, which before it reaches him bursts in the air, and the gall is scattered about, and infects the air with its horrid stench; and when the person at whom it was thrown perceives it he turns away, and also shuts his mouth, lest any particle of the gall should touch his tongue. It may also be compared to a barrel with cedar hoops, filled with vinegar, in which worms have bred, and which being thrown in like manner by one person at another, bursts in the way, and communicates its stench to the person at whom it was thrown; and he, on account of the nausea which it excites, instantly fans the air, to prevent the stench from entering his nostrils. It may be further compared with the shell of an almond, within which, instead of the almond, a new-born serpent is inclosed, which, on the shell being broken, appears to be carried by the wind towards the eyes of a bystander, who instantly turns aside to escape the invader. So it is with the reading of the Word, when the reader is principled in falses, and applies some particulars contained in the literal sense to favor those falses; his reading, in this case, is rejected before it reaches heaven, lest any of the falses with which he connects it should flow in, and infest the angels; for the false, when it comes into contact with the truth, is like the point of a needle when it touches the fibril of a nerve, or the pupil of the eye: every one knows that in such a case the nervous fibril instantly draws back into a spiral, and folds itself within itself; in like manner the eye, at the first sensation of the needle's touch, covers itself with its eyelids. Hence it appears that truth falsi

fied prevents communication with heaven, and shuts it against the falsifier; and this is the reason why it is hurtful to confirm any false heretical opinion.

259. The Word is like a garden, which may be called a heavenly paradise, containing delicacies and delights of every kind, delicacies of fruits, and delights of flowers, in the midst of which are trees of life, and beside them fountains of living water, and forest trees round about the garden. Whoever is principled in divine truths, by virtue of doctrine, is in the midst of the garden, among the trees of life, and in the actual enjoyment of its delicacies and delights. When a man is not principled in truths by virtue of doctrine, but only from the literal sense, he abides in the boundaries of the garden, and sees nothing but forest scenery; but where a man is in the doctrine of a false religion, and has confirmed its falses in his mind, he is not even in the forest, but in a sandy plain without, where there is not even grass. That these are also the respective states of such persons after death, is shown in the treatise concerning HEAVEN AND HELL.

260. It is moreover to be observed, that the literal sense of the Word is a guard to the genuine truths concealed in it, lest they should be injured; and it operates as a guard thus, that the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt and violated; for no hurt ensues from the literal sense being understood differently by different persons: but the danger is, when a man introduces falses, which are contrary to divine truths, as is the case with those, and those only, who have confirmed themselves in falses. From this the Word suffers violence, to prevent which the literal sense is its guard, and it operates as such a guard with those who are in falses from a principle of religion, and yet do not confirm them. The literal sense of the Word acting as a guard, is signified and also described in the Word by the cherubs. This guard is signified by the cherubs, which, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance, of which it is written, "Jehovah God drove out the man, and placed, at the east of the garden of Eden, cherubs, and a flaming sword, which turned every way, to keep the way of the tree of life" (Gen. iii. 23, 24). No one can know what these words signify, unless he knows the signification of cherubs, of the garden of Eden, of the tree of life therein, and lastly, of the flaming sword which turned every way. All these particulars are explained in the work entitled ARCANA CŒLESTIA, published at London, where it is shown that cherubs signify a guard; the way of the tree of life signifies admission to the Lord, which men have by means of the truths contained in the spiritual sense of the Word.

divine truth in its ultimates is represented by the flaming sword, which turned every way, which, like the Word in its literal sense, is thus capable of being so turned. The like is understood by the "*cherubs made of gold* over the two extremities of the propitiatory which was above the ark, in the tabernacle" (Exod. xxv. 17—21). The Word is signified by the ark, because the decalogue contained in it was its primitive; the cherubs there signify a guard, on which account the Lord talked with Moses from between them (xxv. 22; Numb. vii. 89); and he spoke in the natural sense, for he never speaks with man but in fulness, and divine truth, in the literal sense, is in its fulness, as was shown above, n. 214—224. The like is understood by "*the cherubs* over the curtains of the tabernacle, and over the vail" (Exod. xxvi. 31); for the curtains and vails of the tabernacle signified the ultimates of heaven and the church, and consequently of the Word, n. 220; and also by the "*cherubs* carved over the walls and doors of the temple at Jerusalem" (1 Kings vi. 29, 32, 35); see above, n. 221; and also by the "*cherubs* in the new temple" (Ezek. xli. 18, 19, 20). Since cherubs signified a guard, to show that the Lord, heaven, and divine truth, which constitute the internal of the Word, should not be approached immediately, but by the mediation of ultimates, it is therefore said of the king of Tyre, "Thou that sealest up the sum, full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering; thou, O *cherub*, wast the spreading forth of the covering; I have destroyed thee, *O covering cherub*, from the midst of the stones of fire" (xxviii. 12, 13, 14, 16). Tyre signifies the church in respect to the knowledges of truth and good, and hence, the king of Tyre is the Word, where those knowledges are, and from whence they are derived. That the Word in its ultimate in this place is signified by the king of Tyre, and by cherub, a guard, is plain from this circumstance, that it is said, "Thou that sealest up the sum, every precious stone was thy covering; thou, O cherub, art the spreading forth of the covering," and "O covering cherub." That whatever belongs to the literal sense of the Word is signified by the precious stones, which are also mentioned in the same chapter, may be seen above, n. 217, 218. Since the Word in its ultimates is signified by cherubs, and also a guard, it is therefore written in the Psalms of David, "Jehovah bowed the heavens, and came down; and he rode upon a cherub" (xviii. 9, 10). "O shepherd of Israel, thou that sittest upon the cherubs, shine forth" (lxxx. 1). "Jehovah sitteth upon the cherubs" (xcix. 1). To ride on the cherubs, and to sit upon them, means on the ultimate sense of the Word. Divine truth in the Word, with its nature and quality, is described by the four animals, which are also called cherubs, in Ezekiel i., ix., and

x.; and likewise by the four animals in the midst of the throne, and near the throne, Rev. iv. 6. See the APOCALYPSE REVEALED, n. 239, 275, 314.

XI. THAT THE LORD, DURING HIS ABODE IN THE WORLD, FULFILLED ALL THINGS CONTAINED IN THE WORD, AND WAS THUS MADE THE WORD, THAT IS, THE DIVINE TRUTH, EVEN IN ULTIMATES.

261. That the Lord during his abode in the world fulfilled all things contained in the Word, and that he was thus made the divine truth, or the Word, even in ultimates, is understood by these words in John: "And the Word was made flesh, and dwelt amongst us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (i. 14); to be made flesh, is to be made the Word in ultimates. What the Lord's appearance is, as the Word in ultimates, he exhibited to his disciples at his transfiguration (Matt. xvii. 2, &c.; Mark ix. 2, &c.; Luke ix. 29). It is there said that Moses and Elias appeared in glory; and by Moses is meant the Word which was written by him, and in general the historical Word, and by Elias the prophetical Word. The Lord, as the Word in ultimates, was also represented before John in the Revelation (i. 13—16); where all parts of the description given of him, signify the ultimates of divine truth, or of the Word. The Lord indeed, before his incarnation, was the Word, or the divine truth, but only in first principles; for it is said, "In the beginning was the Word, and the Word was with God, and *the Word was God*" (John i. 1, 2); but when the Word was made flesh, then the Lord was made the Word in ultimates also; and it is from this circumstance that he is called *the First and the Last* (Rev. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13; Isaiah xliv. 6).

262. That the Lord fulfilled all things contained in the Word, is evident from the passages where it is said that the law and the Scripture were fulfilled, and that all things were accomplished or finished by him; as in the following: "Jesus said, Think not that I am come to destroy *the law and the prophets;* I am not come to destroy, *but to fulfil*" (Matt. v. 17). "Jesus went into the synagogue, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had unrolled the book, he found the place where it is written, The spirit of Jehovah is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord. And he closed the book and said, *This day is this scripture fulfilled in your ears*" (Luke iv. 16—21). "*That the Scripture may be fulfilled,* He that eateth bread with me hath lifted up his heel against me" (John xiii. 18). "None of them is lost, but the son of perdition, *that the Scripture might be fulfilled*"

(John xvii. 12). "*That the word might be fulfilled* which he spake, Of them that thou gavest me have I lost none" (John xviii. 9). "Jesus said unto Peter, Put up again thy sword into his place; *how then shall the Scripture be fulfilled*, that thus it must be? But all this was done that *the Scripture might be fulfilled*" (Matt. xxvi. 54, 56). "The Son of man goeth as *it is written of him*" (Mark xiv. 21). "And the *Scripture was fulfilled*, which saith, And he was numbered with the transgressors" (Mark xv. 28; Luke xxii. 37). "That the *Scripture might be fulfilled*, which saith, They parted my raiment among them, and for my vesture did they cast lots" (John xix. 24). "After this, Jesus knowing that all things were now accomplished, *that the Scripture might be fulfilled*" (John xix. 28). "When Jesus therefore had taken the vinegar, he said, *It is finished* (that is, *fulfilled*)" (John xix. 30). "These things were done, that *the Scripture might be fulfilled*, A bone of him shall not be broken; and again, another *Scripture saith*, They shall look on him whom they pierced" (xix. 36, 37). That the whole Word was written concerning him, and that he came into the world to fulfil it, he himself, before his departure, taught his disciples in these words: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to suffer these things, and so to enter into his glory? And beginning at *Moses and all the prophets*, he expounded unto them in *all the Scriptures the things concerning himself*" (Luke xxiv. 25, 26, 27.) Moreover Jesus said, "*All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me*" (xxiv. 44, 45). That the Lord, during his abode in the world, fulfilled all things contained in the Word, even to its most minute particulars, is evident from these his own words: "Verily I say unto you, till heaven and earth pass away, *one jot or one tittle shall in no wise pass from the law till all be fulfilled*" (Matt. v. 18). Hence then it may clearly appear that by this circumstance of the Lord's fulfilling the whole law, is meant that he fulfilled not only all things contained in the decalogue, but all things contained in the Word. That all the contents of the Word are understood by the law, may be evident from these passages: "Jesus said: Is it not written in *your law*, I said ye are gods?" (John x. 34); it is so written Psalm lxxxii. 6. "The people answered him, We have heard out of the *law*, that Christ abideth for ever" (John xii. 34). This is written Psalm lxxxix. 29; cx. 4; Dan. vii. 14. "That the Word might be fulfilled, which is written in *their law*, They hated me without a cause" (John xv. 25); this is written Psalm xxxv. 19. "It is easier for heaven and earth to pass, than one tittle of the *law* to fail" (Luke xvi. 17). In these and other passages throughout the Word, the law means the whole Sacred Scripture.

263. Few people understand in what sense the Lord is the

Word. It is generally supposed that the Lord, by means of the Word, may enlighten and teach mankind, and yet that this is no reason why he should be called the Word; but let it be observed that every man is his own particular will, and his own particular understanding, and thus one person is distinguished from another. Now as the will is the recipient of love, and consequently of all the goods belonging to that love, and the understanding is the recipient of wisdom, and consequently of all the truths belonging to that wisdom, it follows that every man is his own particular love, and his own particular wisdom, or what amounts to the same, his own particular good, and his own particular truth. A man is a man only by virtue of these his constituent parts, and nothing else in his constitution can be called man. With respect to the Lord, he is love itself and wisdom itself, thus good itself and truth itself, which he became by virtue of his fulfilling all the good and all the truth contained in the Word; for whoever thinks and speaks nothing but truth, becomes that truth, and whoever wills and does nothing but good, becomes that good; and thus the Lord, in consequence of fulfilling all divine truth and divine good contained in the Word, as well in its natural as in its spiritual sense, became good itself and truth itself, thus the Word.

XII. THAT PREVIOUS TO THE WORD WHICH THE WORLD NOW POSSESSES, THERE WAS A WORD WHICH IS LOST.

264. That previous to the Word which was given by Moses and the prophets to the people of Israel, men were acquainted with sacrificial worship, and prophesied from the mouth of Jehovah, may appear from what is recorded in the books of Moses. That they were acquainted with sacrificial worship, is evident from these circumstances, that the children of Israel were commanded to destroy the altars of the Gentiles, to break their images and cut down their groves (Exodus xxxiv. 13; Deut. vii. 5; xii. 3); that Israel in Schittim began to commit whoredom with the daughters of Moab, and called the people unto the *sacrifices* of their gods, and that the people did eat (Numb. xxv. 1, 2, 3); that Balaam, who was from the land of Syria, caused altars to be built, and *sacrificed oxen and sheep* (Numb. xxii. 40; xxiii. 1, 2, 14, 29, 30); that he also *prophesied concerning the Lord*, saying, that there should come a star out of Jacob, and a sceptre should rise out of Israel (xxiv. 17); *and that he prophesied from the mouth of Jehovah* (xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13): from these circumstances it is very evident that the Gentiles performed divine worship, in many respects similar to that which was instituted by Moses among the people of Israel. That such worship was in use also before the days of Abraham, is plain from what is written by Moses (Deut. xxxii. 7, 8); but still plainer from what is recorded of *Melchizedech*, king of Salem, as that he brought forth *bread and wine*

and blessed Abraham; that Abraham gave him *tithes* of all (Gen. xiv. 18, 19, 20); and that Melchizedech represented the Lord, for he is called the priest of the Most High God (xiv. 18), and it is said of the Lord by David, "Thou art a priest for ever, after the order of Melchizedech" (Psalm cx. 4). Hence it was that Melchizedech brought forth bread and wine, as being the most holy things of the church, agreeably to their holiness in the Lord's Supper. These and many other circumstances of the same nature, are standing proofs, that previous to the Word which was given to the people of Israel, there was a Word from which such revelations were derived.

265. That the ancients had a Word, is declared by Moses, who mentions it, and also gives some quotations from it (Numb. xxi. 14, 15, 27—30); the historical parts of that Word were called THE WARS OF JEHOVAH, and the prophetical parts ENUNCIATIONS. From the historical parts of that Word Moses has given this quotation, "Wherefore it is said in *the book of the wars of Jehovah*, I marched into the Red Sea (*Supha*), and the rivers of Arnon, and the channels of the rivers; that turned aside where Ar dwelleth, and stopped at the border of Moab" (xxi. 14, 15). By the wars of Jehovah mentioned in that Word, as in ours, are understood and described the Lord's combats with the hells, and his victories over them, when he should come into the world: the same combats are also understood and described in many passages in the historical part of our Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the Judges and of the Kings of Israel. From the prophetical parts of that Word Moses has given this quotation: "Wherefore say the *enunciators*, Come into Heshbon; the city of Sihon shall be built and strengthened; for there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the possessors of the high places of Arnon. Woe to thee, Moab, thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites: we have shot them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba" (Numb. xxi. 27—30). The translators render it COMPOSERS OF PROVERBS, but they are more properly called ENUNCIATORS, and their compositions PROPHETICAL ENUNCIATIONS, as may appear from the signification of the word MOSCHALIM in the Hebrew tongue, which means not only proverbs, but also prophetical enunciation; as in Numb. xxiii. 7, 18; xxiv. 3, 15. It is there said, that Balaam uttered HIS ENUNCIATION, which was also prophetical concerning the Lord: his enunciation is called MOSCHAL, in the singular number. It may be further observed, that the passages thence quoted by Moses are not proverbs but prophecies. That that Word, like ours was divinely inspired, is plain

from a passage in Jeremiah, where nearly the same expressions occur: "A fire hath gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of Shaon. Woe unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken away into captivity, and thy daughters into captivity" (xlviii. 45, 46). Mention is also made of a prophetical book of the ancient Word, called THE BOOK OF JASHER, or the book of the Upright, by David and by Joshua; by David in the following passage: "David lamented over Saul and over Jonathan; also he bade them teach the children of Judah the bow: behold, it is written in the *book of Jasher*" (2 Sam. i. 17, 18): and by Joshua in this passage: "Joshua said, Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon: is not this written in the *book of Jasher?*" (Josh. x. 12).

266. From these quotations it may appear, that there was an ancient Word extant in the world, particularly in Asia, previous to the Word which was given to the children of Israel. That the former is preserved in heaven among the angels who lived in those times, and that it is also still extant among the nations inhabiting GREAT TARTARY, may be seen in the THIRD MEMORABLE RELATION, at the close of this chapter on the Sacred Scripture.

XIII. THAT BY MEANS OF THE WORD, LIGHT IS COMMUNICATED TO THOSE WHO ARE OUT OF THE PALE OF THE CHURCH, AND NOT IN POSSESSION OF THE WORD.

267. There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a church which is in possession of the Word, and is thus acquainted with the Lord; for the Lord is the God of heaven and earth, and without him there is no salvation. That conjunction with the Lord and consociation with angels, are effected by means of the Word, may be seen above, n. 234—240. It is enough that there be a church which is in possession of the Word, although it may consist of very few persons in respect to the whole race of mankind; for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, since by that means heaven is in conjunction with mankind.

268. We will now show in what manner the presence and conjunction of the Lord and heaven are effected in all countries by means of the Word. The universal angelic heaven is, in the Lord's sight, as a single man, and so also is the church on earth; that they have moreover the actual appearance of a man, may be seen in the treatise concerning HEAVEN AND HELL, n. 59—87. In this man, the church where the Word is read, and where the Lord is thereby known, is as the HEART and LUNGS; the Lord's celestial kingdom as the heart, and his spiritual kingdom as the lungs. Now as from these two fountains of life in the

human body, all the other members, viscera, and organs subsist and live, so also do all those people in every part of the earth, who have any religion, who worship one God, lead good lives, and thus make a part of this man, subsist and live from the conjunction of the Lord and heaven with the church by means of the Word, resembling in this respect the members and viscera without the thorax, wherein the heart and lungs are contained; for the Word in the Christian church is life to all the rest from the Lord through the heavens, just as the members and viscera of the whole body receive life from the heart and lungs. The communication also is similar; which is a reason why those Christians among whom the Word is read, constitute the breast of the fore-mentioned man. They are also in the middle or centre of all the rest; next about them are the Roman Catholics; about these are the Mahometans, who acknowledge the Lord as a very great prophet, and a Son of God; after these come the Africans; and the last circumference is occupied by the people and nations in Asia and the Indies.

269. That this is the case in the universal heaven, may be concluded from a similarity of circumstances in every particular society there; for every particular society is a heaven in a lesser form, and is likewise as a man: this may be seen in the treatise concerning HEAVEN AND HELL, n. 41—87. In every society of heaven, those who are in the middle in like manner represent the heart and lungs, and enjoy the greatest degree of light; this light, and the perception of truth thence arising, diffuse themselves from the centre in every direction towards the circumferences, consequently to all in the society, and cause their spiritual life. It was shown me, that when those who were in the centre, and who constituted the province of the heart and lungs, and enjoyed the greatest degree of light, were removed, immediately those who were in the neighborhood around them had their understandings obscured, and were reduced to so faint a perception of truth, as to cause them to utter lamentations; but as soon as the others were replaced, the light reappeared, and their former perception of truth was restored. This may be illustrated by comparison with the heat and light flowing from the sun of this world, which cause vegetation in trees and shrubs, even in such as are not exposed to their direct influence, but are planted in shady places, which yet never fail to grow, if the sun be only risen above the horizon. So it is with the light and heat of heaven proceeding from the Lord as the sun of heaven, which light in its essence is Divine Truth, whence angels and men derive all intelligence and wisdom: it is therefore said of the Word, "that it was with God, and was God; that it enlighteneth every man that cometh into the world; and that this light also shineth in darkness" (John i. 1, 5, 9). The Word there means the Lord as to divine truth.

270 From these circumstances it may evidently appear that the Word, which Protestants and the Reformed possess, enlightens all nations and people by spiritual communication; and further, that the Lord provides that there should always be a church on earth, where the Word may be read, and the Lord in consequence be made known: when therefore the Word was almost totally rejected by the Romish church, through the divine providence of the Lord the reformation took place, to draw forth the Word, as it were, from its hiding-places, and bring it again into use. When the Word also was entirely falsified and adulterated by the Jewish nation, and rendered in a manner null, it pleased the Lord immediately to descend from heaven, and to come as the Word, and to fulfil it, and thus to renew and restore t, and to give light again to the inhabitants of the earth, according to these words of the Lord: "The people that walked in darkness have seen a great light; to them that sit in the region and shadow of death hath the light arisen" (Isaiah ix. 2; Matt iv. 16).

271. It having been foretold that at the end of the present church darkness should also arise, in consequence of not knowing the Lord as the God of heaven and earth, and of separating faith from charity, therefore, lest the genuine understanding of the Word, and consequently the church, should perish, it has pleased the Lord now to reveal the SPIRITUAL SENSE OF THE WORD, and to show that in that sense, and from this in the natural sense, it contains innumerable things by which the light of truth derived from the Word, that was well-nigh extinguished, may be restored. That the light of truth would be almost wholly extinguished at the end of the present church, is foretold in many passages of the Revelation, and is also meant by these words of the Lord: "Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 29, 30). The sun there means the Lord in respect to love; the moon, the Lord as to faith; the stars, the Lord as to the knowledges of good and truth; the Son of man, the Lord as to the Word; clouds, the literal sense of the Word; glory, its spiritual sense, and its transparence through the literal sense; and power, the power of the Word.

272. It has been granted me to know, by much experience, that a man has communication with heaven by means of the Word. In reading the Word, from the first chapter of Isaiah to the last of Malachi, with the Psalms of David, and keeping my thought fixed on the spiritual sense of each passage, it was granted me to perceive clearly that every verse communicated with some particular society in heaven, and thus that the whole

Word communicated with the universal heaven; from whence it appeared, that as the Lord is the Word, so also heaven is the Word, since heaven is heaven from the Lord, and the Lord, by the Word, is the all in all of heaven.

XIV. THAT WITHOUT THE WORD NO ONE WOULD HAVE ANY KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, AND MUCH LESS OF THE LORD.

273. Those who insist, and are confirmed in the opinion, that a man without the Word might know the existence of God, and likewise of heaven and hell, with other points which the Word teaches, do not believe that Word, but themselves; it would not therefore be proper to reason with such persons from the Word, but from the natural light (*lumen*) of reason. Inquire then of the light of reason, and you will find that there are two faculties of life in man, called understanding and will, and that the understanding is subject to the will, and not the will to the understanding; for the understanding only teaches and shows what from the will ought to be done: hence there are many men of bright natural parts who have a clearer understanding than others of the moral duties of life, and who yet do not live according to them, which they would necessarily do if their wills concurred in such duties. Inquire further, and you will find that a man's will is his *proprium*, or selfhood, that this is evil from his birth, and that in consequence of this his understanding is full of falses. When you have made these discoveries, you will see that a man of himself is not willing to understand any thing but what comes from the *proprium* or selfhood of his will, and that unless there were some other source of knowledge, a man from the *proprium* of his will would not be desirous of understanding any thing but what regarded himself and the world. Every thing of a higher nature would be in darkness to him: when he saw the sun, moon, and stars, if by chance he should reflect on their origin, he would not be able to refer them to any other creative power than their own, as many very learned men in the world have done, who, although they were informed by the Word that God created all things, have yet ascribed creation to nature; what then would have been their sentiments in case they had received no information from the Word? Is it credible that the ancient philosophers, Aristotle, Cicero, Seneca, and others, who have written about God, and the immortality of the soul, received their first information on those subjects from their own understanding? No, surely, but from others, to whom the information was successively handed down from those who had it originally from that ancient Word of which we have spoken above. In like manner the writers on natural religion do not derive their knowledge on the subject from themselves, but only confirm, by rational deductions, the truths they have learnt from the church which is in possession of the Word; and

it is possible there may be some among them who confirm such truths, and yet do not believe them.

274. It has been permitted me to see people, born in remote islands, who were possessed of rationality, so far as relates to civil concerns, and yet had no knowledge at all concerning God. Such persons in the spiritual world have the appearance of sphinxes; but whereas by birth they are men, and consequently in a capacity of receiving spiritual life, they are instructed by angels, and, by means of knowledges concerning the Lord as to his human character, are made alive. What a man of himself is, clearly appears from those who are in hell, some of whom have been ranked among the learned and distinguished: these are unwilling to hear any thing of God, and on that account cannot pronounce the word "God." I have seen and conversed with them; and I have also conversed with some who have fallen into the fire of wrath and anger at the bare mention of the Lord. Consider therefore what sort of a creature man would have been, supposing him to have received no information about God, when some who have spoken, written, and preached about God, are still in such a blind and miserable state. The reason why they are in such a state is, because their wills are evil, and as before observed, the will leads the understanding, and robs it of the truths which it had received from the Word. If man could have known of himself that there is a God, and a life after death, why has he never discovered that a man is a real man after death? Why does he imagine that his soul, or spirit, is like wind, or ether, which has neither eyes to see, ears to hear, nor mouth to speak, until it be reunited with its dead body and skeleton? Supposing therefore a doctrine derived from the light (*lumen*) of reason alone, must it not of necessity establish the worship of self, as was the case in former ages, and is still the case with many who yet are instructed by the Word that God alone is to be worshipped? It is impossible that any other worship than that of self can be derived from the *proprium* or selfhood of man, not even the worship of the sun and moon.

275. The prevalence of religious worship from the most early ages of the world, and the universal knowledge of a God among the inhabitants of the globe, with some notion of a life after death, are not to be ascribed to men, or to their self-derived intelligence, but to the ancient Word mentioned above, n. 264, 265, 266, and in succeeding times to the Israelitish Word. From those two religious knowledge was propagated through all parts of India, with its islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece, and from thence into Italy. But as the Word could not be written otherwise than by representatives, which are such earthly existences as correspond with heavenly ones, and are consequently significative of them, therefore the reli-

gious notions of the gentiles were changed into idolatry, and in Greece were turned into fables; and the divine properties and attributes were considered as so many separate gods, governed by one supreme Deity whom they called Jove, possibly from Jehovah. It is well known that they had a knowledge of paradise, the flood, the sacred fire, the four ages, beginning with that of gold, and ending with that of iron, as in Daniel ii. 31—35.

276. Those who fancy themselves able, by their own intelligence, to procure any knowledge of God, of heaven and hell, and of the spiritual things of the church, do not consider that the natural man, regarded in himself, is in opposition to the spiritual man, and that, consequently, he is desirous to extirpate all the spiritualities which enter his understanding, or to involve them in fallacies, which are as worms, devouring the roots of pulse and corn. Such persons may be compared with those who dream that they are sitting on eagles, and are carried aloft in the air, or on winged horses flying over Mount Parnassus to Helicon; whereas they are actually like Lucifers in hell, who there still call themselves sons of the morning (Isaiah xiv. 12) They are also like the people in the plain of the land of Shinar, who attempted to build a tower whose top should reach to heaven (Gen. xi. 2, 4); and they are full of self-confidence like Goliah, not foreseeing that, like him, they may be struck to the ground by a stone from a sling sinking into their foreheads. I will here declare what is the state of such after death; they are first like persons intoxicated, afterwards like idiots, and lastly they sink into stupidity, and sit in darkness. Let every one therefore take heed to himself that he fall not into such a delirium.

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277. To the above I shall add the following MEMORABLE RELATIONS.—FIRST. I was one day in the spirit, traversing various parts of the spiritual world, that I might observe the representations of heavenly things which are there exhibited in many places. In a certain house, where there were angels, I saw great purses, in which were contained large sums of money; and as they were open, it seemed as if any person might take out, or even steal, the money there deposited; but near the purses there sat two young men as guards. The place where the purses were laid appeared like a manger in a stable. In an adjoining apartment there were modest virgins, with a chaste married woman, and near the apartment stood two little children; it was given me however to understand that they were not to be played with like children, but to be treated wisely. Afterwards there appeared a harlot, and also a dead horse lying on the ground. When I had attended to these appearances, I was informed that they represented the natural sense of the Word, which con-

tains the spiritual sense. The great purses full of money signified knowledges of truth in great abundance; their being open, and yet guarded by young men, signified that every one might take thence the knowledges of truth, but that care is taken lest any one should violate the pure truths which are contained in its spiritual sense. The manger, like those in a stable, signified spiritual nourishment for the understanding; this is the signification of a manger, because a horse, which feeds out of it, signifies the understanding. The modest virgins who appeared in the adjoining apartment, signified the affections of truth; the chaste married woman, the conjunction of good and truth; and the young children, innocence of wisdom; for the angels of the highest heaven, who are the wisest of all, appear at a distance, by reason of their innocence, like little children. The harlot, with the dead horse, represented the falsification of truth among many people at this day, by which the understanding of the Word is totally lost; a harlot signifying falsification, and a dead horse the understanding of truth annihilated.

278. THE SECOND MEMORABLE RELATION.—There was once sent me down from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be among the ancients, with whom those letters, which are at this day partly linear, were inflected with little bendings upward. The angels who were then with me, declared that they could discover entire and complete senses by the very letters, and that they discovered them particularly by the flexures of the lines, and of the apexes of each letter. They explained their signification both separately and conjointly, telling me that the H, which was added to the names of Abram and Sarai, signified the infinite and the eternal: they also explained to me the meaning of the Word in Psalm xxxii. 1, by the letters or syllables only, and that the general sense contained therein was, THAT THE LORD IS MERCIFUL EVEN TO THOSE WHO DO EVIL. They informed me that writing in the third heaven consisted of letters inflected, and variously curved, each of which contained some particular meaning; that the vowels there used were to express a sound corresponding with affection; and that in that heaven they were not able to pronounce the vowels *I* and *E*, but instead of them *Y* and *EU*, and that the vowels *A*, *O*, and *U*, were in use among them, because they give a full sound; also, that they did not express any consonants roughly, but softly, and that it was on this account that some Hebrew letters have points placed within them, as a mark that their pronunciation should be soft. They added that harshness in the pronunciation of letters was in use in the spiritual heaven because the spiritual angels are principled in truths, and truth admits of harshness, whereas good, in which the angels of the Lord's celestial kingdom, or of the third heaven, are principled, admits of no harshness. They declared

further, that they had the Word among them written in inflected letters, with significative little bendings and apexes, from whence it appeared what these words of the Lord signify: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18); and again: "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17).

279. THE THIRD MEMORABLE RELATION.—About seven years ago, as I was calling to mind what Moses had transcribed from the two books called THE WARS OF JEHOVAH, and THE ENUNCIATIONS (Numb. xxi.), there were some angels present, who told me that those books were the ancient Word, the HISTORICAL PARTS of which were called THE WARS OF JEHOVAH, and the PROPHETICAL PARTS, THE ENUNCIATIONS. They said too, that that Word is still preserved in heaven, and is in use among the ancients there, who were in possession of it during their abode on earth. Those ancients, who still use it in heaven, were in part natives of the land of Canaan and its confines, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh, the inhabitants of all which kingdoms were in the practice of representative worship, and consequently were skilled in the science of correspondences. The wisdom of those times was derived from that science, and thus they enjoyed interior perception and communication with the heavens. Those who were acquainted with the correspondences of that Word were called wise men, and intelligent, and in succeeding ages diviners and magi: but as that Word was full of such correspondences as were remotely significative of celestial and spiritual things, and in consequence began to be falsified by many, by the divine providence of the Lord in process of time it was removed, and another Word written by correspondences less remote was given, which was that delivered by the prophets among the children of Israel. In this word were retained several names of places, not only of such as were in the land of Canaan, but also in the surrounding kingdoms of Asia, all which signified things and states of the church; but then they derived such significations from the ancient Word. It was on this account that Abram was commanded to go into that land, and that his posterity, out of the loins of Jacob, were introduced into it.

Concerning that ancient Word which was in Asia before the Israelitish Word, I am at liberty to state that it is still preserved among the people in Great Tartary. I have conversed with spirits and angels in the spiritual world who came from that country, and who informed me that they are in possession of the Word, and that they have possessed it time immemorial; that according to this Word they celebrate their divine worship, and that it consists of mere correspondences. They said likewise that it contains the book of JASHER, mentioned in Joshua, x. 12, 13; and in the second book of Samuel, i. 17, 18; and that

they are also in possession of the books called THE WARS OF JEHOVAH, and THE ENUNCIATIONS, which are mentioned by Moses (Numb. xxi. 14, 15, 27—30); and when I read to them the words which Moses has quoted from these books, they examined whether they were in the original, and found them there; from which circumstances it was evident to me that they are still in possession of the ancient Word. In the conversation which passed between us, they said that they worship Jehovah, some as an invisible God, and some as a visible one. They told me further, that they do not permit any foreigners to come among them except the Chinese, with whom they study to live upon good terms, because the emperor of China is from their country; and besides, that they are so populous, they cannot imagine any country in the whole world to be more so, which indeed may appear credible from the great length of the wall which the Chinese formerly built, as a security against their incursions. I have been further informed by the angels, that the first chapters of Genesis, which treat of the creation, of Adam and Eve, of the garden of Eden, and of their children and posterity till the flood, and likewise of Noah and his children, are contained in that Word, and so were copied from it by Moses. The angels and spirits from Great Tartary appear in the southern quarter towards the east, and are separated from others by dwelling in a more eminent expanse. They do not admit among them any from the Christian world; and if any do ascend, they secure them so that they cannot return. The cause of such separation is because they are in possession of another Word.

280. THE FOURTH MEMORABLE RELATION.—I once saw at a distance shady walks, planted with rows of trees, and several companies of young men assembled there conversing on subjects of wisdom. This was in the spiritual world; so I went to join them; and as I approached, I observed one to whom the rest paid particular respect, as to their chief, because he excelled them in wisdom. On seeing me, he said, "I was surprised, as I saw you in the way coming towards us, to observe that sometimes you were in sight, and sometimes out of sight, or at one moment visible, and the next invisible; surely you are not in the same state of life with us?" To this I replied, with a smile, "I am neither a stage-player nor a Vertumnus, but I am alternate, dwelling sometimes in your light and sometimes in your shade; thus I am a stranger here, and at the same time an inhabitant." On this the wise personage looked at me attentively, and said, "You speak strange and wonderful things; tell me who you are." I said, "I am in the world in which you have been and from which you are departed, which is called THE NATURAL WORLD, and I am also in the world in which you now are, which is called THE SPIRITUAL WORLD: hence

I am in a natural state, and at the same time in a spiritual state: in a natural state with men on earth, and in a spiritual state with you. When I am in a natural state, I am invisible to you, but when I am in a spiritual state I become visible; and this peculiarity in my nature is of the Lord's appointment. It must be well known to a man so enlightened as you are, that an inhabitant of the natural world is invisible to an inhabitant of the spiritual world, and contrariwise; so when I let my spirit into the body, I was no longer visible to you, but when I let it out from the body, I became visible; and this is a consequence of the difference between what is spiritual and what is natural." When he heard me speak of the difference between spiritual and natural, he said, "What do you mean by that difference? Is it not like that between things more or less pure? What then is the spiritual but the natural in a higher state of purity?" I replied, "The difference is of another sort: the natural can never, by any subtilization or refining, so approach the spiritual as to become itself spiritual: for the difference between them is like what subsists between prior and posterior, which bear no determinate proportion to each other; for the prior is in the posterior, as the cause is in its effect; and the posterior is derived from the prior, as the effect from its cause: hence it is that one does not appear to the other." To this the wise personage replied, "I have frequently meditated on this difference, but heretofore in vain: I wish I were able to discern it." I said, "You shall not only discern the difference between spiritual and natural, but you shall even see it." I then proceeded as follows: "You yourself are in a spiritual state with your associate spirits, but in a natural state with me; for you converse with your associates in spiritual language, which is common to every spirit and angel, but you converse with me in my native tongue: for every spirit and angel, when conversing with a man, speaks his particular language, consequently French with a Frenchman, Greek with a Grecian, Arabic with an Arabian, and so forth. That you may know therefore the difference between spiritual and natural, in respect to languages, make this experiment: withdraw to your associates, and there speak some sentence or other; then retain the expressions, and return with them in your memory, and utter them before me." He accordingly did so, and returned to me with those expressions in his mouth, and uttered them, and they were expressions altogether strange and foreign, and such as do not occur in any language of the natural world. By this experiment several times repeated, it was made very evident that all the inhabitants of the spiritual world have a spiritual language, which has not in it any thing common to any natural language, and that every man comes of himself into the use of that language after death. I also at one time experienced that the sound of spiritual language differs so far

from the sound of natural language, that a spiritual sound, though loud, could not be at all heard by a natural man, nor a natural sound by a spiritual man. Afterwards I desired him and some of the bystanders to withdraw to their associates, and write some sentence or other on a piece of paper, and then return with it to me and read it. They did so, and returned to me with the paper in their hands; but when they attempted to read it, they were not able, for the writing consisted merely of certain letters of the alphabet, with curvatures over them, each of which was significative of some particular sense and meaning: from this it plainly appeared on what ground the Lord is called the Alpha and the Omega. On their withdrawing a second and a third time, and writing in the same manner, and returning to me, they found that their writing involved and comprehended innumerable particulars, which no natural writing could possibly express; and it was granted them to understand that this was in consequence of the spiritual man's thoughts being incomprehensible and ineffable to the natural man, and such as cannot be expressed in natural writing or language. But as there were some present who were unwilling to comprehend how spiritual thought should so far exceed natural thought as to be respectively ineffable, I said to them, "Make the experiment: withdraw into your spiritual society, and think on some subjects, retain your thoughts, and then return and utter them before me:" and having done so, when they wanted to express what they had been thinking about, they were not able, for they could not find any idea of natural thought adequate to an idea of thought purely spiritual, consequently no words expressive of it; for ideas of thought become words in speech. This experiment they repeated, and convinced themselves that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man; and on account of this their supereminence, they said that spiritual ideas or thoughts, in respect to natural, are ideas of ideas, and thoughts of thoughts, and thus express qualities of qualities, and affections of affections; consequently, that spiritual thoughts are the beginnings and origins of natural thoughts. Hence also it appeared that spiritual wisdom is wisdom of wisdom, and thus inexpressible to any wise man in the natural world. It was then declared from the superior heaven, that there is a wisdom still more interior or superior, which is called celestial, bearing the same relation to spiritual wisdom as spiritual wisdom bears to natural, and that these descend by influx according to the order of the heavens, from the divine wisdom of the Lord, which is infinite. On this the person in conversation with me said, "I see it must be so, because I perceive that one natural idea is the continent of several spiritual ideas, and also that one spiritual idea is the continent of several celestial ideas: hence too follows this consequence,

that a thing by division is not rendered more and more simple, but more and more multiple, because it approaches nearer and nearer to the infinite, in whom are all things after an infinite manner." After this I said to all present, "You see, from these three experimental proofs, the nature of the difference between what is spiritual and what is natural, and likewise the reason why the natural man is invisible to the spiritual man, and the spiritual to the natural, notwithstanding they are both in a perfect human form, when by reason of such a form it seems as if they might be visible to each other; but the interiors belonging to the mind are what constitute that form, and the minds of spirits and angels are composed of spiritual substances, and the minds of men, so long as they live in the world, of natural substances." After this, a voice was heard from the higher heaven addressed to one of the bystanders, saying, "Come up hither:" he therefore went up, and returned, with this information, that the angels did not previously know the differences between what is spiritual and what is natural, because there never before had been any opportunity of comparing them together, in any person existing at the same time in both worlds, and without such comparison and reference those differences were not ascertainable.

Before we separated we had some further conversation on this subject, in which I said, "The true cause of those differences is, that you who inhabit the spiritual world are substantial beings, and not material; substantial things being the beginnings or principles of material things: for what is matter but a gathering together of substances? You therefore have your existence in principles, and thus in singulars; but we in the natural world have our existence in the derivatives of those principles, and the composites of those singulars: you are in particulars, but we are in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things, which are substantial, any more than a ship's cable can enter into or be drawn through the eye of a sewing needle; or than a nerve can be introduced into one of the fibres of which it is composed. Here then we discover the reason why the natural man cannot conceive in his thoughts what the spiritual man conceives, or consequently express such conceptions; and it was on this account, that Paul calls what he heard from the third heaven ineffable. Add to this, that to think spiritually, is to think abstractedly from space and time, but to think naturally, is to think in conjunction with space and time; for to every idea of natural thought there adheres something that has relation to space and time, which is not the case with spiritual ideas; and this is, because the spiritual world is not in space and time, as the natural world is, but only in their appearances. In this respect also, spiritual

thoughts and perceptions are different from natural; therefore you can think of the essence and omnipresence of God as existing from eternity, that is, you can think of God as existing before the world was created, because you think of the essence of God without relation to time, and of his omnipresence without relation to space, and thus you comprehend things which transcend the natural ideas of man." I then acquainted them that I was once engaged in contemplation about the essence and omnipresence of God, as existing from eternity, that is, about God before the creation of the world; and in consequence of not being able to remove spaces and times from the ideas of my thought, I was brought into much anxiety, because the idea of nature entered instead of God. In this state I was directed to remove the ideas of space and time, with a promise that then I should see clearly; accordingly power was given me to remove them, and I saw what I desired; and from that time I have been able to think of God as existing from eternity, yet without thinking of nature as existing from eternity, because God is in all time without time, and in all space without space; whereas nature in all time is in time, and in all space in space; and nature, with her time and space, must of necessity have had a beginning; but not so God, who is without time and space: therefore nature is from God, not from eternity, but in time, originating together with her time and space.

281. THE FIFTH MEMORABLE RELATION.—As it has been granted me by the Lord to be at one and the same time in the spiritual and in the natural world, and so to converse with angels as with men, and thus to become acquainted with the states of those who after death flock together into that heretofore unknown world (for I have conversed with all my relations and friends, likewise with kings and princes, and men of learning, after their departure out of this life, and this now for twenty-seven years without interruption), therefore I am enabled to describe the states of men after death, from lively experience, in relation to both such as have lived good and such as have lived evil lives. At present, however, I will only mention some circumstances relative to the state of those who from the Word have confirmed themselves in falses of doctrine, particularly of those who have done so for the sake of defending the doctrine of justification by faith alone. The successive states through which they pass are as follows: 1. As soon as they are deceased, and revive as to the spirit, which takes place generally on the third day after the heart has ceased to beat, they appear to themselves in a body similar to the one they had in the world, so that they do not know but that they are still living there; yet it is not a material body, but a substantial one, which to their senses appears like a material one, though it is not so. 2. After some days they see that they are in a world, where there are various

societies instituted, which is called THE WORLD OF SPIRITS, and is in the middle between heaven and hell. All the societies there, which are innumerable, are arranged in wonderful order, according to natural affections, both good and evil; the societies which are arranged according to good natural affections having communication with heaven, and the societies arranged according to evil affections with hell. 3. The novitiate spirit, or spiritual man, is led about and translated into various societies, both good and bad; thus he is examined whether he is affected with goods and truths, and in what manner, or whether he is affected with evils and falses, and in what manner. 4. If he is affected with goods and truths, he is withdrawn from the evil, and introduced into good societies of various kinds, till he comes to a society corresponding with his own natural affection, and there he enjoys good corresponding with such affection, until he puts off the natural affection, and puts on that which is spiritual, and then he is elevated to heaven; but this is the case with those only who have lived in this world a life of charity, and thus a life of faith also, that is, who have believed in the Lord, and have shunned evils as sins. 5. But those who have confirmed themselves in falses by perverse reasonings, and particularly by misapplications of the Word, and in consequence have lived a merely natural life (that is, an evil life, for falses attend evils, and evils adhere to falses), all such, because they are not affected by goods and truths, but only by evils and falses, are withdrawn from the good, and introduced into evil societies of various kinds, till they come to one that corresponds with the concupiscences of their evil love. 6. But, as during their former life, they had put on the appearance of good affections in their externals, when nevertheless there was nothing but evil affections or concupiscences in their internals, they are kept by turns in their externals; and such as in their former life had enjoyed power and authority over others are now made rulers of societies in the world of spirits, with a greater or less extent of command, according to the dignity of the offices which they had before enjoyed; but as they have no love for either truth or justice, and are not in a capacity to be enlightened so as to know what truth and justice are, after a few days they are degraded from their authority. I have seen such translated from one society to another, and invested with power in each society, and yet after a short time degraded in all. 7. After frequent degradations of this sort, some through weariness want the inclination, and some through fear of losing credit want the courage, to seek after any other public offices, therefore they retire from such duties, and sit down in sadness; and then they are removed into a desert, where there are huts scattered about, into which they enter; and there work is given them to do, and in proportion as they do it they receive food, but if they refuse to do it they

are kept without food, so that at last necessity compels them to work. Food, in the spiritual world, is like the various kinds of food in our world, but from a spiritual origin, and is given from heaven by the Lord, to every one, according to the uses which he performs; but none is given to the idle, because they perform no uses. 8. After some time they loathe their work, and then go out of their huts, and in case they have been priests, they are seized with a desire to build themselves houses: then there appear heaps of hewn stone, bricks, beams, and boards, and likewise of reeds and rushes, with abundance of clay, lime, and mortar: at the sight of these the lust of building is kindled, and they begin to construct a house, taking up sometimes a stone, sometimes a piece of timber, sometimes a reed, sometimes mortar, which materials they lay one upon another without any order, though it appears to themselves as if they observed the most exact order; but what they build up in the day-time falls down in the night, so that the next day they have to collect the mixed materials, which they again endeavor to put together; and so they go on till they are tired of building. This happens to them from its correspondence with their former life, in that they had collected passages from the Word, to confirm the falses of their faith, which falses build up the church in no better manner than their building is here represented. 9. Afterwards they quit their work through wearisomeness, and sit down in solitude and idleness; and since, as was observed above, the idle have no food given them from heaven, they begin to hunger, and to think of nothing but how they may get somewhat to eat and satisfy their craving. When they are in this state, they are addressed by certain persons, of whom they ask alms, who say to them, "Why sit ye thus idle? come home with us, and we will find you work, and give you food." Then they get up with joy and go home with them, and each has his work assigned him, and food given him as the reward of his labor: but because all those who have confirmed themselves in falses of faith, cannot perform works of real utility, but only such as are mischievous and evil, and do not execute their tasks faithfully, but fraudulently and unwillingly, therefore they neglect their employment, and mind nothing but company, talking, sauntering about, and sleeping; and as they cannot then any longer be engaged to work by their masters, they are dismissed as unprofitable servants. 10. On their dismission their eyes are opened, and they perceive a way leading to a certain cavern, and when they arrive there, the door is opened and they enter, and inquire whether any food is to be had there: on their being informed that there is, they desire leave to abide there, and accordingly leave is given them, and they are introduced, and the door is shut after them. Then the governor of the cavern comes and says to them, "You cannot go out of this place any more

behold your companions; they all work hard, and in proportion to their work they receive food from heaven. I tell you this that you may not plead ignorance." Their companions then also say to them, "Our governor knows for what work every one is best fitted, and enjoins it daily, and on the day that we finish what he gives us to do, we receive food; but if we do not finish it we receive neither food nor clothes; and if any one does mischief to another, he is thrown into a corner of the cavern upon a bed of cursed dust, where he is miserably tormented, until the governor observes in him some sign of penitence, and then he is taken off, and ordered again to his work." The new-comer is also informed that every one is at liberty to walk, to converse, and afterwards to sleep, when he has done his work. He is then led into an inner part of the cavern, where there are harlots, and he is permitted to take one to himself, and call her his woman; but he is forbidden under severe penalties to indulge in promiscuous connections.

It is of such caverns as these, which are nothing but eternal workhouses, that hell consists. I have been permitted to enter some of them, and to see their nature, in order that I might make it known. All that were confined there appeared like beggars, and none of them knew who they had been, or what office they had enjoyed in the former world; but the angel who attended me informed me that one had formerly been a servant, one a soldier, one a captain, one a priest, one a person of great dignity, another of great wealth; and yet they none of them knew but that they had constantly lived as companions in a like state of servitude; and the reason of this was, because they had been inwardly alike, although they had differed in externals, and in the spiritual world all are associated according to their interiors.

With respect to the hells in general, they consist merely of such caverns and workhouses, but with a difference between those inhabited by satans and those inhabited by devils: those are called satans who have lived in falses and in consequent evils, and those are called devils, who have lived in evils and in consequent falses. In the light of heaven satans appear pale and livid, like corpses, and in some cases black (*niger*) like mummies; but devils appear in the same light of a fiery, dusky complexion, and in some cases intensely black (*ater*) like soot. The forms and faces of them all are monstrous; and yet in their own light, which is like that of lighted charcoal, they do not appear as monsters, but as men; which appearance is permitted that they may be capable of consociation.

CHAPTER V.

THE CATECHISM OR DECALOGUE EXPLAINED AS TO ITS EXTERNAL AND INTERNAL SENSE.

282. THERE is no nation throughout the whole world so ignorant as not to know that murder, adultery, theft, and the bearing of false witness are evils; and further, that unless there were laws for the prevention of those evils, no kingdom, commonwealth, or any established order of society, could possibly subsist. Who, therefore, can suppose that the people of Israel were so particularly stupid as not to know that they were evils? And how surprising therefore must it appear that those laws, so universally known throughout the world, should be promulgated, in so miraculous a manner, from Mount Sinai, by Jehovah himself! But understand, those laws were promulgated in so miraculous a manner, as a token that they are not only civil and moral laws, but likewise divine laws, and that to act contrary to them is not only a commission of evil against a man's neighbor, that is, against his fellow-citizens and society, but likewise a sin against God; therefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were also made laws of religious obligation; for it is evident that whatever Jehovah prescribes he designs to be made a principle of religion, and thus to be observed with a view to salvation. But previous to an explanation of the commandments, it will be expedient to premise something concerning their sanctity, in order to show that the duties they include are of religious obligation.

THAT THE DECALOGUE, IN THE ISRAELITISH CHURCH, WAS THE VERY ESSENCE OF HOLINESS.

283. The commandments of the decalogue, because they were the first-fruits of the Word, and consequently the first-fruits of the church which was to be established among the people of Israel, and because they contained, in a short summary, the whole of religion, by which the conjunction of God with man, and of man with God is effected, were so holy, that nothing could be holier. Their supreme holiness is evident from the following circumstances: that Jehovah the Lord himself came down upon Mount Sinai in fire, and attended with angels, and thence promulgated them by word of mouth, and that bounds were set about the mount, lest any one should approach and die; that neither the priests nor elders approached, but Moses alone; that the commandments were written with the finger of God on two tables of stone; that the face of Moses shone, when he carried down the two tables the second time; that the tables were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle, and the propitiatory or mercy-seat over

it, and the cherubs of gold over the mercy-seat, that the inmost of the tabernacle, where the ark was kept, was called the holy of holies; that without the vail, within which the ark was placed, many things were deposited, which represented the holy things of heaven and the church, such as the table overlaid with gold, on which was the shew-bread, the golden altar on which the incense was burnt, and the golden candlestick with seven lamps, and also the curtains round about, made of fine linen, purple, and scarlet. The holiness of the whole of this tabernacle was derived solely from the law which was in the ark. By reason of the holiness of the tabernacle derived from the law in the ark, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it; and at those times a cloud was over it in the day-time, and a fire in the night. By reason of the holiness of that law, and the presence of Jehovah in it, Jehovah conversed with Moses from over the propitiatory or mercy-seat between the cherubs; and the ark which stood there was itself called Jehovah; and Aaron was not permitted to enter within the vail, except with sacrifices and incense, lest he should die. By reason of the presence of Jehovah in that law, and about it, miracles were also wrought by the ark, wherein the law was deposited: thus the waters of Jordan were divided, and, while the ark rested in the midst thereof, the people passed over on dry ground; the walls of Jericho fell down in consequence of the ark's being carried round about it; Dagon, the god of the Philistines, fell on his face before it, and was afterwards found lying without his head, with the palms of his hands on the threshold of the house; the Bethshemites, to the number of several thousands, were smitten on account of it; and Uzzah died in consequence of touching it. It is further to be noted, that the same ark was introduced by David into Zion, with sacrifices and rejoicings, and afterwards by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple; not to mention other circumstances, which, together with these, are convincing proofs that, in the Israelitish church, the decalogue was the very essence of holiness.

284. The facts above-mentioned concerning the promulgation, holiness, and power of the law, are recorded in these places in the Word: That Jehovah descended in fire on Mount Sinai, and that then the mountain smoked and shook, and that there were thunders, lightnings, thick clouds, and the voice of a trumpet, Exod. xix. 16, 17, 18; Deut. iv. 11; v. 19—23; That the people, before the descent of Jehovah, prepared and sanctified themselves three days, Exod. xix. 10, 11, 15; That bounds were set about the mount, lest any of the people should approach and die, and that not even the priests were permitted to approach, but Moses only, xix. 12, 13, 20—23; xxiv. 1, 2; That the law

was promulgated from Mount Sinai, xix. 2—14; Deut. v. 6—18; That the law was written on two tables of stone, and with the finger of God, Exod. xxxi. 18; xxxii. 15, 16; Deut. ix. 10; That Moses' face did so shine, when he brought the two tables down from the mount the second time, that he covered his face with a vail while he talked with the people, Exod. xxxiv. 29—35; That the tables were laid up in the ark, xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9; That the propitiatory or mercy-seat was put over the ark, and the cherubs of gold placed over the mercy-seat, Exod. xxv. 17—21; That the ark, with the mercy-seat and the cherubs, was put into the tabernacle, and constituted the first and thus the inmost part thereof; that the table overlaid with gold, on which was the shew-bread, the golden altar of incense, and the golden candlestick, with its golden lamps, constituted the outer part of the tabernacle; and that the ten curtains of fine linen, purple, and scarlet, constituted its outermost part, xxv. 1 to the end; xxvi. 1 to the end; xl. 17—28; That the place where the ark was, was called the holy of holies, xxvi. 33; That the whole body of the people of Israel encamped round about the tabernacle in order, according to their tribes, and marched in order after it, Numb. ii. 1 to the end; That then there was a cloud on the tabernacle by day, and fire by night, Exod. xl. 38; Numb. ix. 15 to the end; xiv. 14; Deut. i. 33; That Jehovah talked with Moses above the ark, between the cherubs, Exod. xxv. 22; Numb. vii. 89; That the ark, by reason of the law which it contained, was called Jehovah; for Moses said, when the ark set forward, *Rise up, Jehovah*, and when it rested, *Return, Jehovah*, Numb. x. 35, 36; Psalm cxxxii. 7, 8; That by reason of the holiness of the law it was not lawful for Aaron to enter within the vail except with sacrifices and incense, Levit. xvi. 2—14; That by virtue of the presence of the Lord's power in the law which was in the ark, the waters of Jordan were divided, and, while it rested in the middle, the people passed over on dry ground, Josh. iii. 1—17; iv. 5—20; That on carrying the ark round about the walls of Jericho, they fell down, vi. 1—20; That Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay on the threshold, with his head separated from his body, and the palms of his hands cut off, 1 Sam. v.; That the Bethshemites, on account of the ark, were smitten, to the number of many thousands, v. and vi.; That Uzzah, because he touched the ark, died, 2 Sam. vi. 7; That the ark was introduced into Zion by David, with sacrifices and rejoicings, vi. 1—19; That it was introduced also by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple, 1 Kings vi. 19 viii. 3—9.

285. The conjunction of the Lord with man, and of man with the Lord, being effected by means of that law, it is there-

fore called THE COVENANT, and THE TESTIMONY; the covenant because it conjoins, and the testimony, because it confirms the articles of the covenant; for a covenant in the Word signifies conjunction, and testimony the confirmation and witnessing of its articles. For this reason there were two tables, one for God, and the other for man. Conjunction is effected by the Lord, but only at that time when man performs what is written in his table; for the Lord is continually present, and desires to enter; but it is man's part, by virtue of the freedom which he enjoys from the Lord, to open the door; for the Lord says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. iii. 20). That the tables of stone, on which the law was written, were called *the tables of the covenant*, and that the ark was from them called *the ark of the covenant*, and the law itself *the covenant*, may be seen Numb. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 3; 1 Kings viii. 19, 21; Rev. xi. 19; and in other places. And as covenant signifies conjunction, it is therefore said of the Lord "that he shall be for a *covenant* to the people" (Isaiah xlii. 6; xlix. 8); and he is called *the angel of the covenant* (Malachi iii. 1); and his blood *the blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Exod. xxiv. 4—10); and therefore the Word is called *the old covenant*, and *the new covenant;* for covenants are entered into for the sake of love, friendship, consociation, and conjunction.

286. The cause why the law was so full of holiness and power was, because it contained the sum and substance of all religion; for it was written on two tables, one of which contained the sum and substance of all duties relating to God, and the other the sum and substance of all duties relating to man; therefore the commandments of that law are called the *ten words* (Exod. xxxiv. 28; Deut. iv. 13; x. 4). They are so called, because ten signifies all, and words signify truths; for it is evident there were more than ten words. That ten signifies all, and that tenths, or tithes, were appointed on account of that signification, may be seen in the APOCALYPSE REVEALED, n. 101; and that that law contains the sum and substance of all things in religion, will be seen in the following pages.

THAT THE DECALOGUE, IN ITS LITERAL SENSE, CONTAINS GENERAL PRECEPTS OF DOCTRINE AND LIFE, BUT IN ITS SPIRITUAL AND CELESTIAL SENSE ALL PRECEPTS UNIVERSALLY.

287. It is well known that in the word the decalogue is called THE LAW by way of eminence, because it contains all things relating to doctrine and life; for it contains not only the sum and substance of whatever regards God, but likewise the sum and substance of whatever regards man; that law was therefore written on two tables, one of which treats of God, and the other of man. It is also known that all things belonging to doctrine and

life have relation to love to God and love towards our neighbor and all things belonging to these loves are contained in the decalogue. That the whole word teaches nothing else, is plain from these words of the Lord: "*Jesus* said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself: on these two commandments hang all the law and the prophets" (Matt. xxii 37—40). The law and the prophets signify the whole Word And in another place; "A certain lawyer, tempting *Jesus*, said, Master, what shall I do that I may inherit eternal life? And *Jesus* said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And Jesus said, *This do, and thou shalt live*" (Luke x. 25—28). Now, since love to God and love towards our neighbor are the all of the Word, and the decalogue contains in its first table a summary of all things relating to love to God, and, in the second, a summary of all things relating to love towards our neighbor, it follows of consequence that it contains all things that relate to doctrine and life. It is plain, from looking at the two tables, that they are so conjoined that God from his table regards man, and that man from his regards God in return, and consequently that the regard is reciprocal, and of such a nature, that God, on his part, never ceases to regard man, and to operate whatever may concern his salvation; and if man receives and performs the duties contained in his table, a reciprocal conjunction is effected, and the words which the Lord said to the lawyer are verified, *This do, and thou shalt live.*

288. In the Word the law is frequently mentioned, and it may be expedient to show what it means in its confined sense, what in a more extensive sense, and what in the most extensive sense. In a confined sense the law means the decalogue; in a more extensive sense it means the statutes given by Moses to the children of Israel; and in the most extensive sense it means the whole Word. THAT IN A CONFINED SENSE THE LAW MEANS THE DECALOGUE, is well known; but THAT IN A MORE EXTENSIVE SENSE IT MEANS THE STATUTES GIVEN BY MOSES TO THE CHILDREN OF ISRAEL, is evident from the particular statutes in Leviticus being so called; as for instance: "This is the law of the trespass-offering" (Levit. vii. 1); "This is the law of the sacrifice of peace-offerings" (vii. 11); "This is the law of the meat-offering" (vi. 14, &c.); "This is the law of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, and of the consecrations" (vii. 37); "This is the law of the beasts and of the fowls" (xi. 46); "This is the law for her that hath borne a son or a daughter" (xii. 7); "This is the law of the leprosy" (xiii. 59; xiv. 2, 32, 54, 57); "This is the law

of him that hath an issue" (xv. 32); "This is the law of jealousy" (Numb. v. 29); "This is the law of the Nazarite" (vi. 13, 21); "This is the law when a man dieth in a tent" (xix. 14); "This is the law concerning a red heifer" (xix. 2); "The law for a king" (Deut. xvii. 15—19). Yea, the whole book of Moses is called the law (Deut. xxxi. 9, 11, 12, 26); as also in the New Testament (Luke ii. 22; xxiv. 44; John i. 45; vii. 23; viii. 5), and in other places. That those statutes were meant by the works of the law mentioned by Paul, where he says, that a man is justified without the works of the law (Rom. iii. 28), is very evident from what follows these words, and also from his words to Peter, whom he blames for Judaizing, where he says three times in one verse, "that no man is justified by the works of the law" (Gal. ii. 16). THAT THE LAW, IN ITS MOST EXTENSIVE SENSE, MEANS THE WHOLE WORD, is plain from these passages: "Jesus said, Is it not written *in your law*, Ye are gods?" (John x. 34); this is written in Psalm lxxxii. 6: "The people answered him, We have heard *out of the law* that Christ abideth for ever" (John xii. 34); this is in Psalm lxxxix. 29; cx. 4; Dan. vii. 14: "That the word might be fulfilled which is written *in their law*, They hated me without a cause" (John xv. 25); this is in Psalm xxxv. 19: "Have any of the rulers or Pharisees believed on him? but these people, who know not the *law*, are cursed" (John vii. 48, 49): "It is easier for heaven and earth to pass away, than *one tittle of the law* to fail" (Luke xvi. 17). In these passages the whole sacred scripture is meant by the law, as may be seen in numerous places in the Psalms of David.

289. The decalogue, in its spiritual and celestial senses, contains universally all precepts of doctrine and life, thus all things relating to faith and charity; because the Word, in all and every part of its literal sense, that is, both generally and particularly, contains two interior senses, one called spiritual, and the other celestial, and because in these senses divine truth is in its light, and divine good in its heat. Now, since the Word, both as to the whole and every particular part, is of such a nature, it must of necessity follow that the ten commandments of the decalogue should be explained according to the three senses, called natural, spiritual, and celestial. That such is the nature of the Word, appears from what has been already proved in the chapter concerning the HOLY SCRIPTURE OR THE WORD, n. 193—208.

290. It is impossible for any one, who is unacquainted with the nature and quality of the Word, by any stretch of thought to discover that in each several part there is an infinity, that is, that each contains innumerable things which the angels themselves cannot exhaust. Every single word of it may be compared to a seed, which has a capacity, if it be sown in the ground, of growing up into a great tree, and producing abundance of

other seeds, from which again similar trees may be produced, of these a garden formed, and from its seeds other gardens, and so on to infinity. Such is the Word of the Lord in all its parts, and particularly in the decalogue, which, as it teaches love to God and love towards our neighbor, is a brief complex of the whole Word. That the Word is of such a nature the Lord also shows in the following similitude: "The kingdom of God is like unto a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. xiii. 31, 32; Mark iv. 31, 32; Luke xiii. 18, 19). Compare also Ezek. xvii. 2—8. That such is the infinity of spiritual seeds, or of truths in the Word, is evident from the wisdom of angels, which is all derived from the Word, and which increases in them to eternity; and they, in proportion as they grow wiser, see more clearly that no limit can be set to wisdom, and that they themselves are but in its outer court, and can never, in the smallest particular, attain to the divine wisdom of the Lord, which they call an abyss. Now, since the Word is derived from this abyss, in consequence of coming from the Lord, it is plain that there is in all its contents a kind of infinity.

THE FIRST COMMANDMENT.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

291. These are the words of the first commandment (Exod. xx. 3; Deut. v. 7): in the NATURAL SENSE, which is that of the letter, they first of all signify that idols ought not to be worshipped; for it follows, "Thou shalt not make to thyself any graven image, or the likeness of any thing that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor worship them; for *I Jehovah thy God am a jealous God*" (Exod. xx. 3—6). The reason why this commandment means, in the first place, that idols ought not to be worshipped, was, because before the time of giving the law, and after it, even till the coming of the Lord, the worship of idols prevailed in most of the kingdoms of Asia; which worship originated in this circumstance, that all the churches before the Lord's coming were representative and typical, and the types and representations were such, that divine things were exhibited under various figures and sculptures, which the vulgar, losing sight of their significations, began to worship as gods. That such worship prevailed among the people of Israel, during their sojourning in Egypt, is evident from the golden calf which they worshipped in the wilderness instead of Jehovah, and from their continual

relapses into such worship, as appears from both the historical and the prophetical parts of the Word.

292. This commandment, Thou shalt have no other gods before me, in a natural sense, also signifies that no man, whether dead or alive, ought to be worshipped as a god, which was a practice very common in Asia and the neighboring countries. Hence came many of the gods of the Gentiles, as Baal, Ashtaroth, Chemosh, Milkom, Beelzebub; and amongst the Greeks and Romans, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, &c. Some of these they at first worshipped as saints, afterwards as subordinate deities (*numina*), and lastly as gods. That they also worshipped living men as gods, is evident from the decree of Darius the Mede, that no one, for the space of thirty days, should offer any petition to God, but to the king alone, on pain of being cast into the den of lions (Dan. vi. 7 to the end).

293. In the natural sense, which is that of the letter, this commandment also signifies that no one, except God, and nothing except what proceeds from God, is to be loved with the chief and governing love, according to the Lord's words (Matt. xxii. 35, 36, 37; Luke x. 25—28); for that person or thing which is loved with the chief and governing love, is to the lover a god, and is divine; thus where a man's chief and governing love is centred in himself or the world, there self or the world is his god; and the consequence is that in his heart he does not acknowledge any other god, and is therefore in conjunction with his like in hell, where all are gathered who have loved themselves and the world with their chief and governing love.

294. The SPIRITUAL SENSE of this commandment is, that no other god is to be worshipped than the LORD JESUS CHRIST; for he is Jehovah, who came into the world and accomplished the work of redemption, without which neither man nor angel could have been saved. That there is no other god besides him, is evident from these passages in the Word: "It shall be said in that day, Lo! this is our God, whom we have waited for to deliver us; this is Jehovah, whom we have waited for; let us exult and be glad in his salvation" (Isaiah xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; make straight in the desert a highway for our God; for the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovah cometh in strength; he shall feed his flock like a shepherd" (xl. 3, 5, 10, 11). "Surely God is in thee, and there is no God else: verily thou art a God that hidest thyself, O God of Israel, *the Saviour*" (xlv. 14, 15). "Am not I Jehovah? and there is no God beside me; a just God and a *Saviour;* there is none beside me" (xlv. 21). "I am Jehovah, and beside me there is no *Saviour*" (xliii. 11; Hos. xiii. 4). "And all flesh shall know that I Jehovah am *thy Saviour and thy Redeemer*" (Isaiah xlix. 26; lx. 16). "As for

our Redeemer, Jehovah Zebaoth is his name" (xlvii. 4; Jer. l. 34). "Jehovah is my rock and *my Redeemer*" (Psalm xix. 14). "Thus saith Jehovah *thy Redeemer*, the Holy One of Israel, I Jehovah am thy God" (Isaiah xlviii. 17; xliii. 14; xlix. 7). "Thus saith Jehovah *thy Redeemer*, I am Jehovah that make all things, and alone by myself" (xliv. 24). "Thus saith Jehovah the King of Israel, and *his Redeemer*, Jehovah Zebaoth, I am the First and I am the Last, and beside me there is no God" (xliv. 6). "Jehovah of Hosts is his name, and *thy Redeemer* the Holy One of Israel; the God of the whole earth shall he be called" (liv. 5). "Though Abraham be ignorant of us, and Israel acknowledge us not, thou, Jehovah, art our Father, *our Redeemer;* thy name is from everlasting" (lxiii. 16). "Unto us a Child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, God, Hero, *the Father of Eternity, the Prince of Peace*" (ix. 6). "Behold, the days come that I will raise unto David a righteous branch, who shall reign as a king: and this is his name whereby he shall be called, *Jehovah our righteousness*" (Jer. xxiii. 5, 6). "Philip said unto Jesus, Show us the Father. Jesus said unto him, He that hath seen me hath seen the Father: believest thou not that I am in the Father and the Father in me?" (John xiv. 8—10). "In Jesus Christ dwelleth all the fulness of the Godhead bodily" (Coloss ii. 9). "We are in the truth, in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols" (1 John v. 20, 21). From these passages it clearly appears, that the Lord our Saviour is Jehovah himself, who is at once the Creator, the Redeemer, and the Regenerator. This is the spiritual sense of this commandment.

295. The CELESTIAL SENSE of this commandment is, that Jehovah the Lord is infinite, immense, and eternal; that he is omnipotent, omniscient, and omnipresent; that he is the first and the last, the beginning and the end, who was, is, and will be; that he is love itself and wisdom itself, or good itself and truth itself, consequently life itself; and thus the one only Being from whom are all things.

296. All who acknowledge and worship any other God than the Lord and Saviour Jesus Christ, who is Jehovah God himself in a human form, offend against this first commandment; and so also do those who persuade themselves into the belief of three divine persons actually existing from eternity. These latter, in proportion as they confirm themselves in this error, become more and more natural and corporeal, in which case they have no capacity inwardly to comprehend any divine truth; and if they hear and receive it, still they defile it and involve it in fallacies. They may therefore be compared with those who dwell in the lowest story of a house, or in the rooms under ground, who on that account hear nothing of the conversation which

passes in the second or third stories, because the ceiling above prevents the sound from descending to them. The human mind is like a house consisting of three stories, in the lowest of which are those who have confirmed themselves in favor of three gods existing from eternity, while in the second and third stories are those who acknowledge and believe in one God, under a visible human form, and the Lord God the Saviour to be that God. The sensual and corporeal man, since he is merely natural, is nothing more, considered in himself, than an animal, and differs from brute animals only in being able to speak and reason: hence he is like one that lives in a den full of all kinds of wild beasts, where he sometimes plays the lion, sometimes the bear, the tiger, the leopard, or the wolf; yea, he can also at times play the sheep, but then in his heart he ridicules such an innocent character. The merely natural man forms all his conceptions of divine truths from mundane objects only, thus from the fallacies of the senses, above which he cannot raise his mental powers; so that the doctrine of his faith may be compared to pottage made of chaff, on which he feeds as a dainty, or to the food prescribed to Ezekiel the prophet, when he was commanded to mix wheat, barley, beans, lentiles, and spelt, with the dung of a man or of an ox, and make himself bread and cakes, in order that he might represent the church according to its quality among the people of Israel, chap iv. 9. Similar to this is the doctrine of the church, which is founded and built on three divine persons existing from eternity, each of which is of himself a distinct god. Who would not see the enormity of such a faith were it represented before his eyes, according to its interior form and quality, in a picture where three persons should be standing in order beside each other, the first distinguished with a sceptre and crown, the second holding in his right hand a book, which is the Word, and in his left hand a cross of gold sprinkled with blood, and a third, furnished with wings, standing on one foot, ready to fly and execute the commands of the other two, with this inscription over all, THESE THREE PERSONS, WHO ARE SO MANY DISTINCT GODS, ARE ONE GOD? What wise man, at the sight of such a picture, could forbear exclaiming, What a phantasy is here! But he would have other sentiments, and exclaim in other language, at the sight of a picture representing one Divine Person, with a glory of heavenly light about his head, and with this superscription, THIS IS OUR GOD, AT ONCE THE CREATOR, REDEEMER, AND REGENERATOR, CONSEQUENTLY THE SAVIOUR. Would not that wise man kiss such a picture as this, and carry it home in his bosom, and by the sight of it make glad both his own mind, and the minds of his wife, children, and servants?

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

297. In the NATURAL SENSE, which is that of the letter, to take the name of Jehovah God in vain, signifies the name itself, and the abuse of it in common discourse, especially in supporting falsehoods or lies, and in unnecessary oaths, or in imprecating curses on one's self with a view to exculpation from the imputation of any bad design, or in the practice of witchcraft and incantations. But to swear by God and his holiness, or by the Word and Gospel, in the case of admission to any office, as at the coronation of a king, the inauguration of a priest, or an appointment to any place of trust, this is not to take the name of God in vain, unless he who swears afterwards make light of his engagements. The name of God being holy itself, must necessarily be in constant use in the holy offices of the church, as in prayers, psalms, and in all divine worship, also in preaching, and in writing on religious subjects; for God is in all things that regard religion, and when he is properly invoked by his name, he is present, and hears; and on such occasions the name of God is hallowed. That the name of Jehovah God is in itself holy, is evident from this circumstance, that the Jews, from the first time that name was used, never durst, and still dare not, pronounce it; and that, on their account, neither the evangelists nor the apostles chose to mention it: therefore, instead of the name of Jehovah, they adopted that of Lord, as appears from various passages transcribed out of the Old Testament into the New, where instead of JEHOVAH, the LORD is named, as in Matt. xxii. 37; Luke x. 27, compared with Deut. vi. 5; and in other places. That the name of Jesus is in like manner holy, is known from the declaration of the apostle, where he says, that at that name every knee shall bow, both in heaven and in earth; and its holiness is also manifest from this circumstance, that no devil in hell has power to pronounce it. There are several names of God which are not to be taken in vain, as Jehovah, Jehovah God, Jehovah Zebaoth, the Holy One of Israel, Jesus and Christ, and the Holy Spirit.

298. In the SPIRITUAL SENSE, the name of God means all that which the church teaches from the Word, and by which the Lord is invoked and worshipped: all those things are the name of God in the complex; so that to take the name of God in vain, means to take any thing thence, and use it in vain discourses, false assertions, lies, execrations, witchcrafts, and incantations; for this is also to revile and blaspheme God, and consequently his name. That the Word, and whatever the

church thence possesses, and thus all worship, is the name of God, may be seen from these passages: "The desire of our soul is to thy name" (Isaiah xxvi. 8, 13). "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name. Ye profane my name, in that ye say the table of Jehovah is polluted; and ye snuff at my name when ye bring the torn, the lame, and the sick" (Malachi i. 11—13). "All people walk every one in the name of his God, and we will walk in the name of Jehovah our God" (Micah iv. 5). "They shall worship Jehovah in one place where he shall place his name" (Deut. xii. 5, 11, 13, 18; xvi. 2, 6, 11, 15, 16); that is, where he shall appoint his worship. "Jesus said, Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). "But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name" (John i. 12). "He that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God" (iii. 18). "I have declared unto them thy name, and will declare it" (xvii. 26). "And that believing ye might have life in his name" (xx. 31). "The Lord said, I have a few names in Sardis" (Rev. iii. 4); and in many other passages: in all which, as in the foregoing, the name of God means the divine which proceeds from God, and by which he is worshipped. The name "JESUS CHRIST" signifies the all of redemption, and the all of his doctrine, and thus the all of salvation; Jesus, the all of salvation by redemption, and Christ, the all of salvation by his doctrine.

299. In the CELESTIAL SENSE, the same is signified by taking the name of God in vain, as the Lord said to the Pharisees: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven" (Matt. xii. 31). Blasphemy against the Holy Spirit, means blasphemy against the Divinity of the Lord's Humanity, and against the holiness of the Word. That the divine human of the Lord is meant by the name of Jehovah God in its celestial or supreme sense, is evident from these passages: "Jesus said, *Father, glorify thy name;* and there came a voice from heaven, saying, I both have glorified it, and will glorify it again" (John xii. 28). "Whatever ye shall ask in my name, I will do it, that the Father may be glorified in the Son: if ye shall ask any thing in my name, I will do it" (xiv. 13, 14). In the Lord's Prayer, according to its celestial sense, the same is signified by this petition, *Hallowed be thy name;* and also by name in Exod. xxiii 21; Isaiah lxiii. 16. Since blasphemy against the Holy Spirit is never remitted, according to the Lord's words (Matt. xii. 31) and as this blasphemy is meant in the celestial sense of this com

mandment, therefore this denunciation is annexed, *because Jehovah will not hold him guiltless that taketh his name in vain.*

300. That the name of any person does not mean his name only, but likewise all his characteristic quality, is evident from names in the spiritual world, where no man retains that which he received at his baptism and derived from his father and progenitors; but every one is named according to his characteristic quality: thus the angels are named according to their moral and spiritual life; and these also are those who are understood by these words of the Lord: "He that entereth in by the door is the shepherd of the sheep. The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. I am the good Shepherd" (John x. 2, 3, 11). "I have a few names in Sardis which have not defiled their garments. Him that overcometh, I will write upon him the name of the city New Jerusalem, and my new name" (Rev. iii. 4, 12). Gabriel and Michael are not the names of two persons in heaven; but those names signify all those in heaven who are in the enjoyment of wisdom concerning the Lord, and who worship him. The names also of persons and places mentioned in the Word, do not mean persons and places, but things relating to the church. In the natural world, likewise, the term "name" does not mean name alone, but at the same time the quality and nature of the person to whom the name belongs, because these are annexed to his name: it is therefore usual in common discourse to say of a man that he does this or that, for the sake of his name, or to acquire a good name; and of another, that he has a great name, which signifies that he is distinguished for some interior qualities, as his ingenuity, erudition, merits, and the like. Who is not aware that to revile and calumniate any one as to his name, is to revile and calumniate the actions of his life, since they are united in idea, and must consequently both suffer together? In like manner, whoever makes opprobrious mention of the name of a king, a prince, or any great personage, must of necessity at the same time taint the reputation of their majesty and high station; so also to utter a person's name with a contemptuous tone of voice is a kind of slight shown towards his actions and character; and it is therefore a general law in all nations not to admit that any scandal or abuse be offered to a person's name, because his quality and reputation must necessarily suffer with it.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY: SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH TO JEHOVAH THY GOD.

301. In the NATURAL SENSE, which is that of the letter,

this commandment signifies that six days are for man and his labors, and the seventh for the Lord and for man's rest in dependence on him; for the word sabbath in the original tongue signifies rest. The sabbath among the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days being significative of his labors and combats with the hells, and the seventh of his victory over them, and of the rest which he thereby attained; and because that day represented the close and period of the whole work of redemption accomplished by the Lord, it was esteemed holiness itself. But when the Lord came into the world, and in consequence made all representations of himself to cease, that day was then made a day for instruction in divine subjects, and thus also a day of rest from labors, and of meditation on matters that concern salvation and eternal life, and also a day for the exercise of love towards our neighbor. That it was made a day for instruction in divine subjects, is evident from this circumstance, that the Lord on that day taught in the temple and the synagogues (Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10); and that he said to the man who was healed, "Take up thy bed and walk;" and to the Pharisees, that it was lawful for his disciples on the sabbath day to gather the ears of corn and eat (Matt. xii. 1—9; Mark ii. 23 to the end; Luke vi. 1—6; John v. 9—19); which particulars signify, in the spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards our neighbor, is evident from what the Lord both did and taught on the sabbath day (Matt. xii. 10—14; Mark iii. 1—9; Luke vi. 6—12; xiii. 10—18; xiv. 1—7; John v. 9—19; vii. 22, 23; ix. 14—16). From these and the foregoing passages, it appears why the Lord said that he is Lord also of the sabbath (Matt. xii. 8; Mark ii. 28; Luke vi. 5); and from his making this declaration it follows, that the sabbath day was representative of him.

302. This commandment, in the SPIRITUAL SENSE, signifies the reformation and regeneration of man by the Lord: six days of labor signify man's combats against the flesh and its lusts, and at the same time against the evils and falses which are infused into him from hell; and the seventh day signifies his conjunction with the Lord, and consequent regeneration. That during such combat, man undergoes spiritual labor, but enters into rest when he is regenerate, will appear from what will hereafter be said in the chapter concerning REFORMATION and REGENERATION, particularly under these articles: I. *The work of regeneration is successive, answering in its several stages to man's conception, his formation in the womb, his birth, and his education.* II. *The first act of the new birth is called reformation, which has reference to the understanding; and the second is called regeneration, which has reference to the will, and to the under*

standing in subordination to the will. III. *The internal man is first to be reformed, and by this the external.* IV. *A combat then commences between the internal and external man, and whichever conquers has dominion over the other.* V. *The regenerate man has a new will and a new understanding, &c.* The reason why the reformation and regeneration of man are signified in the spiritual sense by this commandment, is, because they coincide with the labors and combats of the Lord against the hells, and with his victory over them, and the rest into which he then entered; for the Lord reforms and regenerates man, and makes him spiritual, after the same method as that by which he glorified his humanity and made it divine: this is what is meant by man's being commanded to FOLLOW HIM. That the Lord had his combats, and that they are called labors, appears from Isaiah liii. and lxiii., and that a similar description is given of man's labors may be seen (lxv. 23; Rev. ii. 2, 3).

303. In the CELESTIAL SENSE, this commandment means conjunction with the Lord and that attendant peace which is the effect of protection from hell; for the Sabbath signifies rest, and in this highest sense, peace; on which account the Lord is called the Prince of Peace, and styles himself Peace in the abstract, as is evident from the following passages: "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, *the Prince of Peace:* of the increase of his government and *peace* there shall be no end" (Isaiah ix. 6, 7). "Jesus said, *Peace* I leave with you; *my peace* I give unto you" (John xiv. 27). "Jesus said, These things have I spoken unto you, that *in me ye might have peace*" (xvi. 33). "How beautiful upon the mountains are the feet of him that *bringeth good tidings*, that publisheth *peace*, that saith, Thy God reigneth" (Isaiah lii. 7). "Jehovah shall redeem my soul in *peace*" (Psalm lv. 18). "The work of Jehovah is *peace*, the labor of righteousness, *rest* and *security* to eternity, that they may dwell in the habitation of *peace*, and in the tents of *security*, and in *tranquil resting-places*" (Isaiah xxxii. 17, 18). "Jesus said unto the seventy, Into whatsoever house ye enter, first say, *Peace be to this house;* and if the *Son of peace* be there, *your peace* shall rest upon it" (Luke x. 5, 6; Matt. x. 12—14). "Jehovah will speak *peace* unto his people; righteousness and *peace* shall kiss each other" (Psalm lxxxv. 8, 10). When the Lord himself appeared to his disciples, he said, "*Peace be unto you*" (John xx 19—21). Moreover, concerning the state of peace into which the regenerate are to be admitted by the Lord, Isaiah treats, chap. lv. and lvi. and in other places: into this state are to come those who are received into the new church which is now establishing by the Lord. The nature and essence of that peace which the angels of heaven

and those who are in the Lord enjoy, may be seen in the treatise concerning HEAVEN and HELL, n. 284—290. From these considerations it also appears why the Lord styles himself Lord of the Sabbath, that is, of rest and peace.

304. Celestial peace, which consists in security against the hells, and the prevention of assault from the evils and falses thence arising, may be compared, in many respects, with a state of natural peace; as when men, after the horrors of war, come to live in safety and protection from their enemies, and in the secure enjoyment of their own cities, houses, farms, and gardens; or, as the prophet expresses it, in speaking of celestial peace under natural images, when "they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid" (Micah iv. 4; Isaiah lxv. 21—23). It may be compared also with recreation of mind, and rest after extraordinary fatigues; and with the consolations which a mother experiences after the time of her delivery, when her tender love towards her child begins to manifest its sweetnesses. It may be compared further with the serenity that succeeds stormy weather, which had been attended with dark clouds and thunder; and likewise with the appearance of spring after a severe winter, when the lands seem to express their joy in the fresh springing herbage, and the gardens, fields, and woods, in their buds and blossoms. It may be compared, lastly, with the state of mind of those who, after escaping a variety of storms and dangers at sea, reach the haven, and are landed in the wished-for country.

THE FOURTH COMMANDMENT.

HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG IN THE LAND WHICH JEHOVAH THY GOD GIVETH THEE.

305. By honoring father and mother, in the NATURAL SENSE, which is that of the letter, is meant that children should honor their parents, should obey them, should be attentive to them, and grateful for benefits received from them, remembering with all thankfulness that they have been fed and clothed by them, and introduced into the world to act in a civil and moral character, and likewise into heaven, by the religious advice and counsels which they have received from them. Thus parents provide for the temporal prosperity, and also for the eternal happiness, of their children, all which they do under the impulse of that parental affection implanted in them by the Lord, in whose place they stand. In a respective sense, this commandment implies the honor due from wards to their guardians, in case they have lost their parents. In a more extensive sense, this precept enjoins the honor due to a king and public magistrates, since they too provide every thing that is necessary for

the good of the community, as parents do for the private good of their particular families. In the most extensive natural sense, this commandment implies that men should love their country, since it is this which nourishes and protects them; and therefore, in the Latin tongue, country is expressed by the word *patria*, evidently derived from *pater*, which signifies father. But parents themselves are equally bound to show honor in the two last cases, and to teach their children to do the same.

306. In the SPIRITUAL SENSE, by honoring father and mother is meant to revere and love God and the church. In this sense, by father is meant God, who is the Father of all, and by mother the church. Infants and angels in heaven know of no other father or mother, since they are there born anew of the Lord by the church: the Lord therefore says, "Call no man your father on earth; for one is your Father who is in heaven" (Matt. xxiii. 9); which was spoken for angels and infants in heaven, but not for infants and men on earth. The Lord teaches the same thing in the common prayer of all Christian churches, *Our Father, who art in the heavens, hallowed be thy name.* The reason why, in a spiritual sense, mother means the church, is, because as a natural mother nourishes her children with natural food, so the church nourishes her children with spiritual food; in the Word, therefore, the church is everywhere called mother; as in Hosea: "Plead with your *mother;* for she is not my wife, neither am I her husband" (ii. 2); and in Isaiah: "Where is the bill of *your mother's* divorcement, whom I have put away?" (l. 1); and in Ezek. xvi. 45, xix. 10, and in the Evangelists: "Jesus, stretching out his hands towards his disciples, said, *My mother* and my brethren are those who hear the Word of God, and do it" (Matt. xii. 46, 49; Mark iii. 33—35; Luke viii. 21; John xix. 25—27).

307. In the CELESTIAL SENSE, by father is meant our Lord Jesus Christ, and by mother the communion of saints, in other words, his church dispersed throughout the whole world. That the Lord is the Father, is evident from these passages: "Unto us a Child is born, unto us a Son is given, whose name shall be called God, *Hero, the Father of eternity*, the Prince of peace" (Isaiah ix. 6). "Thou art *our Father*, though Abraham be ignorant of us, and Israel acknowledge us not: thou art *our Father*, our Redeemer; thy name is from everlasting" (lxiii. 16). "Philip said, Show us the Father, and it sufficeth us; Jesus saith unto him, *He that hath seen me hath seen the Father;* how sayest thou then, Show us the Father? Believe me, that I am in the Father, and the Father in me" (John xiv. 8—11, xii. 45). That the church of the Lord is meant by mother in this sense, is evident from these passages: "I saw the holy city, the New Jerusalem, prepared as a *bride adorned for her husband*" (Rev. xxi. 2). "The angel said to John, Come hither,

I will show thee *the bride, the Lamb's wife;* and he showed me that great city, the holy Jerusalem" (xxi. 9, 10). "*The marriage of the Lamb is come, and his wife* hath made herself ready" (xix. 7); see also Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35; John iii. 29. That the New Jerusalem means a new church, which is at this day establishing by the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881: this church, and not the former, is the wife and mother in this sense. The spiritual offspring, which are the fruits of this marriage, are the goods of charity and the truths of faith; and those who are principled in these from the Lord are called the children of the marriage, the children of God, and born of God.

308. It is a great truth, which should never be forgotten, that there is continually proceeding from the Lord a divine sphere of celestial love towards all those who embrace the doctrine of his church, and who, like children in regard to their natural parents, obey him, apply themselves to him, and desire to be nourished, that is, to be instructed by him. From this celestial sphere originates a natural sphere, which is that of love towards infants and children, and which is most universal, affecting not only men, but likewise birds and beasts, and even serpents, and not only animate, but also inanimate things. For the purpose, however, of operating on the inanimate parts of creation, as he operates on the spiritual parts, the Lord formed the sun, to be in the natural world as a father, while the earth supplies the place of a mother; for the sun is like a common father, and the earth like a common mother, from whose marriage-union all the vegetables which adorn the face of the globe are brought forth into being. The influx of that celestial sphere into the natural world gives birth to all the wonderful progressions of vegetation, from the seed to the fruit, and from thence to new seeds. Hence also it is that there are many kinds of shrubs, which in the daytime turn, as it were, their faces towards the sun, and turn them away again when the sun goes down; and hence also some flowers open and expand at sunrise, and close again at his setting: hence too the nightingales sing most sweetly about the early dawn of morning, and in like manner when they have been fed by their mother earth: thus both animals and vegetables honor their father and mother, and are all so many standing evidences that the Lord, by means of the sun and the earth in the natural world, provides for all the wants and necessities of both animate and inanimate creation. It is therefore said in David, "Praise Jehovah from the heavens; praise him, sun and moon; praise him from the earth, ye whales and all deeps; praise him, ye fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls, kings of the earth and all people, young men and maidens" (Psalm cxlviii. 1—12); and in Job: "But ask now the beasts, and they shall

teach thee, and the fowls of the air, and they shall tell thee; or the shrub of the earth, and it shall instruct thee; and the fishes of the sea shall declare unto thee: who knoweth not from all these that the hand of the Lord hath wrought this?" (xii. 7—9). Ask, and they shall teach, signifies look at, attend to, and judge from them that the Lord Jehovah has created them.

THE FIFTH COMMANDMENT.

THOU SHALT NOT COMMIT MURDER.

309. This commandment, *Thou shalt not commit murder*, in the NATURAL SENSE, signifies not to take away a man's life, or to give any blow or wound which may be the occasion of his death, or even to maim or mutilate his body: it also implies that no deadly injury should be done to the good name or character of any person; for a fair character is held by many in equal estimation with life itself. In a more extensive natural sense, murder signifies enmity, hatred, and revenge, which may be called death-breathing passions, because murder lies concealed in them, just as fire does in wood embers. The fire of hell, in fact, consists of nothing else, and therefore we talk of being inflamed with hatred, and burning with revenge. These passions are murder in intention, though not in act, from which open manifestation of themselves they are prevented merely by fear of the law and penal retaliation, especially where treachery and ferocity dwell in the intention. That hatred is murder, is evident from these words of the Lord, "Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment" (Matt. v. 21, 22). The reason of this is, because whatever is of the intention, is also of the will, and is thus in its essence the act itself.

310. In the SPIRITUAL SENSE, murders signify all methods of killing and destroying the souls of men, which are various and manifold; as, for example, by turning them away from God, from religion, and from divine worship, by insinuating objections against them, and raising such scandalous suggestions, as may beget aversion from them, and even loathing. Such murderers are all the devils and satans in hell, with whom are conjoined those in this world who violate and prostitute the sanctities of the church. Those who destroy souls by means of falses, are understood by the king of the bottomless pit, called Abaddon or Apollyon, that is, the destroyer, in the Revelation, chap. ix. 11; and in the prophetic Word they are described under the name of the slain; as in these passages: "Thus saith Jehovah my God, Feed the flock of the slaughter, whose possessors slay

them" (Zech. xi. 4, 5). "For thy sake are we slain all the day long; we are accounted as sheep for the slaughter" (Psalm xliv. 22). "Jacob shall cause them that shall come to take root: is he slain according to the slaughter of them that are slain by him?" (Isaiah xxvii. 6, 7). "The thief cometh not but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John x. 10); besides in other places, as in Isaiah xiv. 21; xxvi. 21; Jer. iv. 31; xii. 3; Rev. ix. 4; xi. 7. Hence it is that the devil is called "a murderer from the beginning" (John viii. 44).

311. In the CELESTIAL SENSE, to commit murder, signifies to indulge hasty resentment against the Lord, to bear hatred towards him, and to be desirous to blot out his name. Such persons as do so are said to crucify him afresh; which also they would actually do, as the Jews did formerly, where he to come again into the world. This is signified by "a Lamb standing as it were slain" (Rev. v. 6; xiii. 8); and by "Him that was crucified" (Rev. xi. 8; Heb. vi. 6; Gal. iii. 1).

312. The nature and quality of man's internal, unless it be reformed by the Lord, was made manifest to me from the nature and quality of the devils and satans in hell: these are possessed by a constant desire and intention of killing the Lord; and because they cannot effect that purpose, they attempt to kill all those who are devoted to his service; but as they cannot do this actually, as men in the world can, they exert all their endeavors to destroy their souls, that is, to destroy in them every principle of faith and charity. The hatred and revenge that influence them appear like dusky and pale fires, the hatred like dusky fire and the revenge like pale fire; nevertheless they are not fires, but only appearances of fire. The rage and cruelty of their hearts also are sometimes figured visibly over their heads, in the likeness of combats with the angels, and the slaughter and overthrow of the latter: it is their animosity and hatred against heaven which give birth to such dreadful imagery. Moreover, they themselves appear at a distance like wild beasts of all sorts, as tigers, leopards, wolves, foxes, dogs, crocodiles, and also like every kind of serpents; and when they see gentle and harmless beasts in their representative forms, they are instantly urged, in phantasy, to attempt their destruction. There were once presented to my view, as it were, dragons, standing near some women, who had infants attending them, whom the dragons endeavored, as it were, to devour, according to what is related in the Revelation, chap. xii.; which appearance was only a representation of their hatred against the Lord and his new church. That men here on earth, who wish to destroy the Lord's church, are of a similar nature and form with those infernal spirits, is not indeed apparent to those among whom they now live, because their bodies, which serve them for the outward exercise

of social duties here below, absorb and conceal the true forms of their spirits; but nevertheless, in the sight of angels, who behold their spirits and not their bodies, they appear in forms similar to those of the devils above described. This is indeed wonderful, and could never possibly have been discovered to be so, unless the Lord had opened the spiritual sight of some person or other, and thus enabled him to look into the spiritual world, and explore what must otherwise, with a variety of other most important information, have remained hidden from mankind to all eternity.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

313. In the NATURAL SENSE, this commandment signifies not only the committing of adultery, but also the cherishing of filthy and obscene desires, and giving them vent in wanton thoughts, words, and actions. That mere lust constitutes adultery, is evident from these words of the Lord: "Ye have heard that it was said by those of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. v. 27, 28). The reason of this is because lust, when it is in the will, acquires the nature of an act; for the understanding is only receptive of the allurement of sin, but the will is receptive of the intention, and the intention of lust has the nature of an act. More, however, may be seen on this subject in the Treatise on CONJUGIAL LOVE AND ON SCORTATORY LOVE, published at Amsterdam in the year 1768, where the following subjects are discussed: *The opposition between Conjugial and Scortatory Love*, n. 423—443: *Fornication*, n. 444—460: *The several kinds and degrees of Adultery*, n. 478—499: *The Lust of deflowering Virgins*, n. 501—505: *The Lust of indulging in Varieties*, n. 506—510: *The Lust of Violation*, n. 511, 512: *The Lust of seducing innocence*, n. 513, 514: *The Imputation of Love, both Scortatory and Conjugial*, n. 523—531. All these things are meant by this commandment in its natural sense.

314. In the SPIRITUAL SENSE, to commit adultery signifies to adulterate the goods of the Word, and to falsify its truths. It has been heretofore unknown to mankind that this too is meant by committing adultery, because the spiritual sense of the Word has heretofore remained undiscovered; but that this is signified in the Word by committing whoredoms, adulteries, and scortations, is very evident from these passages: "Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man, if there be any that *executeth judgment, that seeketh the truth:* when I had fed them to the full then they *committed adul*

tery" (Jer. v. 1, 7). "I have seen also in the prophets of Jerusalem a horrible obstinacy; *they commit adultery, and walk in lies*" (xxiii. 14). "They have committed folly in Israel, *they have committed adultery, and have spoken lying words in my name*" (xxix. 23). "*They committed whoredom*, because they have forsaken Jehovah" (Hosea iv. 10). "The soul that turneth after such as have familiar spirits, and after wizards, *to go a whoring after them*, him will I cut off from among his people" (Lev. xx. 6). "Let them not make a covenant with the inhabitants of the land, lest they *go a whoring after their gods*" (Exod. xxxiv. 15). Because Babylon, above all others, adulterates and falsifies the Word, she is therefore called THE GREAT WHORE, and it is said of her in the Revelation, "Babylon hath made all nations drink of the wine of the anger of her *whoredom*" (Rev. xiv. 8). "The angel said, I will show thee the judgment of the great *whore*, with whom the kings of the earth have committed *whoredom*" (xvii. 1, 2). "He hath judged the *great whore* which did corrupt the earth with her *whoredom*" (xix. 2). Forasmuch as the Jewish nation had falsified the Word, it is therefore called by the Lord "*An adulterous generation*" (Matt. xii. 39; xvi. 4; Mark viii. 38); and "*the seed of the adulterer*" (Isaiah lvii. 3); not to mention other places in the Word, where by adulteries and whoredoms are understood adulterations and falsifications of the Word, as in Jerem. iii. 6, 8; xiii. 27; Ezek. xvi. 15, 16, 26, 28, 29, 32, 33; xxiii. 2, 3, 5, 7, 11, 14, 16, 17; Hos. v. 3; vi. 10; Nahum iii. 4.

315. In the CELESTIAL SENSE, to commit adultery signifies to deny the holiness of the Word, and to profane it. That this is meant in the celestial sense of this commandment is a consequence of the foregoing spiritual sense, which is to adulterate the goods of the Word, and to falsify its truths. All those deny the holiness of the Word and profane it, who in their hearts make a mockery of whatever relates to the church and religion; for all things relating to the church and religion among Christians are derived from the Word.

316. Various causes conspire to give a man the appearance of being chaste, both in the eyes of others and also in his own, when yet he may be altogether unchaste; for he is not aware that when lust is in the will, it is equivalent to the act, and that it cannot be removed but by the Lord after repentance. Abstinence from act does not constitute a man chaste, but abstinence from will, where the act is possible; and where a man abstains in consideration of the sinfulness of indulgence, this constitutes true chastity. But if a man abstains from adulteries and whoredoms, only through fear of the civil law and its penalties; through fear of suffering in his honor or reputation; through fear of diseases which may be contracted, through fear of domestic quarrels with his wife and the unquiet state of life which might

ensue; through fear of vengeance from the husband and relations of the party seduced; or from motives of avarice; from bodily weakness, arising either from disease, abuse, or age, or from any other cause of impotence; yea, if he abstain from a principle of obedience to some natural or civil law, yet unconnected with any regard to spiritual law,—such a one is still in his inner man an adulterer and whoremonger; for he is still in a belief that adultery and whoredom are not sins, in consequence of which belief he never condemns them in his spirit before God, and therefore in spirit he commits them, however innocent he may appear in body before men; and when he becomes a spirit after death, he declares openly in their favor. Adulterers may be compared with the violators of treaties, who break through all compacts and engagements; and also with the satyrs and Priapi of the ancients, who were feigned to wander about in forests, crying out for virgins, brides, and married women to come and sport with them: adulterers also in the spiritual world actually appear like satyrs and Priapi. They may further be compared to rank goats, and likewise to dogs that run about the streets, hunting after a female to satisfy their lusts. The power of enjoyment possessed by such persons when they enter the married state, may be compared with the blossoming of tulips in the spring, which in a few weeks drop their flowers and wither away.

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

317 In the NATURAL SENSE, this commandment signifies, according to the letter, not to steal or plunder, or to play the pirate in time of peace; and in general, never to deprive another of his property under any pretence whatever. In this sense it extends also to all impositions, and unlawful methods of gain, usury, and exactions; likewise to all fraudulent practices in the payment of duties and taxes, and in the discharge of debts. Workmen offend against this commandment who do their work in any unjust manner by practising deceit; traders offend against it, who in their trading endeavor to impose, either in regard to the quality of their goods, or in weight, in measure, or in making out their accounts; commanders offend against it, when they would deprive the soldiers under their command of their just wages; judges offend against it, who are influenced in their judgments by friendship, bribes, relationship, or any other considerations, to the perverting of law and equity, and the depriving of others, in consequence, of their just claims and possessions.

318. In the SPIRITUAL SENSE, to steal means to deprive others of the truths which they embrace in faith, which is done by means of false and heretical opinions. Priests, who do the

work of their ministry from no higher motives than those of gain and worldly honor, and who teach such doctrines as they see by the Word, or may see, are not true, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith. They are also called thieves in the following passages of the Word: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. The thief cometh not but to steal, and to kill, and to destroy" (John x. 1, 10). "Lay not up for yourselves treasures on earth, but in heaven, where thieves do not break through and steal" (Matt. vi. 19, 20). "If thieves come to thee, robbers by night, how art thou cut off! will they not steal till they have enough?" (Obad. ver. 5). "They shall run to and fro in the city; they shall run upon the wall; they shall climb up into the houses; they shall enter in at the windows like a thief" (Joel ii. 9). "They have made a lie, and the thief cometh in, and the troop spreadeth itself without" (Hos. vii. 1).

319. In the CELESTIAL SENSE, thieves signify those who take away divine power from the Lord; and also those who arrogate to themselves his merit and righteousness. All such, notwithstanding their seeming adoration of God, do not trust in him, but in themselves, and likewise do not believe in God, but in themselves.

320. Those who teach false and heretical opinions, and endeavor to persuade the vulgar that they are true and orthodox, and yet read the Word, from whence they might learn what is true and what is false; and those also who confirm the falses of religion by fallacies, to the misleading of others, are guilty of theft spiritually understood, and may be compared with imposters and impositions of every kind; as with those who coin false money, which they gild over, or by other means give it the color of gold, and pass it as such; and also with those who have the art of cutting and polishing crystal stones, and hardening them, in so dexterous a manner as to make them pass for diamonds; and likewise with those who carry sphinxes or apes, clothed like men, with their faces covered, on horseback through a city, and proclaim as they go that they are noblemen of ancient and honorable extraction. They are also like those who conceal their living and true faces under painted masks, thereby hiding all their beauty; and like those who dispose of selenites and sparkling stones, which shine like gold and silver, calling them stones of a high price and value. They may also be compared with those who, by means of theatrical exhibitions, divert people from the true worship of God, and draw them away from the church to the play-house. Those who, without any regard to truth, confirm falses of every kind, and who discharge the duty of priests merely with a view to worldly gain or reputation, and are thus spiritual thieves, may be compared with those thieves

who are in possession of keys for opening the doors of any house; they may also be compared with leopards and eagles, who are quick and sharp-sighted wherever an abundance of prey may be discovered.

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

321. To bear false witness, in the NATURAL SENSE nearest to the letter, signifies to bear false witness either before a judge, or, in cases not relating to civil judicature, before other people, against any person accused on a groundless charge; and to corroborate such evidence by the name of God, or by an appeal to any thing else that is holy, or by the respect due to the witness's own character and reputation. In a more extensive natural sense, this commandment forbids all kinds of lies and hypocritical artifices, forged with a bad design; and also all ways of traducing or defaming our neighbor to the injury of his honor, fame, and reputation, on which his whole character depends. In the most extensive natural sense, this commandment forbids all cunning devices, stratagems, and evil purposes, contrived against any person, and originating in enmity, hatred, revenge, envy, rivalship, and the like; for all such evil dispositions have the sin of false witness deeply hidden and rooted in them.

322. In the SPIRITUAL SENSE, to bear false witness signifies to endeavor to persuade people that the false of faith is the truth of faith, and that the evil of life is the good of life, and contrariwise; but to constitute this false witness, it must be done intentionally, and not in ignorance, consequently after a man has been informed respecting the nature of good and truth; for the Lord says, "If ye were blind, ye would have no sin; but now ye say, We see, therefore your sin remaineth" (John ix. 41). This kind of the false is signified in the Word by a lie, and the intentional purpose to propagate it, by deceit, in the following passages: "We have made a covenant with death, and with hell have we made a vision; in a lie have we placed our trust, and in falsehood have we hid ourselves" (Isaiah xxviii. 15). "This is a rebellious people, lying children, children that will not hear the law of Jehovah" (xxx. 9). "From the prophet even to the priest, every one maketh a lie" (Jer. viii. 10). "The inhabitants thereof have spoken a lie; and as for their tongue, deceit is in their mouths" (Micah vi. 12). "Thou shalt destroy them that speak a lie; the Lord will abhor the man of deceit" (Psalm v. 6.) "They have taught their tongues to speak a lie; their habitation is in the midst of deceit" (Jer. ix. 5, 6). Since the false is signified by a lie, therefore the Lord says, "the devil, when he speaketh a lie, speaketh from his own" (John viii. 44). A lie also signifies the false, and speaking falsely, in

these passages: Jer. xxiii. 14, 32; Ezek. xiii. 15—19; xxi. 29; Hos. vii. 1; xii. 1; Nah. iii. 1; Psalm cxx. 2, 3.

323. In the CELESTIAL SENSE, to bear false witness signifies to blaspheme the Lord and the Word, and thus to expel truth itself from the church; for the Lord is truth itself, and so is the Word. On the other hand in this sense, to bear witness signifies to speak the truth, and testimony signifies the truth itself: on this ground it is the decalogue is called the testimony (Exod. xxv. 16, 21, 22; xxx. 6, 26; xxxii. 15; xl. 20; Levit. xvi. 13). And whereas the Lord is the truth itself, he says of himself that he testifieth: that the Lord is the truth, may be seen John xiv. 6; Rev. iii. 7. And that he testifieth and beareth witness of himself, may be seen, John iii. 11; viii. 13—19; xv. 26; xviii. 37, 38.

324. Those who speak falses from deceit or on purpose, and utter them in a tone of voice that seems to proceed from spiritual affection, and particularly if they intermix them with truths taken from the Word, which thus become falsified, were by the ancients called enchanters; respecting whom more may be seen in the APOCALYPSE REVEALED, n. 462: they were also called Pythons, and serpents of the tree of the knowledge of good and evil. Such false speakers, liars, and deceivers, may be likened to those who converse with their enemies in a courteous and friendly manner, and during their conversation hold a dagger behind them to take away their lives. They may also be likened to those who dip their swords in poison, and in this manner attack their enemies; and to those who mix hemlock with water, and poison with sweetmeats. They may further be compared with handsome and alluring harlots, infected with the foul disease; and likewise with twigs full of prickles, which when applied to the nose, wound the minute nerves of smell. They are lastly like sweetened poison, or like dung, which, when dry in the time of autumn, emits a fragrant odor. Such persons are described in the Word under the character of leopards, as may be seen in the APOCALYPSE REVEALED, n. 572.

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, OR HIS SERVANT, OR HIS MAID, OR HIS OX, OR HIS ASS, OR ANY THING THAT IS THY NEIGHBOR'S.

325. In the catechism which is at this day made use of,* these words are divided into two commandments, one of which, being the NINTH, is, *Thou shalt not covet thy neighbor's house;*

* This alludes to the catechism used by the Roman Catholics, and also, we believe, by the Lutherans; but in the catechism of the church of England, and other Protestants, these two commandments are united as one, and the first commandment is divided into two

and the other, or the TENTH is, *Thou shalt not covet thy neighbor's wife, or his servant, or his maid, or his ox, or his ass, or any thing that is thy neighbor's.* As these two commandments constitute one thing, and in Exodus xx. 17, and Deuteronomy v. 21, form one verse, I shall here treat of them both at the same time, not through any desire that they may be conjoined into one commandment, but that they may be distinguished into two as before; for the commandments are called the TEN WORDS (Exod. xxxiv. 28; Deut. iv. 13; x. 4).

326. These two commandments relate to all the preceding commandments, teaching and enjoining that evils are not to be done, or even lusted after, consequently that they are to be rejected, not only from the external man, but also from the internal; for the lust of evil, notwithstanding a forbearance from the outward commission, constitutes an act; for the Lord says, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. v. 27, 28); and the external man is never rendered internal, or reduced to a conformity of action with the internal, until lusts are removed. This also the Lord teaches when he says, "Woe unto you, Scribes and Pharisees! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also" (Matt. xxiii. 25, 26); and his instructions throughout the whole chapter, from beginning to end, are to the same purport. The internal evils which he charges upon the Pharisees, are the lusts of those things which are forbidden in the first, second, fifth, sixth, seventh, and eighth commandments. It is well known that the Lord while in the world instructed mankind in the internals of the church, which internals consist in abstaining from the lusts of evil; thus he taught that the internal and external man must be united, and act in unity, which is to be born again; the necessity of which the Lord insisted on in his discourse with Nicodemus (John iii.); and none can be born anew, or be regenerated, consequently none can be rendered internal, but by the Lord. In order that these two commandments might have respect to all the preceding commandments, and show that the evils forbidden by them should not even be lusted after, therefore mention is made, first of a house, then of a wife, and afterwards of a servant, a maid, an ox, and an ass, and lastly of all that is our neighbor's: for the word "house" includes in it all that follows, as containing the husband, the wife, the servant, the maid, the ox, and the ass. The word wife, which is next mentioned, includes in it all the subsequent terms; for she is mistress, as the husband is master, in the house, and they both have authority over the servant and maid, as these again have over the oxen and asses, after which succeed all things that are

below or without, which are expressed by whatever is thy neighbor's; from whence it is evident that all the foregoing commandments are regarded in these two commandments, both in general and in particular, both in an extensive and in a confined sense.

327. In the SPIRITUAL SENSE, by these commandments all lusts are forbidden which are contrary to the spirit, consequently, which are contrary to the spiritual principles of the church, which chiefly relate to faith and charity; for unless lusts are subdued, the flesh, according to the liberty afforded it, will rush into the commission of all wickedness and outrage; for Paul informs us, "that the flesh lusteth against the spirit, and the spirit against the flesh" (Galat. v. 17); and James says, "Every man is tempted when he is drawn away of his own lust and enticed: then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (i. 14, 15); and Peter, "The Lord reserveth the unjust unto the day of judgment to be punished, but chiefly them that walk after the flesh in the lust of uncleanness" (2 Epist. ii. 9, 10). In fine, these two commandments, according to their spiritual sense, have respect to whatever is contained in the spiritual sense of all the other commandments, prohibiting the lust of the evils forbidden by them; in like manner they have respect to whatever is contained in their CELESTIAL SENSE; but to repeat the particulars of those two senses is needless.

328. The lusts of the flesh, of the eyes, and of the other senses, when separated from the lusts, that is, from the affections, desires, and delights of the spirit, are altogether similar to the lusts of brute creatures, and consequently in themselves are bestial; but the affections of the spirit are such as prevail in the angels, and may therefore be called truly human. Hence it follows, that in proportion as any one indulges in the lusts of the flesh, he becomes a brute and a wild beast; but in proportion as he delights in the desires of the spirit, he becomes a man and an angel. The lusts of the flesh may be compared with parched and withered grapes, and also with wild grapes; but the affections of the spirit may be compared with juicy and well-flavored grapes, and also with the flavor of the wine pressed from them. The lusts of the flesh may be compared with stables containing asses, goats, and hogs: but the affections of the spirit may be compared with stables containing high-bred horses, and also sheep and lambs: they differ also from each other as an ass differs from a horse, or a goat from a sheep, or as a hog from a lamb; and in general as dross differs from gold, a calx from silver, coral from a ruby, &c. Lust and act cohere together like blood and flesh, or like flame and oil; for lust is in the act, as the air is in the lungs during respiration or discourse, as the wind in the sails of a ship while it is sailing, and as the

water in a wheel, which communicates motion and action to a machine.

THAT THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN ALL THINGS WHICH RELATE TO LOVE TO GOD, AND ALL THINGS WHICH RELATE TO LOVE TOWARDS OUR NEIGHBOR.

329. In eight commandments of the decalogue, the first, the second, the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth, nothing is said relating to love to God and love towards our neighbor; for it is not said that God is to be loved, or that the name of God is to be hallowed, or that our neighbor is to be loved, and consequently nothing is said of sincere and upright dealing with our neighbor, but only, "Thou shalt have no other gods but me; thou shalt not take the name of God in vain; thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet what is thy neighbor's." Thus it is said in general that evil, either against God or our neighbor, is not to be willed, thought, or done. Now the true reason why there is no direct injunction of the duties of love and charity, but only a prohibition of the opposite vices, is, because in proportion as a man shuns evils as sins, his will is influenced by the goods of love and charity. The first principle of love to God, and of love towards our neighbor, is to do no evil, and the second is to do good, as will be seen in the chapter concerning CHARITY. There are two kinds of love in opposition to each other, the love of willing and doing good, and the love of willing and doing evil: the latter love is infernal, and the former is heavenly; for all hell is influenced by the love of doing evil, and all heaven by the love of doing good. Now as a man is born into evils of every kind, and consequently from his birth inclines to such things as belong to hell, and as he cannot be admitted into heaven unless he be born again, that is, regenerated, it is necessary, in the first place, that evils, which are of hell, be removed, before good inclinations, which are of heaven, can be implanted; for no one can be adopted by the Lord before he is separated from the devil. But in what manner evils are removed, and man is led on to good, will be shown in the two chapters on REPENTANCE and REFORMATION. That evils must first be removed, before the good which a man does becomes good in the sight of God, is thus taught by the Lord in Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do good; then, though your sins be as scarlet, they shall be as white as snow; though they be red like purple, they shall be as wool" (i. 16—18). Agreeably to this are the words in Jeremiah: "Stand in the gate of Jehovah's house, and proclaim there this word: thus saith Jehovah of hosts, the God of Israel: Amend your

ways and your doings; trust ye not in lying words, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah (*that is, the church*) is here: will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered, while ye do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I have seen it, saith Jehovah" (vii. 2—4, 9—11). That prayer to God is not attended to before the soul is washed and purified from its evils, is also taught in Isaiah: "Ah, sinful nation! a people laden with iniquity; they are gone away backward; when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear" (i. 4, 15). That love and charity follow of course, when a man keeps the commandments of the decalogue, by shunning evils, is evident from these words of the Lord in John: "Jesus said, He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him, and we will make our abode with him" (John xiv. 21, 23). By commandments in this place are meant, in particular, the commandments of the decalogue, which insist that evils are neither to be done nor lusted after; and that thus the love of man to God and the love of God towards man, follow of course, as good does after the removal of evil.

330. It was observed, that so far as a man shuns evils, his will is influenced by good, because evils and goods are opposites; for evils are from hell, and goods are from heaven; therefore so far as hell, that is, evil, is removed, heaven is approached, and man regards what is good. That this is the case evidently appears from the eight commandments above-mentioned, viewed under this aspect; as for example: 1. So far as any one does not worship other gods, he worships the true God. 2. So far as any one does not take the name of God in vain, he loves whatever is from God. 3. So far as any one is unwilling to commit murder, and to indulge hatred and revenge, he bears good will to his neighbor. 4. So far as any one has no inclination to commit adultery, he wishes to live in chastity with his wife. 5. So far as any one has no inclination to steal, he lives according to the law of sincerity. 6. So far as any one has no inclination to bear false witness, he is disposed to think and speak the truth. 7. and 8. So far as any one does not covet what is his neighbor's, he wishes his neighbor happy in the enjoyment of his possessions. Hence it appears that the commandments of the decalogue contain all things relating to love to God and love towards our neighbor; therefore Paul says, "He that loveth another hath fulfilled the law: for this, Thou shalt not commit adultery; thou shalt not kill; thou shalt

not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love [or charity] worketh no ill to his neighbor; therefore love [or charity] is the fulfilling of the law" (Rom. xiii. 8—10). To the above are to be added these two canons, for the service of the New Church: 1. No one can shun evils as sins, and do good which may be good in the sight of God, of himself; but so far as any one shuns evils as sins, he does what is good, not of himself, but from the Lord. 2. A man ought to shun evils as sins, and to fight against them as of himself; and if he shuns evils from any other motive than because they are sins, he does not shun them, but only prevents them from appearing in the sight of the world.

331. Evil and good cannot abide together, and in proportion as evil is removed good is regarded and felt, because in the spiritual world there exhales from every one the sphere of his particular love, which diffuses itself, and gives forth its influences all around, causing sympathies and antipathies; by means of such spheres the good are separated from the evil. That evil must be removed before good can be known, perceived, and loved, may be illustrated by many comparisons borrowed from circumstances in the natural world; as, for example, no one can approach another who keeps a leopard and a panther in his chamber, and who lives secure from their attacks in consequence of giving them food, unless he first remove those fierce creatures. Who that is invited to the table of a king and a queen, does not wash his face and hands before he approaches the royal presence? Who ever enters into the bridechamber with the bride, after the marriage ceremony, before he has washed himself thoroughly, and put on a wedding garment? Who does not purify metallic ores in the fire, and separate them from dirt and dross, before he can procure pure gold and silver? What husbandman does not separate his wheat from weeds and tares, before he stores it up in his barn? And who does not thrash his barley, to separate the grain from the prickly ears, before he lays it up in his granary? Who does not boil his meat, and thus remove its impurities and rawness, before it is brought to his table and considered fit to be eaten? Who does not shake the trees of his garden, and clear them from grubs and insects, in order to save the leaves from being devoured, and the fruit from being spoiled? Who does not dislike to see his house or hall dirty, and does not set about making them clean, particularly when he expects a visit from a prince, or is preparing to receive his bride, the daughter of a prince? Who can be in love with a virgin, and make her offers of marriage, whom he knows to be infected with malignant distempers, or covered with pimples and spreading sores, however she may paint her face, bedeck herself with orna-

ments of dress, and study to attract admiration by the blandishments of speech and manner? A man ought to purify himself from evils, and not to wait for the Lord to purify him by an immediate act of his power; for in this case he would be like a servant, who, with his face and clothes all bedaubed with soot and filth, should go to his master, and say, "Master, wash me:" would not his master say to him, "You foolish servant, what do you mean? See, there are water, soap, and a towel; have you not hands of your own, and power to use them? Go, and wash yourself." And the Lord God will say to his servant, "The means of purification are provided by me, and from me also thou hast thy will and thy power; therefore use these my gifts and talents as thine own, and thou wilt be purified:" and so in other instances. That the external man is to be purified, but by means of the internal, is taught by the Lord in the 23d chapter of Matthew, from the beginning to the end.

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332. To the above shall be added FOUR MEMORABLE RELATIONS.—FIRST. I once heard several loud exclamations issuing from below, with a gurgling sound, like that of bubbles as they rise in water; one towards the left hand, O HOW JUST! another towards the right, O HOW LEARNED! and a third from behind, O HOW WISE! Now, as the doubt instantly arose in my mind whether there could be in hell any persons of justice, learning, and wisdom, I was strongly impressed with a desire of seeing into the truth of the matter. A voice from heaven then said to me, "You shall see and hear;" so I went out in the spirit, and saw before me an opening, which I approached and looked down; and lo! there was a ladder at the entrance, by which I descended; and when I had got down, I observed a champaign country, with shrubs growing here and there, intermixed with thorns and nettles; and I inquired whether this was hell, and was told that it was the lower earth, which is immediately above hell. Then I continued my course in the direction of the exclamations; and when I came to the place from whence the first sound issued, O HOW JUST! I found an assembly of persons who in the world had been judges, and had been influenced in their decisions by friendship and bribes. I next noticed those who uttered the second cry, O HOW LEARNED! which I found proceeded from an assembly of persons who in the world had been reasoners. I then remarked the third cry, O HOW WISE! which was vociferated by an assembly of persons who in the world had been confirmers. I left, however, the two latter assemblies, and went to the first, consisting of judges influenced by friendship and bribes, who had been proclaimed just; and I saw on one side, as it were, an amphitheatre, built of brick, and covered with black tiles; and I was told that this was their

TRIBUNAL. There were three entrances into it on the north side, and three on the west, but none on the south and east, which was a token that their decisions were not those of justice, but were arbitrary and partial. In the midst of the amphitheatre there appeared a lighted fire, into which the servants who attended cast torches made of sulphur and bitumen, the light of which, by its vibrations on the rough-casted walls, pictured various representations of birds of the evening and night; but both the fire and the vibrations of light thence issuing, and producing the forms of those images, were representations of their judgments and decisions, in that they had the talent to color over the facts connected with the question at issue, and give them whatever appearance was most agreeable to their own prepossessions. In about half an hour I saw several persons, both old and young, enter the amphitheatre, clothed in gowns and robes, who, laying aside their caps, took their seats at the tables, in order to proceed to the hearing of causes; and I heard and perceived with what dexterity and ingenuity, under the influence of favor towards their friends, they could warp and pervert the right side of the question, with an appearance of justice, till by attempting to deceive others they so far deluded themselves that injustice appeared to them as justice, and justice as injustice: their persuasions to this effect were apparent from their countenances and the sound of their voices. I was then favored with illustration from heaven, which enabled me to perceive all the particulars of the cause in question, in regard both to right and wrong; and I observed with what caution they concealed the wrong, and gave it the appearance of right, and selected some particular statute which favored their own side, and upon which they rested the matter in question, while by their artful reasonings they contrived to keep all other statutes which made against them out of sight. After judgment was given, the decrees were conveyed to their clients, friends, and favorers, who, in return for the favor shown them, uttered, as they passed along, this exclamation, O HOW JUST! O HOW JUST After this I had some conversation with the angels of heaven concerning these judges, and related to them some of the circumstances which I had seen and heard; upon which the angels said, "Such judges, though they appear to others as if they were endowed with a singular acuteness of intellect, have not the least perception of what is just and equitable; for if you remove from them motives of friendship to others, they sit in judgment like so many statues, and say nothing, but—'I acquiesce and agree entirely with you in opinion.' The reason of this is, because all their decisions are founded in prejudice, and prejudice with partiality attends the investigation of the cause from beginning to end: hence their eyes are open only to their friend's interest, and whatever is contrary to this they regard

only with a side glance; and if they take it under consideration, they involve it in the intricacies of argument as a spider wraps up her prey in a web, and so get rid of it; the consequence is that unless they follow the web of their partiality and prejudice, they can see nothing of legal right. They had been examined whether they were able to see it, and it was discovered that they were not able. At this the inhabitants of the world where you live will doubtless wonder; but tell them that this is a truth which the angels of heaven have fully searched out. As such judges have no discernment of justice, we in heaven regard them not as men, but as monstrous images of men, whose heads constitute whatever belongs to friendship, their breasts, whatever belongs to injustice, their hands and feet, whatever belongs to confirmation, and the soles of their feet, whatever belongs to justice and equity, which, in case they are unfavorable to the interest of a friend, they supplant and trample under foot. But you will soon see their real nature and figure when viewed according to their true state; for their end is near at hand." At that instant, behold, the ground suddenly opened, and the tables fell one upon another, and they were swallowed up, together with the whole amphitheatre, and cast into caverns and imprisoned. The angels then asked me whether I wished to see them in their present state; and lo! their faces appeared like polished steel, their bodies, from the neck down to the loins, like graven images clothed with leopard skins, and their feet like serpents; I also saw their law-books, which were piled up on the tables, changed into packs of cards; and now, instead of sitting in judgment, their office was to prepare vermilion, and mix it up into a paint, to bedaub the faces of harlots, and give them the outward appearance of beauty. After seeing the end of this assembly, I was desirous to go to the other two, one of which consisted of mere reasoners and the other of mere confirmers; but a voice said unto me, "Stop a while, and you shall be favored with attendant angels belonging to the society immediately above them, by whose means you will receive light from the Lord, and see things that will surprise you."

333. THE SECOND MEMORABLE RELATION.—After some time I heard again, from the lower earth, the same exclamations as before, O HOW LEARNED! O HOW LEARNED! and I looked around to see who were near me, and lo! there were several angels belonging to the heaven which was immediately above those who uttered the exclamation; and on my inquiring into the cause of such exclamation the angels said to me, "Those called learned are such as only reason WHETHER A THING BE, OR BE NOT, and seldom think THAT IT IS SO. They are therefore like gusts of wind which blow and pass away; and like bark about trees which are without pith; and like the outward shells of an almond without the kernel; or like the rind of fruit with

out any pulp; for their minds are void of interior judgment, and attached only to the senses of the body, so that where the matter is beyond the reach of the senses they can come to no conclusions; in short, they are mere sensualists, and we call them REASONERS. We call them reasoners, because they never come to any certain determination, but make whatever they hear a matter of argument, disputing whether there be any such thing, which they perpetually contradict. Their chief pleasure is to attack truths, and to pull them in pieces by debating about them; yet these are they who in the world lay claim to the title of learned, above all other men." On receiving this information, I requested the angels to conduct me to them; so they led me to a cave, through which, by a flight of steps, we descended to the lower earth, where we followed the sound of the exclamation, O HOW LEARNED! and lo! there were several hundred persons standing together in one place, beating the ground. Being surprised at this sight, I inquired the reason of their standing in that manner, beating the ground with their feet; adding, that they would soon beat the ground into a hollow by their trampling. At this the angel smiled, and said, "They appear to stand in that posture, because they never think on any subject that *it is so*, but only *whether it be so*, and dispute about it; and in such cases, where the thought proceeds no farther than this, they appear to tread and trample upon a single spot of ground only, without advancing a step forwards." The angels further said, "Such persons, when they come from the natural world into this, and are informed that they are in another world, gather themselves together into companies, in various places, and inquire whereabout heaven and hell are, and also where God dwells; and when they receive information on these points, still they begin to reason, to dispute, and cavil about WHETHER THERE BE A GOD. The reason of this is, because there are now in the natural world so many favorers of nature, who in all companies, when the discourse turns upon religion, make the existence of God a matter of debate, and seldom close the proposed inquiry in the affirmative of faith; the consequence is, that they consociate themselves more and more with evil spirits, for no one can do any good from the love of good, except from God." I was then conducted to the assembly, and lo! they appeared to me like men, not unhandsome in the face, and decently attired; and the angels said, "This is their appearance when viewed in their own light; but if the light of heaven be let in upon them, both their countenances and their clothes are instantly changed." The experiment was accordingly made, and then their countenances appeared of a dusky hue, and they seemed to be clothed in black sacks; but on the removal of the heavenly light they resumed their former appearance. I soon entered into discourse with some of the congregation, and said, "I heard from the

multitude that surrounds your assembly an exclamation of, *O how learned!* permit me then, I pray, to converse with you on a few subjects of the deepest learning." They replied, "Mention any subject, and we will endeavor to give you satisfaction." I then asked, "What must be the nature of that religion by which a man is saved?" To this they replied, "We must divide this question into several others, and we cannot answer it until we have formed conclusions on its subdivisions; therefore our inquiry must be arranged under the following heads:—1. Whether religion have any real existence; 2. Whether there be any such thing as salvation, or not; 3. Whether one religion be of more efficiency than another; 4. Whether there be any such places as heaven and hell; 5. Whether men live eternally after death;" with many other such like questions. Then I desired to know their opinion on the first article of inquiry, *Whether religion have any real existence?* They accordingly began to discuss the subject with abundance of arguments; and I desired them to refer it to the assembly at large for their opinion: they did so, and the general answer was, that it was a point which required so much investigation that it would not be finished by the evening. I then asked whether a year would be sufficient; and one of them replied, that a hundred years would not suffice; to this I rejoined, "In the mean time you are without religion; and since salvation depends upon religion, you are without any idea, faith, and hope of salvation." He replied, "Ought it not first to be proved whether there be such a thing as religion, and what it is, and whether in fact it be any thing real? for if there be such a thing, it must concern even the wise; if there be no such thing, it is then only for the vulgar. We all allow that religion is called a bond, but for whom? If it is only for the vulgar, in itself it is nothing; but if it be for the wise, it must then be something of consequence and reality." On hearing these arguments I replied, "There is no character you deserve less than that of being accounted learned, because all your conceptions are entangled in doubts about things, whether they exist or not, and you cannot extend your thoughts beyond the investigation of the two sides of this question; and who can have any pretensions to learning, unless he know something of a certainty, and advance into it step by step, as a man advances in walking, till he arrives by degrees at wisdom? If this be not your rule of proceeding, you cannot so much as touch truth with your finger nail, but you remove her further and further from your view. To reason only whether a thing be or not, is like reasoning about a cap or a shoe, whether they fit or not, without ever putting them on; and what must be the consequence of such reasoning, but that you will remain in doubt whether any thing really exist, and whether all be not ideal, and thus whether there be such a thing as salvation and a life after

death, whether one religion be better than another, and whether there be such places as heaven and hell? On these subjects you cannot possibly form any conceptions, so long as you halt at the first step, and stand there beating the sand, and do not set one foot before the other in order to advance forwards. Take heed, however, to yourselves, lest your minds, while they stop without in such a state of indetermination, should inwardly harden, and become statues of salt." With these remarks I left them, and they, in the violence of their passion, threw stones after me; and then they appeared to me like graven images, in which there is no spark of human reason. Afterwards I inquired of the angels concerning their final lot; and they told me that the lowest of them are let down into the deep, and are there driven into a wilderness, and compelled to carry burdens; and then, because they are no longer capable of holding any rational conversation, they give themselves up to all kinds of idle discourse, and appear at a distance like asses carrying burdens.

334. THE THIRD MEMORABLE RELATION.—After this, one of the angels said to me, "Follow me to the place from whence issues the last exclamation, O HOW WISE!" and he added, "You shall see prodigies of men; you shall see faces and bodies, such as belong to men, and yet they are not men." I inquired, "Are they then beasts?" and he answered, "No; they are not beasts, but men-beasts; for they are such as cannot discern whether truth be truth or not; and yet they can give whatever they please the appearance of truth: such persons we call CONFIRMERS." So we followed the exclamation, and came to a place where there was an assembly of men, and round about the assembly a crowd of people, and in the crowd some of noble blood, who, on hearing whatever they themselves advanced confirmed by the assembly, and their opinions, whatever they might be, so openly assented to, turned about and cried, O HOW WISE! But the angel said to me, "Let us not go near them, but let us call one from the company to come to us;" so we called one, and taking him aside, we talked with him on various subjects, and he confirmed whatever was said, so as to give it completely the appearance of truth. We then asked him whether he could in like manner confirm the contrary side of the question. He said he could as easily as the other side. He then declared to us the real sentiments of his heart, saying, "What is truth? Is any thing in the nature of things true, but what a man makes true? Advance any proposition you please, and I will make it true." I then said, "Make this proposition true, that faith is the all of the church;" and he did it in so artful and dexterous a manner, that some learned bystanders were amazed, and greatly applauded him. I then desired him to make this proposition true, that charity is the all of the church; and he did so; and afterwards, that charity has nothing to do with the church; and he so clothed and

tricked up both sides of the question with appearances, that the bystanders looked at one another and said, "Is not this a wise man?" I then said, "Do you not know that charity consists in living well, and that faith consists in believing well? Does not he who lives well, also believe well? and consequently does not faith belong to charity, and charity to faith? Do you not see that this proposition is true?" He replied, "I will make it true, and then I shall see it;" and having done so, he said, "Now I see it to be true:" and soon after he made the contrary proposition true, and then said, "I see that this also is true." Hereat we smiled and said, "Are they not contrary propositions? How then can they both be true?" To this he replied with warmth, "You are mistaken; both propositions are true; for nothing is true but what a man makes so." There was a certain person standing near, who during his abode on earth had been an ambassador of the first rank; he was surprised at this assertion, and said, "I acknowledge that on earth something like this method of reasoning prevails; but still it will not prove you to be in your right senses. Make this true if you can, that light is darkness, and darkness light." He immediately replied, "I can do this with ease; for what are light and darkness but states of the eye? Is not light changed into shade when the eye has been long used to sunshine, or when a man has kept his eyes fixed for any time on the sun? How plain is it to see, that the state of the eye is then changed, and that, consequently, light then appears like shade, and on the other hand, when the eye recovers its former state, that shade appears like light! Does not the darkness of night appear to an owl like the light of day, and the light of day like the darkness of night, and the sun itself like an opake and dusky orb? If a man had eyes like an owl's, which would he call light and which darkness? What then is light but a state of the eye? and if it be only a state of the eye, is not light darkness, and darkness light? therefore both the one and the other proposition are true." But, because this confirmation puzzled some that were present, I said, "I perceive that this *confirmer* is not aware that there is such a thing as true light, and such a thing as false light (*lux fatua*), and that both those kinds appear like light, when yet the false light in its real nature is not light, but in respect to the true is darkness. Now an owl is in false light; for there is within its eyes the lust of pursuing and devouring birds, and this light causes its eyes to see in the night time, just as cats see, whose eyes when they are on the watch for prey in dark places appear like lighted candles, in consequence of the false light arising from the lust of pursuing and devouring mice, which lies within and so affects their eyes. Hence it is evident that the light of the sun is true light, and the light of lust is false light." After this the ambassador desired the *confirmer* to

make this proposition true, "That a crow is not black, but white." He thereupon replied, "I will do this too with great ease;" and said, "Take a needle, or a sharp knife, and lay open the quills and feathers of a crow; remove also the quills and feathers, and look at the crow's skin, and is it not white? What then is the blackness surrounding it but a shade, which by no means determines the true color of the crow? That black is but a kind of shade, I appeal to the writers on the science of optics, who will tell you that if you pound a black stone or a piece of black glass into a fine powder, it will be white." But the ambassador replied, "Does not a crow appear black to the eye?" The confirmer answered, "Will you, who are a man of sense, be determined in your judgment by appearance? You may speak indeed according to appearance, and say that a crow is black; but you cannot imagine that to be really the case: as for example, you may speak according to appearance, and say that the sun rises and sets; but, as a man of sense, you cannot imagine that it really does so, because the sun remains motionless, and the earth alone changes its situation: the case is the same with a crow. Appearance is but appearance; and, say what you please, a crow is altogether and entirely white, and it also does become white with age, as I have seen with my own eyes." When he had done speaking, the bystanders looked at me: I said therefore, "It is true that the quills and feathers of a crow are within of a whitish cast, as is also the skin; but this is the case not only with crows, but likewise with all birds in the universe; yet every man distinguishes birds by the appearance of their colors, and if they were not to be so distinguished, we might say of every bird that it is white, which would be altogether absurd and ridiculous." The ambassador then put this question to him, "Can you make it true that you are out of your senses?" to which he replied, "I could, but I do not choose: who is not out of his senses?" Afterwards they requested him to tell them sincerely, whether he was in joke, or whether he really believed that nothing is true but what a man makes true; and he replied, "I positively believe it in earnest." The conversation being here closed, this universal *confirmer* was sent to the angels to be examined as to his true quality; and the report they made after examination was, that he did not possess a single grain of understanding, as all that region was closed in him which is above the rational sphere, and that sphere only was open which is below it. Spiritual light is above the rational sphere, and natural light below it, and this latter light is of such a nature that it can confirm whatever it pleases; but in case there is no influx of spiritual light into that which is natural, a man can neither discern whether any truth be true, nor consequently whether any false be false; for such discernment results solely from the existence of spiritual light in natural light, and spiritual light comes from

the God of heaven, who is the Lord; therefore that universal *confirmer* is neither a man nor a beast, but he is a beast-man. I then questioned the angels in relation to the final lot of such persons, whether they can associate with such as are alive, since a man lives and has understanding only by virtue of spiritual light. To this they replied, that such persons, when they are alone, are incapable of any thought, and consequently cannot speak, but stand like mute automata, and as if they were in a deep sleep; but that their attention is awakened as soon as any sound strikes their ears; and they added that this was a consequence of their being inwardly evil, for evil is not receptive of the influx of spiritual light from above, but only of a kind of spiritual principle through the world, whence they derive the faculty of confirmation. As they said this, I heard a voice from the examining angels, saying, "Form a general conclusion from what you have now heard." I accordingly formed this: *It is no mark of a man's intelligence to be able to confirm whatever he pleases; but to be able to discern that to be true which is true, and that to be false which is false, is the mark and character of intelligence.* After this I looked towards the assembly where the confirmers were standing, and the crowd about them exclaiming, O HOW WISE! and behold! a dusky cloud covered them, and in the cloud were seen owls and bats on the wing; and it was granted me to understand that the owls and bats flying in that cloud were correspondences, and consequent appearances of the thoughts of those confirmers; for confirmations of falsities, so as to give them the appearance of truths, are represented in the spiritual world under the forms of birds of night, whose eyes are illuminated within by a false light, enabling them to see objects in the dark as if they were in the light. Such a false spiritual light have those who confirm falses so as to give them the semblance of truths, and afterwards embrace them as truths. All such are intellectually in what may be called *backward sight*, and not in any kind of *front-sight*.

335. THE FOURTH MEMORABLE RELATION.—Awaking one morning out of sleep, I saw, as it were, several apparitions (*larvæ*) in various forms, floating before my eyes; and presently, as the morning advanced, I observed false lights (*luces fatuæ*) in different forms, some like sheets of paper written all over, which, being folded over and over, at last appeared like falling stars which in their descent through the atmosphere vanished; and others again like open books, some of which shown like little moons, while some flamed like lighted candles. Among the latter were some books which were carried up aloft, and lost when they arrived at their highest altitude, and others which fell down to the ground, and were there reduced to dust. From these appearances I conjectured, that in the region below these meteors, there were some spirits disputing on matters of specu

tation, which they reckoned of great importance; for in the spiritual world such phenomena appear in the atmospheres, in consequence of the reasonings of those who are beneath. Presently my spiritual sight was opened, and I observed a number of spirits whose heads were encompassed with leaves of laurel, and who were clothed in flowered robes, which indicated that they were spirits who in the natural world had been distinguished for their great learning; and as I was in the spirit, I approached and joined their company. I then found that they were disputing sharply and warmly with each other about CONNATE IDEAS, whether men receive any at their birth as the beasts do. Those who maintained the negative side of the question turned away from those who maintained the affirmative, and at length they formed two separate parties, like the ranks of two armies going to engage sword in hand; but having no swords, they carried on the battle with sharp-pointed words and arguments. At that instant a certain angelic spirit presented himself in the midst of the assembly, and crying with a loud voice, said, "I have overheard you at a little distance disputing vehemently about connate ideas, whether men have them as well as beasts; but I tell you, THAT NEITHER MEN NOR BEASTS HAVE ANY CONNATE IDEAS. You are disputing about nothing, or, according to the common expression, you are contending about straws and the merest absurdities." On hearing this declaration, they all exclaimed in great anger, "Away with him, turn him out; he contradicts all common sense;" but as they were attempting to turn him out, they perceived he was encompassed with a circle of heavenly light, which they could not break through, for he was an angelic spirit; then they retired and removed to a little distance from him. But when the heavenly light was indrawn, he said to them, "Why are you so angry? Hear me first, and attend to the reasons which I have to offer in support of what I advance, and then form a conclusion from those reasons; and I foresee that such of you as have any solid judgment will accede to my opinion, and will calm the storm of anger rising in their minds." To this they replied, yet in an indignant tone of voice, "Speak then, and we will hear what you have to say." Then he began as follows: "You are of opinion that beasts have connate ideas, and you ground your opinion on this circumstance, that their actions appear to be the result of thought; and yet they are not possessed of any thought, and consequently not of any ideas, which can only be predicated of the result of thought; and the true test of thought is to act in such and such a manner, for such and such a purpose. Consider, now, whether a spider, in the curious act of weaving its web, ever thinks in its little head, and says, 'I will extend my threads in this order, and connect and tie them together with transverse threads, to secure my web against the rude vibrations of the air; and in the first

terminations of the threads, which constitute the central point of the web, I will provide myself a seat, where I may discover whatever happens, and may be ready to run to the spot and immediately seize and envelop every intruding fly that is caught in my trap.' Or do you fancy that the little bee reasons with itself, and says, 'I will take my flight to such a field, where I know there is plenty of flowers, and I will gather wax and honey from them, and of the wax I will build contiguous cells in an orderly arrangement, and disposed in such a manner that I and my companions may have free ingress and egress as through the street of a city, and in process of time may lay up a large stock of honey, sufficient for our necessities during the approaching winter, that we may not perish;' not to mention other wonderful circumstances, in which they discover a degree of political and economical prudence, equal at least, but in some cases superior to that of men? [See above, n. 11.] Can you suppose again, that the larger wild bee thinks in its diminutive head, and says, 'I and my companions will build ourselves a small habitation of a thin paper-like substance, whose walls we will contrive after the manner of a labyrinth, and in its inmost recess we will construct a sort of forum, so as to have free ingress and egress, yet of such cunning architecture that no other living creature but one of our own family will be able to find its way to our secret place of assembly?' Do you suppose, further, that the silk-worm, while it is yet in its caterpillar state, thinks with itself, and says, 'Now is the time to prepare myself for the spinning of silk, to the intent that, when I have done spinning, I may fly abroad, and sport with my companions in the air, into which I shall not be able to ascend before, and may there provide for myself a future progeny?' In like manner, can you fancy that other caterpillars think to themselves, while they are creeping along a wall in quest of a convenient place in which to undergo these transformations into nymphs, aurelias, chrysalises, and at last into butterflies? The case is the same with the larger animals, as with birds and winged fowls of every kind, in their pairing, building their nests, laying their eggs, sitting on them, hatching their young, providing them food, watching over them with care till they are able to fly, and then driving them away from the nest as if they were no longer their offspring, besides innumerable other particulars. The case is the same also with the beasts of the earth, with serpents, and with fish. Which of you cannot see, from what has been said, that the spontaneous acts of such creatures do not flow from any thought, of which alone an idea can be predicable? The error of supposing beasts to have ideas is grounded solely in a persuasion that they have thoughts as well as men, and that speech alone is the distinguishing characteristic between them." Having thus spoken, the angelic spirit looked around, and seeing them still in doubt

whether beasts are possessed of thought or not, he continued his discourse, and said, "I perceive that, from a similarity in the actions of brute and human creatures, you still entertain an imaginary idea that brutes think; therefore I will inform you whence their actions proceed. Every beast, bird, fish, reptile, and insect, has its peculiar natural, sensual, and corporeal love, whose habitation is the head, and the brains within the head: by means of the brain the spiritual world has an immediate influx into their bodily senses, and thus determines their actions, which is the reason why their bodily senses are far more exquisite than those of men. This influx from the spiritual world is what is called instinct, and it is so called because it exists without the medium of thought. There are also some peculiarities, which may be called accessory to instinct, derived from habit. But the peculiar love by which each is governed, and by means of which they are determined to action by an influx from the spiritual world, is solely a love for nutrition and propagation, and not for any science, intelligence, and wisdom, by means of which his peculiar love is successively implanted in man.

"That man also has no connate ideas, must appear evident from the circumstance that he has no connate thought; and where there is no thought, there is no idea, for they have a mutual relation to each other. This may be confirmed by the case of new-born infants, whose powers are confined to suction and respiration, and their power of suction is not derived from any thing connate, but from their constant exercise thereof in the mother's womb; and their power of respiration is a consequence of their having life, respiration being a universal of life. Their bodily senses also are in a state of the greatest imperfection and obscurity, out of which they successively emerge, by means of the objects on which they are exercised, as their motions are acquired by repeated habits; and as they learn by degrees to lisp out vocal sounds, at first without ideas, there arises a certain obscurity of phantasy, which, as it becomes clearer and more distinct, gives birth to the obscurity of imagination, and thence of thought. In proportion as they advance in the formation of this state, ideas begin to exist; and ideas, as was observed above, are one with the thought, and thought grows and increases from its state of nothingness by instruction: therefore men have ideas, yet not connate, but acquired and formed, and from those ideas their speech and actions flow." [That nothing is connate in man, except the faculty of acquiring science, intelligence, and wisdom, also an inclination to love, not only those, but likewise his neighbor and God, may be seen above in the memorable relation, n. 48, and also in an other memorable relation below.] After this discourse I looked around, and saw, at a little distance from me, LEIBNITZ and WOLFIUS, who were both very attentive to the arguments pro

duced by the angelic spirit. Leibnitz immediately approached and declared himself convinced; but Wolfius walked off, both denying and affirming, for he had not the same strength of interior judgment as Leibnitz.

CHAPTER VI.

FAITH.

336 It was a received tenet of the wisdom of the ancients, that the universe, both in general and in particular, has relation to good and truth, and consequently that all things belonging to the church have relation to love, or charity and faith; for all that which flows from love or charity is called good, and all that which flows from faith is called true. Now since charity and faith are distinctly two, and yet must be united in man, so as to become a one, that he may be a member of the church, or in other words, that the church may be in him, it was therefore a matter of controversy and dispute among the ancients which of the two was the first or chief constituent of the church, and thus which had a claim to the title of first-born. Some insisted that truth, and, consequently, faith had the better claim, and some that the preference was due to good, and, consequently, to charity. The former indeed observed that a man, immediately after his birth, learns to speak and think, and by these becomes perfected in understanding, which is effected by sciences: thus he learns and understands what is true, and by these means, in process of time, learns and understands what is good; consequently, that he first learns what faith is, and afterwards what charity is. Those who considered the matter according to this idea supposed the truth of faith to be the first-born, and the good of charity to be the younger; they attributed therefore to faith the honor and prerogative of primogeniture. These, however, so bewildered their understandings with arguments in favor of faith, that they could not perceive that faith is not faith unless it be conjoined with charity, and that charity, in like manner, is not charity unless it be conjoined with faith, and thus that they in fact become a one, and that if they are not so, neither the one nor the other is any constituent of the church. That charity and faith are absolutely a one, will be proved in the following pages. In the mean time, by way of preface, I will explain how or in what manner they are a one, this being of importance to be understood, in order to throw light on what is to follow. Faith, then, which also means truth, is first in respect to time; but charity, which also means good, is first in respect to end; and that which is first in respect to end is actually the first, because it is the primary con

stituent of the church, and consequently the first-born; whereas that which is first in respect to time is not actually the first, but only apparently so. But for the better elucidation of this subject, it shall be illustrated by comparisons, as by the building of a temple and a house, the laying out of a garden, and the cultivation of land. With regard to the BUILDING OF A TEMPLE, the first thing in respect to time is to lay the foundation, to erect the walls, to cover it with a roof, and afterwards to provide an altar and raise a pulpit; but the first thing in respect to the end is the worship of God therein, for the sake of which all those constructions are made. So with regard to the BUILDING OF A HOUSE, the first thing in respect to time is to build its exterior parts, and to provide it with all conveniences within; but the first thing in respect to the end is a commodious dwelling for the master and his family. So again with regard to the LAYING OUT OF A GARDEN, the first thing in respect to time is to level the ground, to prepare the soil, to plant trees, and to sow such seeds as may conduce to use; but the first thing in respect to the end is the enjoyment of the fruits to be produced. So lastly, with regard to the CULTURE OF LAND, the first thing in respect to time is to make the ground level, to plough and manure it, and afterwards to sow it with seeds; but the first thing in respect to the end is a plentiful harvest, and consequently the use to be derived from it. From these comparisons it is in every one's power to determine what in reality is the first object of consideration; for in building a temple or a house, and in the preparation of a garden and the culture of land, who does not regard use in the first place, and keep that ever uppermost in his mind, while he provides the means necessary for its promotion? We conclude therefore that the truth of faith is first in respect to time, but that the good of charity is first in respect to end, and consequently that this, being the primary object of regard, is actually the first-born in the mind. But it is necessary to ascertain what faith and charity are, each in its respective essence, and this can only be done by an orderly arrangement of both under particular heads or articles. We will begin with the articles of faith, which are as follows: I. *That a saving faith is a faith in the Lord God the Saviour Jesus Christ.* II. *That faith in general consists in a belief, that the Lord will save all who live a good life and believe aright.* III. *That a man receives faith in consequence of approaching the Lord, learning truths from the Word, and living in conformity with them.* IV. *That an abundance of truths, cohering as in a fascicle or bundle, exalts and perfects faith.* V. *That faith without charity is not faith, and charity without faith is not charity, and neither faith nor charity has any life in it but from the Lord.* VI. *That the Lord, charity, and faith constitute a one, like life, will, and understanding in man; and in case they are divided, each perishes like a pearl bruised to*

powder. VII. *That the Lord is charity and faith in man, and man is charity and faith in the Lord.* VIII. *That charity and faith are together in good works.* IX. *That there are a true faith, a spurious faith, and a hypocritical faith.* X. *That the wicked have no faith.* We will now proceed to a particular explication of each article.

I. THAT A SAVING FAITH IS A FAITH IN THE LORD GOD THE SAVIOUR JESUS CHRIST.

337. The reason why saving faith is a faith in God the Saviour is, because he is God and Man, and he is in the Father, and the Father in him, and thus one; therefore all who approach him approach the Father also at the same time, and thus approach the one and only God; and no faith can be saving that is directed towards any other. That we ought to believe or to have faith in the SON OF GOD, the Redeemer and Saviour, conceived of Jehovah, and born of the Virgin Mary, called JESUS CHRIST, is evident from the injunctions so frequently repeated by him, and afterwards by his apostles. That he himself enjoined faith in himself is evident from the following passages: "Jesus said, This is the will of him that sent me, that every one that seeth the Son and *believeth on him*, may have everlasting life; and I will raise him up at the last day" (John vi. 40). "*He that believeth on the Son* hath everlasting life, and he that believeth not on the Son, will not see life, but the anger of God abideth on him" (iii. 36). "That whosoever *believeth on him* should not perish, but have everlasting life: for God so loved the world, that he gave his only-begotten Son, that whosoever *believeth on him* should not perish, but should have everlasting life" (iii. 15, 16). "Jesus said, I am the resurrection and the life: he that *believeth on me* shall not die to eternity" (xi. 25, 26). "Verily, verily, I say unto you, *he that believeth on me* hath everlasting life. I am the Bread of Life" (vi. 47, 48). "I am the Bread of Life; *he that cometh to me* shall never hunger, and *he that believeth on me* shall never thirst" (vi. 35). "Jesus cried, saying, If any man thirst, let him *come unto me*, and drink; *he that believeth on me*, as the Scripture hath said, out of his belly shall flow rivers of living water" (vii. 37, 38). "They said unto Jesus, What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, *that ye believe on him whom he hath sent*" (vi. 28, 29). "While ye have the light, *believe on the light*, that ye may be the children of the light" (xii. 36). "*He that believeth on the Son of God* is not condemned; but *he that believeth not* is condemned already, because he *hath not believed* on the name of the only-begotten Son of God" (iii. 18). "These things are written, *that ye may believe* that Jesus is the Son of God, and that *believing* ye may have life in his name" (xx. 31) If ye *believe not*

that I am, ye will die in your sins" (viii. 24). "Jesus said, When the Comforter is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, *because they believe not on me*" (xvi. 8).

338. That the faith of the apostles was no other than a faith in the Lord Jesus Christ, is evident from many passages in their epistles, of which I will only adduce the following: "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, *I live by faith in the Son of God*" (Gal. ii. 20). "Paul testified to the Jews, and also to the Greeks, repentance towards God, and *faith in our Lord Jesus Christ*" (Acts xx. 21). "And he brought them out and said, Sirs, what must I do to be saved? and they said, *Believe on the Lord Jesus Christ*, and thou wilt be saved, and thy house" (xvi. 30, 31). "He that hath *the Son*, hath life; but he that *hath not the Son of God*, hath not life. These things have I written unto you that *believe on the name of the Son of God*, that ye may know that ye have eternal life, and that ye may *believe on the name of the Son of God*" (1 John v. 12, 13). "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, *but by the faith of Jesus Christ*, even *we have believed on Jesus Christ*" (Gal. ii. 15, 16). As their faith was directed towards Jesus Christ, and as such faith is also derived from him, therefore they call it the faith of Jesus Christ, as above, Gal. ii. 16; as well as in the following passages: "The righteousness of God, which is by *faith of Jesus Christ*, unto and upon all them that believe; that he might be the justifier of him *who believeth on Jesus*" (Rom. iii. 22, 26). "But having the righteousness which is *through the faith of Christ*, even the righteousness which is *of God by faith*" (Phil. iii. 9). "These are they that keep the commandments of God, and *the faith of Jesus*" (Rev. xiv. 12). "Through *faith, which is in Christ Jesus*" (2 Tim. iii. 15). "*In Jesus Christ is faith which worketh by love*" (Gal. v. 6). Hence it may appear what is meant by faith in that passage of Paul, so often repeated in the church at this time. "*Therefore we conclude that a man is justified by faith without the deeds of the law*" (Rom. iii. 28): that it is not a faith in God the Father, but in his Son; still less is it a faith in three gods in succession; as in one from whom comes salvation, in another, for the sake of whom salvation is granted, and in a third, by whom its effects are wrought in the believer. It is believed in the church that its tri-personal faith is meant by Paul in that passage, because the church for centuries past, since the COUNCIL OF NICE, has acknowledged no other faith, and consequently has been acquainted with no other, believing that it was the only true faith, and that there could not be any other; so that in whatever part of the New Testament the word faith is mentioned, it is believed to have

this meaning of a tri-personal faith, and to this faith they applied all that is there written. The consequence is, that the only saving faith, which is a faith in God the Saviour, has perished; and hence likewise so many fallacies, and so many paradoxes contradictory to common sense and reason, have crept into their doctrines; for all the doctrine of the church which ought to teach and point out the way to heaven, or to salvation, depends on its faith; and because so many fallacies and paradoxes have crept into faith, as was just observed, it was therefore necessary to establish this tenet, that the understanding is to be kept bound under obedience to faith. Now since by faith in the forementioned saying of Paul (Rom. iii. 28) is meant faith, not towards God the Father, but towards his Son, and by the works of the law are meant, not the works of the law of the decalogue, but those of the Mosaic law intended for the Jews, as appears from the subsequent part of that epistle, and also from similar passages in the epistle to the Galatians (chap. ii. 14, 15), the foundation-stone of the faith of the present day, together with all its supposed sacred superstructure, gives way, like a house sinking down into the earth, the top of whose roof alone is seen above the surface.

339. The reason why it is requisite to believe, that is, to have faith in God the Saviour Jesus Christ, is, because such faith is directed towards a visible God in whom is the invisible, and faith towards a visible God, who is at the same time Man and God, gains admission into man; for faith in its essence is spiritual, but in its form natural, therefore in man it becomes spiritual-natural; for whatever is spiritual is received in that which is natural, that man may possess it as a something real. Bare and naked spirituality enters indeed into man, but then it is not received by him, being like ether, which flows in and out, without affecting him in any perceptible manner; for that it may affect him, it must be attended with perception, and consequently with reception in his mind; and this is not granted to man, except in his natural principle. But on the other hand, a faith which is merely natural, or which is deprived of its spiritual essence, is not faith, but only a kind of persuasion or science, having an appearance of faith in its externals, but with nothing in it of a saving nature, being destitute of any spiritual principle in its internals: such is the faith of all those who deny the Divinity of the Lord's Humanity; such was the faith of Arius, and such also is the Socinian faith, because each has rejected the Divinity of the Lord. For what is faith without a term or limit of direction, but like an unbounded view, extending through the universe, where the sight of the eye, falling as it were into an empty void, is lost? Such a faith too may be compared to a bird flying above the atmosphere into the purer regions of ether, when it expires as in a *vacuum*. The

habitation of such a faith in the human mind may be compared to the habitation of the winds in the wings of Æolus, and to the habitation of light in a falling star; for although it arises like a comet with a long tail, yet like a comet also it passes away and disappears. In short, faith directed towards an invisible God is actually blind, because the human mind does not see its God; and the light of such a faith, since it is not spiritual-natural, is a false light; and this light is like that which shines in the tail of a glow-worm; or like the light which is seen in marshy ground, or over sulphureous earth, in the night-time; or like the light in decayed wood. Whatever is seen by this light is merely visionary, and the mind is deceived by a semblance of existences which are without truth or foundation. Such is the light of faith when directed towards an invisible God, particularly when God is conceived to be spirit, and spirit is conceived to be like ether: for what must be the consequence of such a conception, but that a man will look upon God as he looks upon ether, and will thus seek him in the universe, and not finding him there, will fancy nature to be the God of the universe? This is the source of the prevailing naturalism of the present times. Has not the Lord declared, that no one hath ever heard the voice of the Father, or seen his shape (John v. 37); and also, "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (i. 18). "Not that any one hath seen the Father, save he who is of God: he hath seen the father" (vi. 46). Likewise: "No man cometh to the Father, but by me" (xiv. 6). And again: That whosoever seeth and knoweth him, seeth and knoweth the Father (xiv. 7—9). But very different from the above is a faith directed towards the Lord God the Saviour, who by reason of his being God and Man may be both approached and seen in thought. Such a faith is not indeterminate, but has a term from which it originates, and to which it is directed back again, and being once received, it remains; as when a person has once seen an emperor or a king, whenever he recollects him at a future period, his distinct image recurs to his mind. The sight afforded by this faith is as when one looks on a bright cloud, and sees an angel in the midst of it, inviting him to come to him, in order that he may raise him into heaven: in such a manner the Lord appears to those who have faith in him; and he also draws near to every particular man, in proportion as the man knows and acknowledges him, which is in proportion as he knows and does his commandments, that is, as he shuns evils, and does good; and at length he comes into his house, and makes his abode with him, together with the Father, who is in him, according to these words in John: "Jesus said, He that hath my commandments and doeth them, he it is that loveth me: and he that loveth me shall be loved of my Father.

and I will love him, and will manifest myself to him.; and we will come unto him, and make our abode with him" (John xiv. 21, 23). These statements were written in the presence of the Lord's twelve apostles, who, while I was writing them, were sent to me by the Lord.

II. THAT FAITH IN GENERAL CONSISTS IN A BELIEF, THAT THE LORD WILL SAVE ALL WHO LIVE A GOOD LIFE AND BELIEVE ARIGHT

340. That man is created to inherit eternal life, and that every man may inherit it provided only that he live according to the means of salvation prescribed in the Word is a truth to which every Christian, and even every heathen who has any religion and sound reason, assents. The means of salvation, however, are manifold, and yet they all and every one of them have relation to living well and believing aright, consequently to charity and faith; for charity consists in living well, and faith in believing aright. These two general means of salvation are not only prescribed to man in the Word, but are also commanded; and since they are commanded, it follows of consequence, that man by those means must have the power given and communicated to him by God of providing for his eternal life, and that so far as he uses this power, and at the same time looks to God, so far God confirms and strengthens it, till natural charity and its fruits become spiritual charity and its fruits, and natural faith and its fruits become spiritual faith and its fruits; thus charity and faith, and at the same time the man, which were dead, are made alive by God. There are two things which must be united before it can be said that a man lives well and believes aright: these two things are called, in the church, the internal man and the external man. When the internal man wills what is good, and the external does what is good, then both become a one, the external subsisting and acting from the internal, and the internal by the external; thus the man subsists and acts from God, and God acts by the man. But on the other hand, if the internal man wills what is evil, and still the external does what is good, they are both notwithstanding under the influence of hell, because the will is from thence, and the deeds are hypocritical; and in every hypocritical deed, the will, which is infernal, lurks within, like a snake in the grass, or a worm in a flower. He that is not only acquainted with the existence of the internal and external man, but also knows what they are, and that they have a capacity of acting in real unity, and likewise in apparent unity, and moreover that the internal man lives after death, and the external is buried, such a person possesses within his reach arcana of heaven, and also of the world, in great abundance; and he that conjoins in himself those two men for the practice of good, becomes happy to eternity; but he that separates them, and, above all, he that conjoins them for an evil purpose, becomes wretched to eternity

341. To believe that the man who lives well and believes aright, will not be saved, and that God of his free-will and pleasure can save and condemn whomsoever he pleases, is to charge God with unmercifulness and severity towards those that perish, and even with cruelty; yea, it is denying God to be God: it is saying further, that God in his word has spoken without meaning, and has prescribed duties which are trivial and of no signification; and it is accusing him of violating the covenant which he ratified on Mount Sinai, and inscribed with his own finger on two tables. That God cannot do otherwise than save those who live according to his commandments, and have faith in him, is evident from the words of the Lord in John xiv. 21—24; and every one who has any religion and sound reason, may also confirm himself in the same truth, while he considers that God, who is continually with man, and gives him life, together with the faculties of understanding and loving, must needs love, and by love conjoin himself with, the man who lives well and believes aright. And is not this inscribed by God on every man and on every creature? Can a father or mother reject their children, a bird its young, or a beast its cubs? Even tigers, leopards, and serpents, are incapable of such conduct; and to do this would be contrary to the order in which God is, and according to which he acts, and likewise contrary to the order into which he has created mankind. Now as it is impossible for God to condemn any one who lives well and believes aright, so is it alike impossible for him to save any one who lives an evil life, and in consequence is in the belief of falses; for this again is contrary to order, and of course contrary to his own omnipotence, which can only proceed in the way of justice: the laws of justice are truths, which cannot be changed; for the Lord says, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17). Every one who is at all acquainted with the essence of God and with man's free-will, may be fully convinced of this; as for example: Adam was at liberty to eat of the tree of life, and also of the tree of the knowledge of good and evil. If he had eaten only of the tree or trees of life, would it have been possible for God in this case to have driven him out of the garden? It is my belief that it would not. But after he had eaten of the tree of the knowledge of good and evil, would it have been possible for God to keep him any longer in the garden? In this case also it is my belief that it would not. In like manner, it is not to be believed that God can cast into hell any angel that has been received into heaven, or can introduce into heaven any devil condemned to hell: that he cannot from his divine omnipotence do either of these, may be seen above, in the section on the DIVINE OMNIPOTENCE, n. 49—70.

342. In the preceding article, from n. 337 to 339, it was

shown that a saving faith is a faith directed towards the Lord God the Saviour Jesus Christ. But it may be asked, What is the first requisite of a faith directed towards Jesus Christ? I answer, it is an ACKNOWLEDGMENT THAT HE IS THE SON OF GOD This first requisite of faith was that which the Lord, when he came into the world, revealed and announced; for unless mankind had first acknowledged that he was THE SON OF GOD, and thus GOD OF GOD, in vain would he himself, and his apostles after him, have preached faith in him. Now the case being similar at this day, so that those who think from their own selfhood, that is, from the external or natural man only, say with themselves, "How can Jehovah God conceive a Son, and how can man be God?" it is necessary that this first requisite of faith be confirmed and established from the Word; therefore we will here adduce the following passages:—"The angel said unto Mary, Thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name *Jesus:* he shall be great, and shall be called *the Son of the Most High.* And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, The Holy Spirit shall come upon thee, and *the power of the Most High* shall overshadow thee; therefore also *that Holy Thing* which shall be born of thee shall be called *the Son of God*" (Luke i. 31, 32, 34, 35). "When Jesus was baptized there came a voice from heaven, saying, *This is my beloved Son* in whom I am well pleased" (Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22). So again, when Jesus was transfigured, a voice also came from heaven, saying, "*This is my beloved Son* in whom I am well pleased; hear ye him" (Matt. xvii. 5; Mark ix. 7; Luke ix. 35). "Jesus asked his disciples, Who do men say that I am? Peter answered, *Thou art the Christ, the Son of the living God.* And Jesus said, Blessed art thou, Simon, son of Jonah: I say unto thee, Upon this rock will I build my church" (Matt. xvi. 13, 16—18). The Lord said that upon this rock he would build his church, namely, on the truth and confession that he is the Son of God; for rock signifies truth, and likewise the Lord with respect to divine truth. In whomsoever then there does not abide the confession of this truth, that he is the Son of God, there neither does the church abide; and for this reason it was said above that this is the first requisite of a faith in Jesus Christ, consequently faith in its origin. John the Baptist saw and testified that "this is *the Son of God*" (John i. 34). Nathaniel the disciple said unto Jesus, "*Thou art the Son of God; thou art the King of Israel*" (John i. 49). The twelve disciples said, We believe that *thou art the Christ, the Son of the living God* (John vi. 69). He is called *the only-begotten of the Father, and the only-begotten Son of God, who is in the bosom of the Father* (John i. 14, 18; iii. 16). Jesus himself confessed before the high-priest that *he was the Son of God*

(Matt. xxvi. 63, 64; xxvii. 43; Mark xiv. 61, 62; Luke xxii. 70). Those who were in the ship came and worshipped Jesus, saying, "*Of a truth thou art the Son of God*" (Matt. xiv. 33). The eunuch who desired to be baptized, said to Philip, "*I believe that Jesus Christ is the Son of God*" (Acts viii. 37). Paul, after his conversion, straightway preached Jesus, *that he was the Son of God* (Acts ix. 20). "Jesus said, The hour is coming when the dead shall hear *the voice of the Son of God;* and they that hear shall live" (John v. 25). "He that believeth not is condemned already, because he hath not believed in the *name of the only-begotten Son of God*" (iii. 18). "These things are written that ye may believe *that Jesus is the Christ, the Son of God,* and that believing ye may have life through his name" (xx. 31). "These things have I written to you that believe on the *name of the Son of God*, that ye may know that ye have eternal life, and that ye may believe on the *name of the Son of God*" (1 John v. 13). "We know that *the Son of God is come*, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in *his Son Jesus Christ:* this is the true God and eternal life" (v. 20). "Whoever shall confess that *Jesus is the Son of God*, God dwelleth in him, and he in God" (iv. 15). See also other places, as Matt. viii. 29; xxvii. 40, 43, 54; Mark i. 1; iii. 11; xv. 39; Luke viii. 28; John ix. 35; x. 36; xi. 4, 27; xix. 7; Rom. i. 4; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Heb. iv. 14; vi. 6; vii. 3; x. 29; 1 John iii. 8; v. 10; Rev. ii. 18; and likewise many other passages, where Jehovah calls him Son, and where he himself calls Jehovah his Father, as in the following: "Whatsoever *the Father* doeth, that doeth *the Son:* as *the Father* raiseth the dead and quickeneth them, so doth *the Son:* as *the Father* hath life in himself, so hath he given to *the Son* to have life in himself, that all should honor *the Son* as they honor *the Father*" (John v. 19—27); and in several other places, as in David: "I will preach the law, whereof Jehovah hath said unto me, *Thou art my Son;* this day have I begotten thee. Kiss *the Son*, lest he be angry, and ye perish in the way; if his anger be kindled, yea but a little: *blessed are all they that put their trust in him*" (Psalm ii. 7, 12). From these passages, then, we may come to this conclusion, that every one who desires to be a true Christian ought to believe that JESUS IS THE SON OF THE LIVING GOD. He that does not so believe, but only that he is the son of Mary, implants in his mind various ideas concerning him which are hurtful and destructive of salvation, as may be seen above, n. 92, 94, 102. Of such persons it may be said, that they do again what the Jews did of old: they put on his head a crown of thorns, instead of a royal crown, and they give him vinegar to drink, and cry, "If thou art the Son of God, come down from the cross;" or, as the tempter, the devil, said, "If thou art the Son of God, command

that these stones be made bread;" or, "If thou art the Son of God, cast thyself down" (Matt. iv. 3, 6). Such persons profane his church and temple, and make it a den of thieves. These are those who make the worship of Christ like that of Mahomet, and make no distinction between true Christianity, which is the worship of the Lord, and naturalism. They may therefore be compared to those who are carried in a chariot or sledge over smooth thin ice, which breaks under them, so that they sink, and they, their horses, and chariots, are covered with the freezing water. They may also be compared to those who make a little boat of reeds and canes, which they stick together with pitch, and then put out in it to sea, where, the pitchy cement being dissolved, they are swallowed up by the waters of the ocean, and drowned and make their graves at the bottom of the waters.

III. That a man receives faith in consequence of approaching the Lord, learning truths from the Word, and living a life in conformity with them.

343. Before I enter on an explanation of the Origin of Faith, which consists in approaching the Lord, learning truths from the Word, and living a life in conformity with them, it will be necessary to premise a summary of the chief constituents of faith, from whence some general notion may be formed in regard to its particular parts; for the reader will thus be enabled to comprehend more clearly not only what is said in this chapter concerning faith, but also what is said in the following chapters on the subjects of charity, free-will, repentance, reformation and regeneration, and imputation; for faith enters into all and every particular part of the theological system as the blood does into the members of the body, and gives them life. The doctrine of the present church, in relation to faith, is generally known throughout the Christian world, and particularly among those of the ecclesiastic order; for the libraries of that order are filled with books, written solely on the subject of faith, and of faith alone, scarcely any thing at this day being considered as having any proper relation to theology except faith. But before we take into consideration and examination the doctrines of the present church respecting faith, which is intended to be done in an appendix, we will adduce the following general propositions which the New Church teaches respecting her faith:

344. The Esse of the faith of the New Church is, 1. Confidence in the Lord God the Saviour Jesus Christ. 2. A trust that whoever lives a good life, and believes aright, will be saved by him. The Essence of the Faith of the New Church is, Truth derived from the Word. The Existence of the Faith of the New Church is, 1. Spiritual sight. 2. An harmonious agreement of truths. 3. Conviction. 4. Acknowledgment inscribed on the mind. States of the Faith of the New Church are, 1. Infant faith, adolescent or youthful faith,

adult faith. 2. Faith of genuine truth, and faith of the appearances of truth. 3. Faith of memory, faith of reason, faith of light. 4. Natural faith, spiritual faith, celestial faith. 5. Living faith, and miraculous faith. 6. Free faith, and constrained faith. THE FORM ITSELF OF THE FAITH OF THE NEW CHURCH, IN BOTH ITS UNIVERSAL AND ITS PARTICULAR IDEA, may be seen above n. 2 and 3.

345. As we have given a general view of the constituents of spiritual faith, we will also give a general view of the constituents of a merely natural faith, which in itself is a persuasion that assumes a semblance of faith, is a persuasion of what is false, and is called heretical faith. Its denominations are, 1. Spurious faith, wherein falses are mixed with truths. 2. Harlot faith, derived from truths falsified, and adulterous faith, from goods adulterated. 3. Faith closed up, or blind, which is a faith in things mystical, that are believed without any discernment whether they are true or false, or whether they are above reason or contrary to it. 4. Erratic or wandering faith, which is a faith in several gods. 5. Purblind faith, which is a faith in some other than the true God, and among Christians a faith not directed to the Lord God the Saviour. 6. Hypocritical or pharisaical faith, which is that of the lips, and not of the heart. 7. Visionary and preposterous faith, which is an appearance of the false as if it were truth, arising from some ingenious confirmation.

346. It was observed above that faith, with respect to its existence in man, is spiritual sight: now since spiritual sight, which is that of the understanding, and consequently of the mind, and natural sight, which is that of the eye, and consequently of the body, have a mutual correspondence with each other, therefore every state of faith may be compared with some state of the eye and its sight,—a state of the faith of the truth, with some sound and perfect state of eyesight, and a state of the faith of the false, with some wrong and perverted state of eyesight. But we will point out the correspondences between these two kinds of sight, the mental and the bodily, so far as they relate to the perverted state of each. SPURIOUS FAITH, in which falses are mixed with truths, may be compared with the imperfection in the eye, and consequently in the sight, arising from a white spot upon the cornea, rendering the sight obscure. HARLOT FAITH, arising from truths falsified, and ADULTEROUS FAITH, from goods adulterated, may be compared with the disorder in the eye, and consequently in the sight, called a *glaucoma*, which consists in a drying up and hardening of the crystalline humor.* FAITH CLOSED UP, OR BLIND, which is a faith in things mystical, without any discernment whether they

* The author here speaks strictly according to the nosology of the ancients but modern writers have applied to the same affection the term *cataract*, and have given that of *glaucoma* to a disease of the vitreous humor.

are true or false, or whether they are above reason or contrary to it, may be compared with the disorder in the eye called the *gutta serena*, and *amaurosis*, which is the loss of sight arising from an obstruction of the optic nerve, notwithstanding which, the eye appears as if it saw clearly.* ERRATIC OR WANDERING FAITH, which is a faith in several gods, may be compared with the disorder of the eye called a *cataract*, which is a loss of sight arising from an obstruction between the sclerotic coat and the uvea.† PURBLIND FAITH, which is a faith in some other than the true God, and among Christians, a faith not directed towards the Lord God the Saviour, may be compared with the disorder of the eye called *strabismus*, or squinting. HYPOCRITICAL OR PHARISAICAL FAITH, which is that of the lips, and not of the heart, may be compared with an atrophy of the eye, and the consequent loss of sight. VISIONARY AND PREPOSTEROUS FAITH, which is an appearance of the false as if it were truth, arising from ingenious confirmation, may be compared with the disorder of the eye called *nyctalopia*, which is vision in the dark, arising from false light.

347. With regard to the FORMATION OF FAITH, this is effected by man's approaching the Lord, learning truths from the Word, and living in conformity to them. FIRST, *Faith is formed by man's approaching the Lord;* because faith, properly so called, that is, faith profitable to salvation, is derived from the Lord, and directed towards him. That it is derived from the Lord, is evident from his words to his disciples: "Abide in me, and I in you; for without me ye can do nothing" (John xv. 4, 5); and that it must be directed towards the Lord, is evident from the many passages quoted above, n. 337, 338, teaching *that it is requisite to believe in the Son.* Now, since faith is derived from the Lord, and is to be directed towards him, it may be said that the Lord is faith itself; for its life and essence are in the Lord, and consequently from him. SECONDLY, *Faith is formed by man's learning truths from the Word*; because faith in its essence is truth; for all things that enter into the composition of faith are truths: faith therefore is nothing but a complex of truths

* *Amaurosis* has been thought, by recent authors, to arise from inflammation of the *choroides;* yet the above definition is perfectly correct; for in many cases no disease of structure can be detected, and in others a paralysis of the optic nerve seems to be produced by the enlargement and consequent pressure of the arteries within the head.

† This is the true *cataract* of the ancients, being an effusion of coagulable lymph into the aqueous humor, thus producing an obstruction: modern writers simply term it *effusion arising from previous inflammation.*

It may be necessary to observe further, that the signification of the terms *sclerotic coat* and *uvea* has been so restricted by modern writers, that they no longer denote those parts of the eye which the author has in view above. Formerly the term *sclerotic coat* implied the whole of the external coat of the eye, including the transparent part of it, to which the term *cornea* is now confined, which is the part here specifically intended by the author; and the term *uvea* included the *iris*, which it is here used to denote.

shining in the human mind; for truths teach not only that it is requisite to believe, but also in whom we are to believe, and what we are to believe. The reason why truths must be taken from the Word, is, because all truths conducive to salvation are contained therein, and are efficacious because they are given by the Lord, and thence inscribed on the whole angelic heaven; so that when a man learns truths from the Word, he enters into communion and consociation with angels, notwithstanding his ignorance of such a connection. Faith without truths is like seed deprived of its medullary substance, which, when ground, yields nothing but chaff; whereas faith formed of truths is like the good seed of corn, which, when ground, yields flour. In a word, truths are the essentials of faith, and if they be wanting in its composition, faith is a mere empty, hissing sound; but if they enter into its composition, it is then like a voice of joy and glad tidings. THIRDLY, *Faith is formed by man's living in conformity to truths;* because spiritual life is a life agreeable to truths, and truths do not begin really to live till they are in actions. Truths abstracted from acts abide only in the thought; and if they do not also abide in the will, they are not within the man, but stand without at the threshold; for the will is the real man; and thought is so much and in such sort the man, in proportion to the quantity and quality of will joined to it. He that learns truths, and does not practise them, is like one that scatters seed over his ground, and does not harrow it in; the consequence of which is, that the seeds are swollen with the rain, and lose all their vegetative life; but he that learns truths, and practises them, is like a wise husbandman, who sows his ground with seed, and harrows it in when sown; in consequence whereof the seeds begin to vegetate after rain, and yield a good crop of corn for the husbandman's use. The Lord says, "If ye know these things, happy are ye if ye do them" (John xiii. 17); and in another place, "That which was sown in good ground is he that heareth the Word, and attendeth to it; who also beareth fruit, and doeth" (Matt. xiii. 23); and again, "Every one that heareth my words, and doeth them, I will liken him unto a wise man, that built his house upon a rock; but every one that heareth my words, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand" (Matt. vii. 24, 26). All the Lord's words are truths.

348. From what has been said above, it is evident that there are three means for the formation of faith in man: the first is, approaching the Lord; the second, learning truths from the Word; and the third, living in conformity to them. Now these three means being each distinct from the other, it follows that they may be separated; as for instance, a person may approach the Lord, and yet be acquainted with no truths concerning God and the Lord, except such as are historical; so another may be

acquainted with abundance of truths derived from the Word, and yet not live in conformity to them; but in such cases, where the three means are separated, that is, where one is without the other, there can be no faith profitable to salvation; but this faith arises when those three means are conjoined, and it takes its quality from the quality of that conjunction. Where those three means are separated, there faith is like barren seed, which being sown in the earth, moulders into dust; but where they are conjoined, there faith is like good seed in the ground, which grows up and becomes a tree, yielding fruit in proportion to the conjunction. Again, where those three means are separated, faith is like an egg, in which no prolific principle is contained; but where they are conjoined, faith is like a prolific egg, giving birth to a beautiful bird. Faith, in such as have separated those three means, may be likened to the eye of a fish, or a crab, when it is boiled; but faith, in such as have conjoined those three means, may be likened to an eye perfectly transparent, from the crystalline humor even to the uvea of the pupil, and through it. Faith, in such a state of separation, is like a picture of dusky colors, drawn on a black stone; but faith in such a state of conjunction is like a picture of beautiful colors drawn on pellucid crystal. The light of faith, in such a state of separation, may be compared with the light of a firebrand carried by a traveller in a dark night; but the light of faith in such a state of conjunction may be compared with the light of a flambeau, which enlightens clearly every step of the way. Faith without truths is like a vine that bears wild grapes; but faith formed of truths is like a vine that bears grapes productive of generous wine. Faith in the Lord, unattended with truths, may be compared with a new star appearing in the expanse of heaven, which, in process of time, is obscured; but faith in the Lord, attended with truths, may be compared with a fixed star, which remains perpetually. Truth is the essence of faith, therefore the quality of faith must ever be according to that of truth; and without truths faith is vague and wavering, but with them it is steady and fixed: faith also that is formed of truths shines in heaven like a star.

IV. That a number of truths, cohering as in a fascicle or bundle, exalts and perfects faith.

349. By the perception which men have at this day in relation to faith, it is impossible to discover that, considered at large, it is a complex of truths, and still less that a man may contribute something towards its attainment; when nevertheless faith in its essence is truth, for it is truth in its light, and consequently as truth may be procured, so also may faith; for who, if he is so disposed, cannot approach the Lord? and who again, if he is so disposed, cannot collect truths from the Word? and every truth in and from the Word affords light, and truth in

the light is faith. The Lord, who is light itself, enters by influx into every man, and in whomsoever he finds truths collected from the Word, he enlightens those truths so that they become constituents of faith: this is what the Lord says in John, "That they should abide in the Lord, and his words should abide in them" (xv. 7). The words of the Lord are truths. But in order to comprehend aright how a number of truths, cohering as in a fascicle or bundle, exalts and perfects faith, it will be expedient to arrange and discuss the subject under the following general heads: 1. That the truths of faith are capable of being multiplied to infinity. 2. That they have an arrangement into orderly series, and thus as it were into fascicles or bundles. 3. That faith is perfected in proportion to their number and coherence. 4. That truths, however numerous they may be, and however different they may appear, yet make a one, and are united by and from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, and the essential Light, Truth, and eternal Life.

350. 1. *That the truths of faith are capable of being multiplied to infinity*, may appear evident from the wisdom of the angels of heaven, which goes on increasing to all eternity. It is also a received tenet among the angels, that wisdom has no end or limit; and wisdom is derived solely from divine truths, analytically arranged into forms by the influx of light from the Lord. Human intelligence also, so far as it deserves the name, is from the same source. Divine truth has the capacity inherent in it of being multiplied to infinity, because the Lord is essential divine truth, or truth in its infinity, and he draws all towards himself; but men and angels, being finite, can only follow the vein of his attraction, according to their measures and capacities, the tendency of attraction towards the infinite still remaining. The Word of the Lord is an abyss of truths, from which all the wisdom of angels is derived, although to a person unacquainted with its spiritual and celestial senses, it may appear but as the water in a bucket. The multiplication of the truths of faith to infinity may be compared with the prolific principle in men, from one of whom a family may be propagated to endless generations. The prolification of the truths of faith may also be compared with the prolification of seeds in a field or garden, which may be propagated beyond the limit of numbers, time without end. Moreover, in the Word, seed signifies truth; a field, doctrine; and a garden, wisdom. The human mind is like ground, wherein spiritual and natural truths, like so many seeds, are sown, and may be multiplied without end; and this faculty is derived from the infinity of God, who is continually present in man, with his light and heat, and with his power of generation.

351. 2. *That the truths of faith are arranged into orderly series, and thus, as it were, into fascicles or bundles.*

This fact relative to the truths of faith is at this day unknown, because spiritual truths, of which the whole Word is composed, in consequence of the mystical and enigmatical faith which constitutes the sum and substance of modern theology, could not heretofore appear, but, like repositories of hidden treasures, have been sunk deep under ground. In order to explain what is meant by series, and by fascicles or bundles, we will assist the reader's conception by the following example: The first chapter of this book, which treats of God the Creator, is divided into series; the first of these treats of the unity of God, the second of the esse of God, or Jehovah, the third of the infinity of God, the fourth of the essence of God, which is divine love and divine wisdom, the fifth of the omnipotence of God, and the sixth of creation: now it is the connection between each subject, by which they are articulated together, which forms them into series, and binds together the contents as into bands. These series, in general and in particular, or conjointly and apart, contain truths, which in proportion to their number and coherence exalt and perfect faith. He that does not know that the human mind is organized, or that it is a spiritual organism bounded or closed by a natural organism, in and according to which the mind produces its ideas, or thinks, must needs imagine that perceptions, thoughts, and ideas, are only so many radiations and variations of light entering by influx into the head, and presenting forms, which a man sees and acknowledges as reasons and arguments: but this is an idle imagination; for it is universally acknowledged that the human head is filled with brains, that the brains are organized substances, that the mind has its abode in them, and that its ideas are therein fixed, and become permanent according to their reception and confirmation. You will ask, possibly, What is the nature of that organization? I answer, It is an arrangement of the whole into series, as into fascicles or bundles; and the truths of faith have such an arrangement in the human mind. That this is the case may be illustrated by the following considerations: The brain consists of two substances, one of which is glandular, and is called the cortical and cineritious substance, and the other is fibrillary, and is called the medullary substance: the first substance, which is glandular, is arranged into bunches or clusters, like grapes on a vine, which bunches or clusters are its series; the other substance, which is called the medullary, consists of perpetual confasciculations of small fibres proceeding from the little glands of the former substance, which confasciculations are its series. All the nerves which proceed thence, and descend into the body to perform their different offices, are merely bands and fascicles of fibres.

ıke all the muscles, and in general al. the viscera and organs of the body. All these substances are of such a nature, and possess such properties, by reason of the correspondence which they bear with the series into which the organism of the mind is arranged. Moreover, throughout all nature, there is not a single existence which is not confasciculated into series: every tree, shrub, herb, and plant, yea every ear of corn and blade of grass, in general and in particular, is so composed. The universal cause of this is, because divine truths have such a conformation; for it is written that all things were created by the Word, that is, by Divine Truth, and that the world also was made by it (John i. 1, &c.) Hence then it may appear, that unless there was such an arrangement of substances in the human mind, no man could be in possession of the analytical faculty of reason, which every one enjoys in proportion to the arrangement, consequently in proportion to the number of truths cohering together, as in a fascicle or bundle; and such arrangement is effected according to the use of reason in a state of freedom.

352. 3. *That faith is perfected in proportion to the number and coherence of truths.*

This is a consequence of what was said above, and must be obvious to every one who takes a rational view of the subject, and considers the effect of multiplied series, when they cohere together as a one; for in such a case one particular strengthens and confirms another, and all together they constitute a form, which when in action acts in unity, or as a one. Now since faith in its essence is truth, it follows that faith becomes more and more perfectly spiritual in proportion to the number and coherence of truths, and consequently less and less sensual-natural; for it is thus exalted into a higher region of the mind, from whence it views below it in the natural world numberless circumstances and proofs that tend to confirm it. True faith, by means of such a number of truths cohering, as in a fascicle or bundle, becomes also more illustrated, more perceptible, more evident, and more clear; it acquires also a greater capacity of being conjoined with the goods of charity, and hence of being in a state of greater alienation from evils; and it becomes by degrees more and more removed from the allurements of the eye and the lusts of the flesh, and consequently is rendered happier in itself: it becomes particularly more powerful against evils and falses, and thence more and more a living and a saving faith.

353. It was observed above, that every truth in heaven is lucent, and consequently that lucent truth is faith in its essence; so that the beauty and gracefulness of faith, arising from such lucidity, when the truths which compose it are multiplied, may be compared with various forms, objects, and pictures, composed of different colors, and arranged together according to their agreements. Thus they may be compared with the precious stones of

various colors in Aaron's breast-plate, which all together were called Urim and Thummim; in like manner, with the precious stones of which the foundations of the wall of the New Jerusalem are to be built, as mentioned in the Revelation, chap. xxi. They may likewise be compared with the precious stones of different colors in a royal crown; for precious stones signify the truths of faith. We may compare too the beauty of such faith with the beauty of a rainbow, or with the beauty of a flowery field, or a garden in blossom, at the commencement of spring. The light and glory of faith may, from the number of the truths which compose and adorn it, be compared with the illumination of temples, houses, and streets, by multiplied candelabras, candlesticks, and lamps. The exaltation of faith, by means of a number of truths, may be illustrated by a comparison with the exaltation of sound, and at the same time an exaltation of melody into harmony, from the union of several musical instruments; and likewise with the exaltation of fragrance from the mixture of sweet-smelling flowers in a nosegay; and so in other instances. The power of faith, derived from a plurality of truths, set in array against falses and evils, may be compared with the firmness of a temple, in consequence of the stones being well cemented together, and of the walls being strengthened by pilasters, and the roof supported by pillars. It may be compared also with an army of soldiers drawn up in the form of a square, in which case the men stand side to side, and thereby form one body, and exert their united force as one man. It may likewise be compared with the muscles of which the human body is composed, which, notwithstanding their great number and distant situations, still perform their actions as one power, and thus with aggregated strength.

354. 4. *That the truths of faith, however numerous they may be, and however different they may appear, yet make a one, and are united by and from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, and the essential Light, Truth, and eternal Life.*

The truths of faith are various, and appear in man's sight to be different; as for example, some relate to God the Creator, some to the Lord the Redeemer, some to the Holy Spirit and the Divine Operation, some to faith and charity, and some to free-will, repentance, reformation and regeneration, imputation, and other subjects; yet nevertheless they make a one in the Lord, and with man from the Lord, like the many branches in one vine (John xv. 1, &c.); for the Lord joins together into one form, as it were, several scattered and divided truths, in which form they appear under a single view, and act in unity. This may be illustrated by comparison with the members, viscera, and organs in one body, which, notwithstanding their variety

and apparent diversity, are yet perceived but as a one by man, who is their common form, and who, in the exertion of all together, seems to use but a single effort. The case is the same with heaven, which, although it is distinguished into innumerable societies, yet appears before the Lord as a single heaven, and, as has been shown above, as one man. The case is the same too with every particular kingdom on earth, which, although it be divided into several governments, provinces, and cities, is yet a one, when under the power of a king who governs from principles of justice and judgment. The true ground of the similarity between these cases and that of the truths of faith, by virtue of which a church is a church from the Lord, is, because he is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, and the real essential Light, Truth, and eternal Life. The Lord is the Word, and consequently all the truth of heaven and the church, as is plain from this passage in John: "The Word was with God, and the Word was God; and the Word was made flesh" (i. 1, 14). The Lord is the God of heaven and earth, as is evident from this passage in Matthew: "Jesus said, All power is given to me in heaven and in earth" (xxviii. 18). The Lord is the God of all flesh, as is shown in John: "The Father hath given the Son power over all flesh" (xvii. 2). The Lord is the God of the vineyard or church, as is shown in Isaiah: "My beloved had a vineyard," &c. (v. 1, 2); and in John: "I am the vine, ye are the branches" (xv. 5). The Lord is the God of faith, as is plain from Paul: "Having the righteousness which is through the faith of Christ, who is the God of faith" (Philip. iii. 9). The Lord is the Light itself, as is plain from John: "This was the true light, which enlighteneth every man that cometh into the world" (i. 9); and in another place: "Jesus said, I am come a light into the world, that whosoever believeth in me should not abide in darkness" (xii. 46). The Lord is the Truth itself, as is also shown in John: "Jesus said, I am the Way, the Truth, and the Life" (xiv. 6). The Lord is life eternal, as is declared by John: "We know that the Son of God is come, that we may know him that is true, and we are in him that is true, even in Jesus Christ: this is the true God and eternal life" (1 Epist. v. 20). It is here to be noted that a man, by reason of his necessary engagements in the world, can store his mind with but few truths of faith; nevertheless, if he approaches the Lord, and worships him alone, he acquires a capacity of knowing all truths, so that every true worshipper of the Lord, as soon as he hears any truth of faith with which he was before unacquainted, instantly sees, acknowledges, and receives it; because the Lord is in him, and he is in the Lord, consequently the light of truth is in him, and he is in the light of truth; for, as was said above, the Lord is Light itself and Truth itself. The

certainty of this has been proved to me by experience. There was shown me a certain spirit who, in company with others, appeared to be a person of much simplicity, in consequence of his acknowledging the Lord alone to be the God of heaven and earth, and confirming this faith by some truths from the Word. He was taken up into heaven among the wiser angels, and I was told that he was there as wise as they; yea, that he uttered an abundance of truths entirely as of himself, with which he was before utterly unacquainted. Those who shall come into the Lord's New Church will be in a similar state with this spirit, which state is thus described in Jeremiah: "This shall be the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my law into their inward parts and write it in their hearts: and they shall teach no more every man his companion, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them" (xxxi. 33, 34). The state will be such also as this described by Isaiah: "There shall go forth a rod out of the stem of Jesse, and truth shall be the girdle of his reins. Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the sucking child shall play on the hole of the viper, and the weaned child shall put his hand on the den of the basilisk; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. In that day there shall be a root of Jesse; to it shall the Gentiles seek, and his rest shall be glorious" (xi. 1—10).

V. That faith without charity is not faith, and charity without faith is not charity, and neither faith nor charity has any life in it but from the Lord.

355. The doctrine of the present church in separating faith from charity, and asserting that faith alone justifies and saves without the works of the law, and thus that charity cannot be conjoined with faith, because the latter is from God, and charity, so far as it is actually operative in works, is from man, is a doctrine that never entered the mind of any apostle, as appears manifest from their epistles; but this separation and division was introduced into the Christian church when they divided God into three persons, and ascribed to each equal divinity. But there cannot be faith without charity, or charity without faith, and neither has any life but from the Lord, as will be clearly shown in the next article: in the mean time, as a preparatory step, we will prove, 1. That a man has power to procure faith for himself. 2. And also to procure charity. 3. And further, to procure the life of both. 4. But that nothing of faith, of charity and of the life of each, is from the man, but from the Lord alone.

356. 1. *That a man has power to procure faith for himself.* This was shown in the third article above, from n. 343 to 348, from

these considerations, that faith in its essence is truth, and that it is in every one's power to procure truths from the Word; and as he procures them for himself, and loves them, in the same proportion he forms in himself the initiaments of faith. To these considerations we may further add, that unless a man had power to procure faith for himself, all the precepts in the Word which relate to faith would be given in vain; for it is written therein, that it is the will of the Father that men should believe on the Son, and that whoever believeth on him hath eternal life, and whoever doth not believe shall not see life. We read again, that Jesus would send the Comforter, who should "reprove the world of sin, because they believe not on me;" with many other passages of the like import, adduced above, n. 337, 338. To which may be added this consideration, that all the apostles preached faith, and taught that it should be directed towards the Lord God the Saviour Jesus Christ. But what would all such preaching and precepts avail if a man were to stand with his hands hanging down before him, like a carved image with movable joints, waiting for influx, by which his limbs, without being able to do any thing to prepare for the reception of such influx, were to be put in motion, and excited to embrace an imaginary something destitute of the properties of true faith? Yet this is the doctrine of modern orthodoxy, which prevails throughout the whole Christian world that has separated from the Roman Catholics, teaching that man is altogether corrupt and dead to what is good, so that in the nature of man since the fall, before regeneration, there remains or is left not a single spark of spiritual strength whereby he is capable, of and by himself, of being prepared to receive the grace of God, of apprehending it when offered him, or of retaining it when infused; and that neither is he in himself able, in spiritual things, to understand, believe, embrace, think, will, begin, finish, act, co-operate, or apply, or accommodate himself to grace, or contribute any thing towards conversion, either wholly, or by halves, or in the smallest degree. And further, that a man, in respect to spiritual things, which regard the salvation of the soul, is like the statue of salt into which Lot's wife was turned, and like a stock or stone, without life, which has not the use of eyes, mouth, or any of the senses; yet still that he is possessed of a locomotive power, or the power of directing his bodily members, of coming to public assemblies, and of hearing the Word and the gospel. This is the faith of the Evangelical Protestants, as expressed in the book entitled Formula Concordiæ, pp. 656, 658, 661—663, 671—673, according to the Leipsic edition, published in 1756, to which book, and consequently to which faith, their priests subscribe and take oath at their inauguration. The reformed churches also profess the same faith. But what man of reason and religion can help exploding such opinions as absurd and ridiculous? for

he must say within himself, "If the case is so, of what use are the Word, and religion, the priesthood and preaching, but to make an idle show and an empty sound?" Tell a judicious pagan, whom you wish to convert, that he is in such circumstances with respect to conversion and faith, and must he not regard Christianity as a man would regard an empty vessel? for if you take away from a man all power of believing, as of himself, what then do you leave him but mere emptiness? This subject, however, will be set in a clearer light in the chapter on FREE DETERMINATION.

357. 2. *That a man has power to procure charity for himself.*

With regard to charity, the case is the same as with faith; for what does the Word teach but faith and charity, since these are the two essentials of salvation? for it is written, "Thou shalt love the Lord with all thy heart, and with all thy soul, and thy neighbor as thyself" (Matt. xxii. 37—39). And Jesus said, "A new commandment I give unto you, that ye love one another: by this shall all men know that ye are my disciples, if ye love one another" (John xiii. 34, 35); and again to the same purport, xv. 9; xvi. 27. It is also said that a man ought to bear good fruit, like a good tree, and that he that does good shall be recompensed at the resurrection; with many other expressions of a like import. But what end would such precepts answer, unless a man had power of himself to exercise charity, and in some way to procure it for himself? Has not a man power to give alms, to relieve the needy, and to do good in his house and vocation? Has he not power to live according to the commandments of the decalogue? Has he not a soul by which he is able to practise them, and also a rational mind, by which he is able to bring himself to practise them for certain ends? Is he not able to think with himself that he will do certain things because they are commanded in the Word, and consequently are from God? There is no man that does not possess this power, because God imparts it to every one, and he imparts it as every man's own possession; for who has any other consciousness, when he performs an act of charity, but that he does it of himself?

358. 3. *That a man has power also to procure for himself the life of faith and charity.*

In this respect likewise the case is still the same; for a man procures for himself the life of charity and faith as he approaches the Lord, who is Life itself; and so far from any man being prevented from approaching him, he is continually inviting every one to come to him, saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst; and him that cometh to me I will in no wise cast out" (John vi. 35, 37). "Jesus stood and cried, If any man thirst, let him come to me and drink" (vii. 37). "The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent his servants to call them that were bidden, and at last said, Go ye

therefore into the highways, and as many as ye shall find bid to the marriage" (Matt. xxii. 2—9). How plain is it to see that the invitation or call is universal, and also the grace of reception! The reason why a man procures life by approaching the Lord, is, because the Lord is life itself, not only the life of faith, but also the life of charity. The Lord is life, and man receives life from him, as is evident from the following passages: "In the beginning was the Word: in him was *life*, and the *life* was the light of men" (John i. 1, 4). "As the Father raiseth the dead and quickeneth them, even so the Son *quickeneth* whom he will" (v. 21). "As the Father hath life in himself, so hath he given to the Son *to have life in himself*" (v. 26). "The bread of God is he who came down from heaven, and giveth *life* to the world" (vi. 33). "The words which I speak unto you, they are spirit and *life*" (vi. 63). "Jesus said, He that followeth me shall have *the light of life*" (viii. 12). "I am come that *they may have life*, and that they may have it more abundantly" (x. 10). "He that believeth in me, though he were dead, yet *shall he live*" (xi. 25) "I am the Way, the Truth, and the *Life*" (xiv. 6). "*Because I live, ye shall live also*" (xiv. 19). "These things are written that ye may have *life in his name*" (xx. 31). He is "*eternal life*" (1 John v. 20). By life in faith and charity is meant spiritual life, which is given by the Lord to man in his natural life.

359. 4. *That nevertheless nothing of faith, of charity, and of the life of each is from the man, but from the Lord alone.*

It is written, "A man can receive nothing, except it be given him from above" (John iii. 27); and Jesus said, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (xv. 5). But these passages are to be understood in this sense, that a man of himself can procure for himself no other faith than such as is natural, which is a persuasion that a thing is true, because some person of authority has affirmed it; and no other than natural charity, which is an endeavor to merit favor for the sake of some recompense, in which faith and charity there is the man's selfhood, or *proprium*, but not as yet life from the Lord. Nevertheless, by such natural faith and charity, a man prepares himself to become a receptacle of the Lord, and according to the manner and measure of such preparation, the Lord enters and causes natural faith to become spiritual faith, and his natural charity to become spiritual charity, and thus makes both alive. These effects are produced while the man approaches the Lord as the God of heaven and earth. Man, in consequence of being created an image of God, was created a habitation of God; therefore the Lord says, "He that hath my commandments, and doeth them, he it is that loveth me; and I will love him, and will come unto him, and make my abode with him" (John xiv 21, 23); and again: "Behold, I stand at the door, and knock

if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. iii. 20). Hence results this conclusion, that as a man prepares himself, in a natural way, to receive the Lord, so the Lord enters, and makes all things within him spiritual, and thus alive. On the other hand, in proportion as a man does not so prepare himself, he removes the Lord from himself, and does all things himself of himself; and whatever a man does of himself has not the least principle of life in it. But this subject cannot be set in its full light till the nature of CHARITY and FREE-DETERMINATION has been explained, after which more will be seen on the subject in the chapter on REFORMATION and REGENERATION.

360. It was observed above that faith, in its beginning with man, is natural, and that it is rendered spiritual as man approaches the Lord; and the like observation was made of charity; but as no one heretofore has known the difference between natural faith and charity, and spiritual, therefore this great arcanum shall be discovered. There are two worlds, the natural and the spiritual, and in each world there is a sun, and from the sun in each world there proceed heat and light; but the heat and light proceeding from the sun of the spiritual world have in themselves life, which they receive from the Lord, who is in the midst of that sun: whereas the heat and light proceeding from the sun of the natural world have in themselves nothing of life, but serve the heat and light of the spiritual sun as receptacles, just as instrumental causes serve their principals, in order to promote their approach to men. It is to be observed, therefore, that the heat and light proceeding from the sun of the spiritual world, and which give birth to all spiritual things, are themselves spiritual, because spirit and life are in them; but the heat and light proceeding from the sun of the natural world are what give birth to all natural things, which, considered in themselves, are without spirit and life. Now since faith has relation to light, and charity to heat, it is evident that so far as a man is in the light and heat proceeding from the sun of the spiritual world, he is in spiritual faith and charity; but that so far as he is in the light and heat proceeding from the sun of the natural world, he is in natural faith and charity. Hence it appears, that as spiritual light is within natural light, as in its receptacle or repository, and in like manner spiritual heat within natural heat, so also spiritual faith is within natural faith, and in like manner, spiritual charity within natural charity; and this is effected according to the degree of the man's advancement out of the natural world into the spiritual world; and this advancement is effected as he believes on the Lord, who, as he himself teaches, is the essential Light, the Way, the Truth, and the Life. This being so, it is evident that when a man is in spiritual faith, then also he is in natural faith; for, as was observed, spir

itual faith, is within natural faith; and since faith has relation to light, it follows that by that insertion of spiritual faith into natural, the man's natural principle is rendered as it were transparent, and that according to the quality of the conjunction of faith with charity, it acquires a beautiful tint or coloring: the reason of this is, because charity as to color is red, and faith as to color is bright white, charity deriving its redness from the flame of spiritual fire, and faith its brightness from the splendor of the light thence issuing. The very reverse takes place where a spiritual principle is not within the natural, but a natural principle within the spiritual, as is the case with those who reject faith and charity: in such the internal of the mind, in which they are when they are left to their own private reflections, is infernal, and their thoughts, although they are ignorant of it, originate in hell; but the external of their minds, from which they talk and converse with their associates in the world, appears as if it were spiritual, although it is filled with the same filth and uncleanness as abound in hell; therefore these latter, being in an inverted state with respect to the former, are in hell.

361. When therefore it is known that a spiritual principle is within the natural, in all those who are influenced by faith in the Lord, and at the same time by charity towards their neighbor, and that consequently, their natural principle is transparent, it follows that a man is proportionably wise in spiritual things, and hence also in natural things; for he sees within himself whatever he thinks, reads, or hears, whether it be truth or not; and this perception he has of the Lord, from whom he receives an influx of spiritual light and heat into the superior sphere of his understanding. In proportion as a man's faith and charity are rendered spiritual, he is withdrawn from self hood or *proprium*, and does not regard himself, reward, and recompense, but only the delight arising from the perception of the truths of faith, and from the practice of the goods of love; and in proportion as such spirituality is increased, that delight grows more blessed; hence comes his salvation, which is called eternal life. This state of a man may be compared with the most beautiful and pleasant objects here on earth, and is so compared in the Word; as with trees bearing fruit, with the gardens in which they grow, with fields full of flowers, with precious stones, and with dainty and savory meats; also with marriages and their festivities and rejoicings. But when this state is inverted, that is, when a natural principle is within the spiritual, and when in consequence a man in his internals, is a devil, and in his externals like an angel, he may then be compared with a dead person laid in a coffin of gilt and costly wood, and also with a skeleton dressed out like a living man, and carried in a magnificent chariot; or with a corpse buried in a sepulchre as magnificent as the temple of Diana: yea, the internal of such a person may be aptly represented by a nest

of serpents in a dark cave, while his external may be represented by butterflies, which have their wings painted with a variety of colors, but which nevertheless lay their filthy eggs on the leaves of all kinds of useful trees, to the destruction of their fruits: yea further, the internal of such a person may be compared with a hawk, and his external with a dove, and his faith and charity with the flight of a hawk over a dove that is endeavoring to escape, but which he at length wearies out, then darts down upon and devours.

VI. THAT THE LORD, CHARITY, AND FAITH, CONSTITUTE A ONE, LIKE LIFE, WILL, AND UNDERSTANDING IN MAN; AND IN CASE THEY ARE DIVIDED, EACH PERISHES, LIKE A PEARL BRUISED TO POWDER.

362. Before entering upon this subject, it will be necessary to mention some particulars which have hitherto been unknown among the learned, consequently to the ecclesiastical order; indeed so entirely so, that they have been, as it were, deeply hidden in the bowels of the earth, when yet there are treasures of wisdom, such as must be dug up, and presented to the public, before it be possible for a man to attain any just knowledge of God, of faith, of charity, and of the state of his own life, how he ought to regulate and prepare it for a state of eternal life. These unknown particulars are the following: A man is a mere organ of life: life, with all its constituents, is derived by continual influx from the God of heaven, who is the Lord: there are two faculties of life in man, the will and the understanding; and the will is a receptacle of love, and the understanding a receptacle of wisdom; and thus also the will is a receptacle of charity, and the understanding a receptacle of faith: whatever a man wills, and whatever he understands, enters into him by influx extrinsically, the goods of love and charity and the truths of wisdom and faith, from the Lord, but whatever is contrary to them, from hell: the Lord has provided that a man should perceive in himself as his own what is thus received extrinsically by influx, and consequently should bring it forth of himself as his own, although no part thereof is so; nevertheless what he so receives is imputed to him as his own, on account of the freedom which he enjoys in the exercise of will and thought, and on account of the knowledges of good and truth which are imparted to him, and by which he may freely choose whatever is conducive to the good of his temporal and eternal life. He who regards these particulars with an oblique glance, may draw from them conclusions that are the offspring of insanity; but he who fixes the eye of his understanding directly upon them, may draw from them conclusions that are the offspring of wisdom. To promote the latter effect, and to guard against the former, it was necessary to place at the beginning of this work decisions and tenets that relate to God and the Divine Trinity, and after-

wards to establish decisions and tenets that relate to faith and charity, free-will, reformation and regeneration, and imputation, and also to repentance, baptism, and the holy supper, as means.

363. But to see and acknowledge the truth of this article of faith, in which it is insisted that the Lord, charity, and faith constitute a one, like life, will, and understanding in man, and that in case they are divided, each perishes like a pearl bruised to powder, it will be necessary to consider it under the following heads: 1. That the Lord, with all his divine love, all his divine wisdom, and all his divine life, enters by influx into every man. 2. That consequently he enters with the whole essence of faith and charity. 3. But that every man receives those things according to his particular form. 4. And that the man who divides the Lord, charity, and faith, is not a form receptive, but a form destructive of them.

364. 1. *That the Lord, with all his divine love, all his divine wisdom, and all his divine life, enters by influx into every man.*

In the book of Genesis it is written, God created man in his own image; and God breathed into his nostrils the breath of lives (Gen. i. 27; ii. 7); by which is meant that a man is an organ of life, and not life itself. God could not create another being like himself; had this been possible there would have been as many gods as men: and he could not create life, in like manner as light also cannot be created; but he could create man a form receptive of life, as he created the eye a form receptive of light; also God could not and cannot divide his own essence, that being one and indivisible. Since therefore God alone is life, it follows indisputably that God, from his life, quickens or gives life to every man, and that a man, without such quickening, would be as to his flesh a mere sponge, and as to his bones a mere skeleton, without any more life in him than a clock, which derives its motion from the pendulum, and at the same time from the weight or spring. This then being the case, it follows also that God enters by influx into every man, with all his divine life, that is, with all his divine love and divine wisdom, these two constituting his life, as may be seen above, n. 39, 40; for the divine cannot be divided. But the manner of God's influx with all his divine life may in some measure be conceived from what is known as to the sun of this world; for as this sun, with all its essence, consisting of heat and light, enters by influx into every tree, fruit, flower, and into every stone, whether common or precious, and as every object takes in its portion of this common influx, and yet the sun does not divide his light and heat, and distribute a part here and a part there, so it is likewise with the sun of heaven, from which divine love proceeds as heat, and divine wisdom as light. These two enter by influx into human minds, as the heat and light of the sun of this world enter into bodies, and impart life to them, according to the quality of the recipient

forms, each of which takes as much as it needs from the common influx. In this sense the words of the Lord may be applied, "Your Father maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust" (Matt. v. 45). The Lord also is omnipresent, and wherever he is present, there he is with his whole essence; and it is impossible for him to take any thing from it, and consequently impossible to give part to one, and part to another, but he gives it whole, and affords man a capacity of taking either little or much. He says also that he makes his abode with those who keep his commandments, and that the faithful are in him, and he in them. In short, all things are full of God, and every one takes his portion from that fulness. The case is similar with every common or general form; as with the atmospheres and oceans: the atmosphere has the same qualities in its least parts as in its greatest, and does not dispense a part only of itself for the respiration of man, or to assist a bird in flying, or a ship in sailing, or the vane of a windmill in turning the mill: but every recipient object takes from the atmosphere its measure and portion, and applies what is necessary to its own purposes. The case is similar also with a granary stored with corn; the granary does not distribute the corn, but the owner takes daily from it sufficient for his wants.

365. 2. *That consequently the Lord enters by influx into every man, with the whole essence of faith and charity.*

This is deduced from the preceding theorem; for the life of divine wisdom is the essence of faith, and the life of divine love is the essence of charity; therefore since the Lord is present with what is peculiarly his, namely, divine wisdom and divine love, he is also present with all the truths of faith, and all the goods of charity; for by faith is meant all the truth which a man perceives, thinks, and speaks from the Lord, and by charity all the good with which he is affected from the same source, and which he thence wills and practises. It was observed above that the divine love which proceeds from the Lord as the sun is perceived by the angels as heat, and the divine wisdom proceeding from the same source is perceived as light: now where the conception cannot penetrate beyond appearances, it may be imagined that that heat is bare naked heat, and that that light is bare naked light, such as the heat and light proceeding from the sun of this world; whereas the heat and light proceeding from the Lord as a sun, contain in their bosoms all the infinities that are in the Lord, the heat all the infinities of his love, and the light all the infinities of his wisdom, and thus also in infinity every good of charity and every truth of faith: the reason of this is, because that sun itself is present everywhere in its heat and light, and that sun is the sphere which proximately encompasses the Lord, being an emanation from his divine love and divine

wisdom together; for, as has been repeatedly observed above, the Lord is in the midst of that sun. Hence then it is evident, that in consequence of the Lord's omnipresence, a man has power and opportunity of taking from the Lord, for his own use, every good of charity and every truth of faith. That this is the case, is plain from the love and wisdom of the angels of heaven, which they derive from the Lord, in that they are ineffable and incomprehensible to the natural man, and likewise capable of being multiplied to eternity. The heat and light which proceed from the Lord contain infinities in them, although they are perceived simply as heat and light, as may be illustrated by various circumstances in the natural world; as for instance: the sound of a man's voice and speech is heard only as a simple sound, and yet the angels when they hear it perceive in it all the affections of his love, and likewise discover their nature and quality. That such are the hidden contents of sound, is in some measure even perceivable by man, who from the sound of the person's voice conversing with him can tell whether it involves contempt, mockery, or hatred, and also whether it involves charity, benevolence, joy, or other affections. Similar hidden contents are in the radiance issuing from the eye, when one person looks at another. This case is capable also of illustration by the fragrance arising from a large garden, or from extensive fields of flowers; the fragrance which they breathe forth consists of thousands and myriads of various compounds, which still are perceived as one perfume. It is the same too with many other things, which, although outwardly they appear under one single form, are yet inwardly compounded of innumerable varieties. Sympathies and antipathies are nothing else but exhalations of affections from minds which excite affection in another according to their similitudes, and aversion according to their dissimilitudes: these similitudes or dissimilitudes, notwithstanding they are innumerable, and imperceptible to any bodily sense, are yet perceivable by the senses of the soul as a one, and according to these all conjunctions and consociations in the spiritual world are regulated. These instances are adduced in order to illustrate what was said above concerning spiritual light, which proceeds from the Lord, that it contains in it all things that belong to wisdom, and consequently all that belong to faith, and that it is this light by which the understanding sees and perceives rational things analytically, as the bodily eye sees and perceives natural things symmetrically.

366. 3. *But that every man receives those things, according to his particular form.*

By form is here meant the man's state as to his love and wisdom together; hence also as to his affections of the goods of charity, and at the same time his perceptions of the truths of faith. It has been shown above, that God is one, indivisible, and

the same from eternity to eternity, though his identity is not simple identity, but infinite, and that all variation is from the subject in which he abides. The form or recipient state is the occasion of variations, as is evident from the life of infants, children, young men, adults, and old people, in each of whom there is the same life from infancy to old age, for it is the same soul which animates them in those several stages; but as their state is changed according to their various ages, and the pursuits to which they apply themselves, so also the perception of life is changed. The life of God is present in all its fulness, not only with the good and pious, but also with the wicked and impious, and in like manner with the angels of heaven and the spirits of hell: the difference is, that the wicked obstruct the way, and shut the gate, so that God is prevented from entering into the inferior regions of their mind; whereas the good prepare the way, and open the gate, and also invite God to enter into the inferior regions of their mind, even as he dwells in its highest regions, and thus they form the state of the will to receive the influx of love and charity, and the state of the understanding to receive the influx of wisdom and faith, consequently to receive God; but the wicked obstruct that influx by various lusts of the flesh and spiritual defilements, which are spread beneath and prevent the passage: God nevertheless resides in their highest regions with all his Divine Essence, and gives them the faculty of willing good and understanding truth, which faculty belongs to every man, and is a convincing proof that he has life from God in his soul. That the wicked have this faculty, has been proved to me by abundant experience. That every one receives life from God according to his form, may be comparatively illustrated by the case of vegetables of all kinds: every tree, shrub, herb, and blade of grass, receives the influx of heat and light according to its form; thus the influx is received not only by good and useful plants, but also by the bad and noxious; and the sun with his heat does not change their forms, but the forms change his effects in themselves. The case is the same with the subjects of the mineral kingdom, each of which, whether it be of great or little use and value, receives influx according to the form of the contexture of its parts, so that the influx is differently received by one stone, mineral, and metal, and by another; some of them are variegated with most beautiful colors, some transmit the light without variegation, and some of them confuse and suffocate it in themselves. From these few cases it may appear evident, that as the sun of this world, with his heat and light, is equally present in one object as in another, but that the recipient forms vary his operations, so the Lord in like manner, by virtue of the sun of heaven, in the midst of which he is, is universally present with his heat, which in its essence is love, and with his light, which in its essence is wisdom, but that the

form of a man, which is occasioned by the states of his life, varies his operations; consequently, that if a man is not born again and saved, the fault is not chargeable on the Lord, but rests with the man himself.

367. 4. *But that the man who divides the Lord, charity, and faith, is not a form receptive, but a form destructive of them.*

He who separates the Lord from charity and faith, separates life from them; in which case, charity and faith either have no being, or else are abortive births: the Lord is the essential life, as may be seen above, n. 358. He that acknowledges the Lord, and yet separates charity from such acknowledgment, acknowledges him only with his lips; his acknowledgment and confession are cold and languid, in which there is no faith, because they are void of all spiritual essence; for charity is the essence of faith. But he that exercises charity, and does not acknowledge the Lord, as being the God of heaven and earth, and one with the Father, as he himself teaches, exercises no other charity than what is merely natural, in which there is no eternal life; for every true member of the church knows that all good, properly so called, is from God, consequently from the Lord, who is "the true God and eternal life" (1 John v. 20). In like manner charity is from him, because good and charity constitute a one. The reason why faith separate from charity is not faith, is, because faith is the light, and charity is the heat of a man's life; if charity then be separated from faith, it is like the separation of heat from light, the consequence of which is, that the man's state becomes like the state of the earth in the time of winter, when all its vegetable productions wither and die. Charity and faith, to be genuine, can no more be separated than will and understanding; for the understanding is nothing without the will, and the will is soon reduced to nothing without the understanding: the reason why charity and faith are in similar circumstances, is, because charity resides in the will, and faith in the understanding. To separate charity from faith, is like separating essence from form, and it is well known to the learned, that essence is not any thing without form, nor form without essence; for essence has no quality but from form, and form is a subsisting entity only from essence, consequently nothing is predicable of either when separated from the other: charity also is the essence of faith, and faith is the form of charity, just, as was observed above, as good is the essence of truth, and truth is the form of good. These two, namely, good and truth, are in all and every particular thing that essentially exists; therefore charity having relation to good, and faith to truth, may be illustrated by comparison with several parts in the human body, and several things on the face of the earth. They may be justly compared with the respiration of the lungs and the systolic motion of the heart; for charity is as incapable of being

separated from faith, as the heart is of being separated from the lungs; for the pulse of the heart ceasing, the respiration of the lungs ceases instantly; and when the respiration of the lungs ceases, all the senses are suspended, the muscles are deprived of their power of motion, and presently afterwards the heart ceases to beat, and a dissolution of life ensues. This comparison is just, since the heart corresponds to the will, and consequently also to charity, and the respiration of the lungs corresponds to the understanding, and consequently also to faith; for, as was observed above, charity resides in the will, and faith in the understanding; and this is what is meant in the Word by heart and spirit, or breath. The separation of charity and faith coincides also with the separation of flesh and blood; for the blood separated from the flesh is gore and becomes corruption, and the flesh separated from the blood by degrees grows putrid and produces worms; blood also, in the spiritual sense, signifies the truth of wisdom and faith, and flesh the good of love and charity, as is shown in the APOCALYPSE REVEALED, n. 379, and 832. Charity and faith can no more be separated, and yet be any thing, than meat and drink, or bread and wine, can be separated, consistently with the life and well-being of man; for meat and bread, taken without either water or wine, do but distend the stomach, and destroy it with a load of indigested matter, and become like so much putrid mire; in like manner, water and wine, taken without meat and bread, distend the stomach, with the vessels and pores also, and thereby emaciate the body even to death, for want of substantial nourishment: this comparison is also a just one; for meat and bread, in a spiritual sense, signify the good of love and charity, and water and wine the truth of wisdom and faith, as may be seen in the APOCALYPSE REVEALED, n. 50, 316, 778, 932. Charity conjoined with faith, and faith again conjoined with charity, may be likened to the face of a fair virgin, made beautiful by a just and proper mixture of red and white; which similitude also has an exact coincidence, since love, and consequently charity, is red in the spiritual world, from the fire of the heavenly sun; and truth, and consequently faith, is white, from the light of the same sun; therefore charity separated from faith may be compared to a face inflamed with pimples, and faith separated from charity to the pale countenance of a corpse. Faith separated from charity may also be compared to a palsy in one side, which is called *Hemiplegia*, the consequence of which, when it proceeds to extremity, is death: it may also be compared to a disorder, called St. Vitus's Dance, occasioned by the bite of a tarantula; for human reason, where faith is in such a state of separation, does dance furiously like such a madman, and fancies itself in consequence peculiarly alive, when yet it is no more able to collect reasons into one legitimate conclusion, and to form just conceptions of spiritual truths, than a man lying in bed

oppressed with the night-mare. What has been said may suffice to prove the two preceding theorems of this chapter: first, *That faith without charity is not faith, and charity without faith is not charity, and neither of them has any life but from the Lord:* and afterwards: *That the Lord, charity, and faith, constitute a one, like life, will, and understanding in man; and in case they are divided, each perishes like a pearl bruised to powder.*

VII. That the Lord is charity and faith in man, and man is charity and faith in the Lord.

368. Every member of the church is in the Lord, and the Lord is in him, as is evident from these passages in the Word: Jesus said, "*Abide in me, and I in you.* I am the vine, and ye are the branches: *he that abideth in me, and I in him*, the same bringeth forth much fruit" (John xv. 4, 5). "He that eateth my flesh, and drinketh my blood, *abideth in me, and I in him*" (vi. 56). "At that day ye shall know that I am in my Father, and *ye in me, and I in you*" (xiv. 20). "Whosoever confesseth that Jesus Christ is the Son of God, *God dwelleth in him, and he in God*" (1 John iv. 15). A man himself, however, cannot be in the Lord, yet charity and faith can, which are in him from the Lord, and by virtue of which two constituents he is essentially a man. But in order to present this arcanum before the human understanding in some degree of light, it is expedient to digest it under the following propositions: 1. That conjunction with God is the medium by which a man has salvation and eternal life: 2. That there cannot be conjunction with God the Father, but with the Lord, and by him with God the Father: 3. That conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord: 4. That this reciprocal conjunction is effected by means of charity and faith. The truth of these propositions will appear from the following explication.

369. 1. *That conjunction with God is the medium by which a man has salvation and eternal life.*

A man is created to this end, that he may be conjoined with God: for he is created a native of heaven, and also a native of this world, and as a native of heaven he is spiritual, but as a native of this world he is natural; and the spiritual man has power to think of God, and to perceive whatever relates to him, and also to love him, and to be affected with what proceeds from him; whence it follows, that he has a capacity of being conjoined with God. Beyond all doubt or dispute, a man has power to think of God, and to perceive whatever relates to him; for he has power to think of the unity of God, of the esse of God, which is Jehovah, of the immensity and eternity of God, of the divine love and divine wisdom, which constitute his essence, of his omnipotence, omniscience, and omnipresence; of the Lord, the Saviour, his Son, and of redemption and mediation; also of the Holy Spirit; and lastly, of the Divine Trinity; all which relate to

God, yea, they are God; besides, he has power to think of the operations of God, which are principally faith and charity, with many others proceeding from those two. A man has not only the power to think of God, but also to love him, as is evident from the two divine commandments, which are thus expressed: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul: this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. xxii. 37, 38, 39; Deut. vi. 5). A man has power to do the commandments of God, which is to love God, and to be loved by God, as is evident from these words: "Jesus said, He that hath my commandments, and doeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John xiv. 21). Moreover, what is faith, but conjunction with God by means of truths, which belong to the understanding, and thence to the thoughts? And what is love, but conjunction with God by means of goods, which belong to the will, and thence to the affections? The conjunction of God with man is conjunction resulting from the reception of a spiritual principle in the natural, and the conjunction of man with God is conjunction resulting from the natural principle being derived from the spiritual. For the sake of this conjunction as an end, every man is created a native of heaven, and at the same time a native of this world; as a native of heaven he is spiritual, and as a native of this world he is natural: if, therefore, he becomes spiritual-rational, and at the same time spiritual-moral, he is conjoined with God, and by means of that conjunction has salvation and eternal life; but if he is only natural-rational and also natural-moral, in this case God has conjunction with him, but he has no conjunction with God, and consequently he is spiritually dead, which death, considered in itself, is natural life without spiritual; for the spiritual principle, wherein the life of God dwells, is extinct in him.

370. 2. *That there cannot be conjunction with God the Father, but with the Lord, and by him with God the Father.*

This doctrine is taught by Scripture, and approved by reason; for Scripture teaches that God the Father was never either seen or heard, and cannot be, consequently, that he does not operate at all in man of himself, as he is in his esse and in his essence: for the Lord says, "No one hath seen the Father, save he who is of God; he hath seen the Father" (John vi. 46). "No one knoweth the Father, but the Son, and he to whom the Son will reveal him" (Matt. xi. 27). "Ye have neither heard his voice at any time, nor seen his shape" (John v. 37). This is, because he is in the first beginnings and inmost principles of all things, consequently, in a most eminent degree above every sphere of the human mind; for he is in the first beginnings and inmost principles of all things relating to wisdom and love, with

which a man can have no possible conjunction; therefore if he should approach to a man, or a man to him, the consequence would be that the man would be consumed, and melt away like a piece of wood in the focus of a large burning-glass, or rather like an image cast into the sun itself: when Moses therefore wished to see God, it was said to him, "No man can see God and live" (Exod. xxxiii. 20). But that there can be conjunction with God the Father by the Lord, is evident from the passages quoted above, affirming that not the Father, but the only-begotten Son, who is in the bosom of the Father, and who has seen the Father, has declared and revealed the things that are of and from God. It is evident also from the following passages: "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 20). "I have given them the glory which thou hast given me, that they may be one, as we are one; I in them, and thou in me" (xvii. 22, 23, 26). "Jesus said, I am the Way, the Truth, and the Life: no man cometh to the Father but by me." And when Philip desired to see the Father, Jesus answered him, "He that seeth me seeth the Father also, and he that knoweth me knoweth the Father" (xiv. 6, &c.). And in another place: "He that seeth me seeth him that sent me" (John xii. 45). And again: "I am the Door; by me if any man enter in, he shall be saved; but he that climbeth up some other way, the same is a thief and a robber" (x. 1, 9). And lastly: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (xv. 6). The reason of this is, because the Lord our Saviour is Jehovah the Father himself in a human form; for Jehovah descended, and was made a man, that he might be able to approach to man, and man to him, and thus conjunction be effected, and by conjunction man might have salvation and eternal life: for when God was made man, and thus also was made God-Man, being then in a state of accommodation to man, he could approach and be conjoined with him as Man-God and God-Man. There are three things which follow each other in an orderly connection, ACCOMMODATION, APPLICATION, and CONJUNCTION. There must be accommodation before there can be application, and there must be accommodation and application together before there can be conjunction. Accommodation on the part of God was effected by his being made Man; application on the part of God is perpetual, so far as man applies himself in his turn; and as this is effected, conjunction also is effected. These three things follow each other, and proceed in their order in all things, and in each, which become a one, and co-exist.

371. 3. *That conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord.*

The reciprocality of conjunction is also a doctrine which

Scripture teaches and reason approves. The Lord, speaking of his conjunction with his Father, teaches that it is reciprocal; for he says to Philip, "Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me" (John xiv. 10, 11). "That ye may know and believe that I am in the Father, and the Father in me" (x. 38). "Jesus said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee" (xvii. 1). "Father, all mine are thine, and all thine are mine" (xvii. 10). The Lord declares the same of his conjunction with man, that it is reciprocal; for he says, "Abide in me, and I in you. *He that abideth in me, and I in him*, the same bringeth forth much fruit" (John xv. 4, 5). "He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him*" (vi. 56). "At that day ye shall know that I am in the Father, and *ye in me, and I in you*" (xiv. 20). "He that keepeth the commandments of Christ *dwelleth in him, and he in him*" (1 John iii. 24; iv. 3). "Whosoever confesseth that Jesus is the Son of God, *God dwelleth in him, and he in God*" (iv. 15). "He that heareth my voice, and openeth the door, I will come in to him, and *sup with him, and he with me*" (Rev. iii. 20). From these plain expressions it is evident that the conjunction of the Lord and man is reciprocal, and as it is reciprocal, it follows of course than a man ought to conjoin himself with the Lord, in order that the Lord may conjoin himself with him; for otherwise there can be no conjunction, but a withdrawing and consequent separation, yet not a separation on the Lord's part, but on the man's part. As a means of effecting this reciprocal conjunction, man is endowed with a freedom of choice, so that he can enter either into the way that leads to heaven, or into that which leads to hell. From this freedom with which he is endowed, is derived his power of reciprocation, or his ability to conjoin himself with the Lord, or to conjoin himself with the devil; but the nature and quality of this freedom, with the true ground and reason why man is gifted with it, will be explained more fully in the following pages, when we come to treat of free-will, repentance, reformation and regeneration, and imputation. It is much to be lamented that the reciprocal conjunction of the Lord and man, notwithstanding the clearness with which it is stated in the Word, is yet a doctrine unknown in the Christian church; but the reason is to be imputed solely to the hypothetical tenets which have prevailed on faith and free-will. The hypothetical tenets on faith are, that faith is bestowed upon a man without his contributing at all towards procuring it, and without his accommodating and applying himself to receive it, any more than a stock or a stone; and the hypothetical tenets concerning free-will are, that in spiritual concerns a man has not a single grain of free-will in his constitution. But that this reciprocal conjunction of the Lord and

man, a doctrine on which the salvation of mankind depends, may not lie any longer concealed and unknown, necessity itself enjoins that it should be explained, which cannot be better effected than by illustrative examples.

There are two kinds of reciprocation by which conjunction is produced; one is ALTERNATE, the other MUTUAL. ALTERNATE reciprocation, by which conjunction is produced, may be illustrated by the respiration of the lungs. A man draws in the air, and thus dilates the thorax or chest; presently after he emits the air he had drawn in, and thus compresses the thorax. This attraction and consequent dilation is effected by means of the incumbent air, in proportion to its column; but the emission and consequent compression is effected by the strength of the muscles acting upon the ribs. Such is the reciprocal conjunction of air and the lungs, on which depends the life of all the senses and motions of the body; for when respiration ceases, all sense and motion instantly cease with it. Reciprocal conjunction, which is effected by alternates, may also be illustrated by the conjunction of the heart with the lungs, and of the lungs with the heart: the heart, from its right ventricle, pours forth blood into the lungs, and the lungs pour it back again into the left ventricle of the heart; and hereby that reciprocal conjunction is effected on which the life of the whole bodily system altogether depends. Similar to this is the conjunction of the blood with the heart, and of the heart with the blood. The blood of the whole body flows through the veins into the heart, and flows out from the heart through the arteries into every part of the body: action and reaction cause this conjunction. A similar action and reaction, operating to the continuance of conjunction, exists between the embryo and the womb of the mother. The reciprocal conjunction of the Lord and man is not however of this sort, but is a MUTUAL conjunction, not effected by action and reaction, but by co-operations; for the Lord acts, and the man receives action from the Lord, and operates as from himself, yet of himself, from the Lord. This operation of the man from the Lord is imputed to him as his own, for he is continually kept in free-will by the Lord. The free-will thence resulting is this, that he has power to will and think from the Lord, that is, from the Word, and also has power to will and think from the devil, that is, against the Lord and the Word. The Lord gives a man this freedom, in order that he may be capable of performing his part in effecting this reciprocal conjunction, and of being gifted, through such conjunction, with eternal life and happiness, which, without reciprocal conjunction, cannot possibly be attained This reciprocal conjunction, which is of the mutual kind, may also be illustrated by various things in man and the world. Such is the conjunction of soul and body in every particular person

such is the conjunction of the will and action, and such also that of the thought and speech; such likewise is that of the two eyes with each other, and of the two ears, and of the two nostrils. The conjunction of the two eyes with each other is reciprocal after its manner, as is evident from the optic nerve, in which the fibres, from both hemispheres of the cerebrum are folded together, and in that folded state extend to both the eyes. The case is similar with the ears and nostrils. The same reciprocal mutual conjunction exists between light and the eye, sound and the ear, smell and the nostril, taste and the tongue, touch and the body; for the eye is in the light, and the light is in the eye; sound is in the ear, and the ear is in the sound: smell is in the nostril, and the nostril is in the smell; taste is in the tongue, and the tongue is in the taste; and touch is in the body, and the body is in the touch. This reciprocal conjunction may also be compared with the conjunction of a horse and a chariot, of an ox and a plough, of a wheel and a machine, of a sail and the wind, of a musical pipe and the air; in short, such is the reciprocal conjunction of the end and the cause, and such also that of the cause and the effect: but this is not the place to enter into a particular explanation of these several cases, which would require a volume to do it justice.

372. 4. *That this reciprocal conjunction of the Lord and man is effected by means of charity and faith.*

It is an acknowledged truth among Christians at this day, that the church constitutes the body of Christ, and that every particular person in whom the church is, is in some member or other of that body, according to what is said by Paul, Ephes. i. 23; 1 Cor. xii. 27; Rom. xii. 4, 5. But what is the body of Christ but divine good and truth? This is understood by the Lord's words in John: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 56). The Lord's flesh, and also bread, means divine good, and his blood, and also wine, means divine truth. This is their true meaning, as will be shown in the chapter on the HOLY SUPPER. Hence it follows, that so far as a man is in the goods of charity and the truths of faith, so far he is in the Lord, and the Lord in him; for conjunction with the Lord is spiritual conjunction, which is effected only by charity and faith. That there is a conjunction of the Lord and the church, and consequently of good and truth, in all and every part of the Word, was shown in the chapter on the SACRED SCRIPTURE, n. 248—253; and whereas charity is good, and faith is truth, there is in every part of the Word a conjunction of charity and faith. From what has been said then it follows that THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD; for the Lord is charity and faith spiritual in the charity and faith natural of man,

and man is charity and faith natural derived from the spiritual of the Lord, which in conjunction constitute charity and faith spiritual-natural.

VIII That charity and faith are together in good works.

373. The whole man, according to his measure and quality with regard to his mind or his essential quality, is in every work which proceeds from him. By mind is meant the affection of his love, and the principle of thought thence derived: these form his nature, and in general his life. Works viewed in this light are like so many mirrors, reflecting the man's real image. This may be illustrated by the similar case of brutes and wild beasts: a brute is a brute, and a wild beast is a wild beast, in all their respective actions: a wolf is a wolf in all his actions: a tiger a tiger in all his, a fox a fox in all his, and a lion a lion in all his. The same is true of a sheep and a kid in all their actions. In like manner all a man's works partake of his true nature, which however is to be estimated according to what he is in his internal man; for if in this he be like a wolf or a fox, all his works will be interiorly of the same bestial quality; and so again, if he be like a sheep or a lamb; but that the man's true nature is thus in all his works, does not appear in his external man, for this can turn and change about the internal; and yet the true nature and quality are within. The Lord says, "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil" (Luke vi. 45). And again: "Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes" (vi. 44). That a man's nature and quality are the same in all and every thing that proceeds from him, as they are in his internal man, is a truth which after death is made manifest in him by lively evidence, for then he lives an internal man, and no longer an external. That good is in man, and that every work which proceeds from him is good, when the Lord, charity, and faith reside in his internal man, will be proved under the following heads:—1. That charity consists in willing what is good, and good works consist in doing what is good, from and under the influence of such a good will. 2. That charity and faith are mere mental and perishable things, unless they are determined to works, and coexist in them, whenever it is practicable. 3. That charity alone does not produce good works, still less does faith alone; but good works are produced by charity and faith together. But a particular explanation of each shall be given.

374. 1. *That charity consists in willing what is good, and good works consist in doing what is good, from and under the influence of such a good will.*

Charity and works are distinct from each other, like will and action, and like an affection of the mind and an operation of the

body; consequently, also, like the internal man and the external; and these are distinct from each other like cause and effect; for the causes of all things are formed in the internal man, and the effects thence resulting are produced in and by the external: hence charity, as it has relation to the internal man, consists in willing what is good, and good works, as they have relation to the external man, consist in doing good from and under the influence of a good will. Still, however, there is an infinite diversity between the good will of different persons; for whatever is done by any person in favor of another is supposed or appears to flow from good will or benevolence, when yet it is not known whether such action was done from a principle of charity, and still less from what kind of charity it proceeds, whether genuine or spurious. This infinite diversity in the good will of different persons arises from the end, intention, and consequent purpose by which each is influenced, and which lie concealed in the will of doing good, and stamp on each person's will a peculiar quality. The will also seeks out in the understanding the means and methods of attaining its ends, which are effects, and thus in the understanding it betakes itself to the light, in order that it may discern not only the reasons why, but also the occasions when and how it should determine itself to actions, and thus produce its effects, which are works; and at the same time, in the understanding, it seeks and finds its power of action; from which it follows that works, in respect to their essence, are of the will; in respect to form, are of the understanding; and in respect to act, are of the body; and thus charity descends into good works. This may be illustrated by the comparative case of a tree. A man himself, with regard to all his constituent parts, is like a tree; in its seed there lie hid, as it were, an end, intention, and purpose of producing fruits, in which respect the seed corresponds with the man's will, which, as was observed, contains those three things; afterwards, the seed from its interior parts springs forth from the earth, and clothes itself with branches, buds, and leaves, and thus provides itself with means adapted to its ends, which are fruits; and in this a tree corresponds with the man's understanding. Lastly, when the proper season arrives, and it is allowed free power of exertion and determination, it blossoms and produces fruits; and in this it corresponds with the man's good works. Here it is evident that the fruit of the tree, in respect to essence, is of the seed, in respect to form, of the branches and leaves, and in respect to act, of the wood of the tree. This may also be illustrated by the comparative case of a temple: a man is a temple of God, according to Paul, 1 Cor. iii. 16, 17; 2 Cor. vi. 16; Ephes. ii. 21, 22. Salvation and eternal life are the end, intention, and purpose of man, as a temple of God; and in these there is a correspondence with the will where those three things

have their residence: afterwards he imbibes the doctrinals of faith and charity from his parents, masters, and spiritual teachers, and when he comes to riper years he collects them from the Word, and other books of instruction, all which are means conducive to the end; and in these there is a correspondence with the understanding. Lastly, he is directed and determined to the performance of uses, according to the doctrines which he has imbibed as means; and this is effected by acts of the body, which are called good works; and thus the end, by means of causes, produces effects, which in regard to their essence, are of the end; in regard to their form, are of the doctrines of the church; and in regard to act, are of uses. Thus a man becomes a temple of God.

375. 2. *That charity and faith are merely mental and perishable things, unless they are determined to works, and coexist in them, whenever it is practicable.*

Has not a man a head and a body, which are joined together by means of the neck? And has he not a mind in the head, which wills and thinks, and power in the body, which performs and executes? If therefore a man only willed what was good, or his thoughts were under the influence of charity, and yet he never practised what was good, or was in the active exercise of uses in consequence of such a charitable will, would he not, in such a case, be like a head alone, or a mind alone, which without a body could not possibly subsist? How plain then is it to see, from this instance, that charity and faith are not charity and faith while they are only in the head and mind, and not in the body! For in this case they are like birds flying in the air, without any resting-place on earth; and also like birds impregnated with eggs, which, having no nests, must drop their eggs in the air, or on the branch of some tree, from which they must fall to the ground and be broken. There is not any thing in the mind which has not something in the body corresponding to it, and that which corresponds to it may be called its embodying form; therefore charity and faith, while they are only in the mind, are not embodied in the man, and may be likened to an aerial being, such as *Fame* was painted by the ancients, with laurel about her head, and a *cornucopia* in her hand. Such phantoms of men, however, retaining still the capacity of thinking, must needs be shaken and disturbed by phantasies, in consequence of various sophistical reasonings, just as the fenny bulrush is shaken by the wind, while the bottom of its bed is strewed with shells, and frogs croak on the surface. How plain is it to see that these circumstances are verified in all those who have only acquired from the Word some knowledge about charity and faith, and do not practise them! The Lord also says, '*Every one that heareth my words, and doeth them*, I will liken to a wise man who built his house upon a rock; but *every one*

that heareth my words, and doeth them not, I will liken to a foolish man who built his house upon the sand, or upon the ground, without a foundation" (Matt. vii. 24, 26; Luke vi. 47—49). Charity and faith, with all their factitious ideas, when they are unpractised by man, may also be compared with butterflies in the air, which are no sooner seen by a sparrow, than he flies upon and devours them. The Lord also says, "A sower went out to sow his seed; and some fell by the wayside, and the fowls came and devoured it up" (Matt. xiii. 3, 4).

376. That charity and faith are utterly unprofitable to a man while they remain only in one hemisphere of his body, that is, in his head, and are not fixed firm in works, is evident from a thousand passages in the Word, of which I shall only adduce the following: "*Every tree which bringeth not forth good fruit*, is hewn down, and cast into the fire" (Matt. vii. 19—21). "He that receiveth seed into the good ground is he that heareth the Word, and understandeth it, *who also beareth fruit, and doeth*" (xiii. 23). "Jesus said, My mother and my brethren are those who hear the Word of God, and *do it*" (Luke viii. 21). "We know that God heareth not sinners; but if any man is a worshipper of God, and *doeth his will*, him he heareth" (John ix. 31). "If ye know these things, happy are ye *if ye do them*" (xiii. 17). "He that hath my commandments, and *doeth them*, he it is that loveth me; and I will love him, and will manifest myself to him, and make my abode with him" (xiv. 21—23). "Herein is my Father glorified, *that ye bear much fruit*" (John xv. 8). "Not the hearers of the law are just before God, *but the doers of the law*" (Rom. ii. 13; James i. 22). "God, in the day of wrath and of just judgment, will render to every man *according to his works*" (Rom. ii. 5, 6). "For we must all appear before the judgment-seat of Christ, that every one may receive *the things done in his body, according to what he hath done*, whether it be good or bad" (2 Cor. v. 10). "The Son of Man will come in the glory of his Father, and then he will reward every man *according to his deeds*" (Matt. xvi. 27). "I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, *and their works follow with them*" (Rev. xiv. 13). "A book was opened, which is the book of life, and the dead were judged according to those things which were written in the books, *according to their works*" (xx. 12). "Behold, I come quickly, and my reward is with me, to give every man *as his works shall be*" (xxii. 12). "Jehovah, whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and *according to the fruit of his works*" (Jer. xxxii. 19). "I will punish them for their ways, *and reward them for their works*" (Hos. iv. 9). "According to our ways, and *according to our works*, so hath he dealt with

us" (Zech. i. 6); not to mention a thousand other passages to the same purport. From all this it must plainly appear that charity and faith are not charity and faith before they exist together in works, and that if they exist only in an expanse above works, or in the mind, they are like pictures of a tabernacle or temple in the air, which are mere meteors, and vanish away of themselves; or they are like pictures on a piece of paper eaten by moths, or like abodes on the house-top, where there is no bedchamber, and not in the house. Hence then it is very evident that charity and faith are fleeting, perishable things, so ong as they are only in the mind, and are not determined to works, and coexist in them, whenever it is practicable.

377. 3. *That charity alone does not produce good works, still less does faith alone, but charity and faith together produce them.*

The reason of this is because charity without faith is not charity, and faith without charity is not faith, as was shown above, n. 355 to 358; therefore charity cannot be by itself, or faith by itself; it cannot therefore be said that either charity or faith by itself produces any good works. In this respect the case is similar to that of the will and the understanding; for the will cannot be by itself, consequently it cannot be said that by itself it can produce any thing; nor can the understanding be by itself, and therefore, this also by itself cannot produce any thing; but production and fruitfulness are effected by both together, and are the operation of the understanding, acting from and under the influence of the will. The ground of the similitude between these two cases is, because the will is the habitation of charity, and the understanding of faith. The latter part of the proposition, that still less can faith alone produce good works, is true, for this reason, because faith is truth, and its operation is to produce truths, and these enlighten charity and its exercises: this the Lord teaches when he says, "*He that doeth truth, cometh to the light*, that his works may be made manifest, that they are wrought in God" (John iii. 21). So long therefore as a man does good works according to truths, he does them in the light, that is, intelligently and wisely. The conjunction of charity and faith is like the marriage of husband and wife: all natural offspring are produced by the husband as father, and the wife as mother: in like manner, all spiritual offspring, which are the knowledges of good and truth, are produced by charity as father, and faith as mother. These observations may serve to point out the mode of the propagation of spiritual families. In the Word also, according to its spiritual sense, husband and father signify the good of charity, and wife and mother, the truth of faith: hence again it is evident that neither charity alone, nor faith alone, can produce good works, any more than a husband alone, or a wife alone, can produce children. The truths of faith not only enlighten charity, but also give it its quality, and

what is more, nourish it: therefore a man who has charity, and not the truths of faith, is like one walking in a garden at night, who plucks fruit from the trees, without knowing whether it is good or bad; and since the truths of faith not only enlighten charity, but also give it its quality, it follows, that charity without the truths of faith is like fruit without juice, or like a parched fig, or like a grape after the wine has been pressed from it: and since, as was just observed, truths also nourish charity, it follows that if charity is without the truths of faith, it has no other nourishment than what a man would receive by eating burnt bread, and drinking at the same time dirty water drawn from a stagnant pool.

IX. That there are a true faith, a spurious faith, and a hypocritical faith.

378. The Christian church from its earliest infancy began to be infested and rent asunder by schisms and heresies, and in process of time was torn and mangled much like the man we read of, that went down from Jerusalem to Jericho, and fell among thieves, who stripped and wounded him, and left him half dead (Luke x. 30). Hence, what is written of that church in Daniel has come to pass: "At length upon the bird of abominations shall be desolation, and even until the consummation and the decision, it shall drop upon the devastation" (ix. 27). And according to the Lord's words; "Then shall the end come, when ye shall see the abomination of desolation spoken of by Daniel the prophet" (Matt. xxiv. 14, 15). The fate of the church in this respect may be compared with that of a ship laden with most valuable merchandise, which has no sooner weighed anchor, and left its port, than it begins to be tossed with storms, and presently is wrecked, and sinks to the bottom of the sea, and then its rich lading is partly spoiled by the water, and partly torn to pieces by fishes. That the Christian church, from its infancy, has been thus tossed and torn, is plain from ecclesiastical history, which informs us that even in the Apostle's time it began to be disturbed by *Simon*, who was a Samaritan by birth, and by profession a sorcerer, as we read, Acts viii. 9; and also by *Hymenæus* and *Philetus*, who are mentioned by Paul in his Epistle to Timothy; and again by *Nicolas*, who gave name to the Nicolaitans, mentioned in Revelation, chap. ii. 6; and Acts vi. 5; and besides by *Cerinthus*. After the time of the Apostles, several other heretical sects made their appearance, as the *Marcionites*, *Noetians*, *Valentinians*, *Encratites*, *Cataphrygians*, *Quarto-Decimans*, *Alogians*, *Catharians*, *Origenists* or *Adamites*, *Sabellians*, *Samosatenes*, *Manichæans*, *Meletians*, and lastly *Arians*. After these, whole troops of arch-heretics attacked the church, as the *Donatists*, *Photinians*, *Acacians* or *Semi-Arians*, *Eunomians*, *Macedonians*, *Nestorians*, *Predestinarians*, *Papists*, *Zwinglians*, *Anabaptists*, *Schwenckfeldians*, *Synergists*, *Socinians*, *Anti-*

Trinitarians, *Quakers*, *Moravians*, with many others. Over all these *Luther*, *Melancthon*, and *Calvin* finally prevailed, whose doctrines are generally received at this day. The causes of so many divisions and seditions in the church are chiefly these three: FIRST, The Divine Trinity was not understood: SECONDLY, Men had no correct knowledge of the Lord: THIRDLY, The passion of the cross was regarded as redemption itself. Where these three points are misunderstood, which are the very essentials of that faith which gives existence to the church, and from which it is called a church, it must of necessity come to pass, that all things relating to the church will be diverted from their right course, and at last be turned in a direction contrary to truth; and yet the members of that church may possibly still imagine, that they are in a true faith towards God, and influenced by a right belief in all the truths which relate to God. It is in this case as with persons who bind a handkerchief over their eyes, and walk, as they fancy, in a right line, when nevertheless they are every step deviating from it, and at length get into a direction opposite to that in which they set out, till they fall headlong into some pit or cavern. But it is impossible for a member of the church to be brought back from his wandering into the right way, unless he be made acquainted with the nature and properties of a true faith, a spurious faith, and a hypocritical faith; we will therefore prove these propositions, 1. That there is only one true faith, and it is directed towards the Lord God the Saviour Jesus Christ, and abides with those who believe that he is the Son of God, the God of heaven and earth, and one with the Father; 2. That spurious faith is every faith which is at variance with the one true faith, and abides with those who climb up some other way, and regard the Lord, not as God, but as a mere man; 3. That hypocritical faith is not faith.

379. 1. *That there is only one true faith, and it is directed towards the Lord God the Saviour Jesus Christ, and abides with those who believe him to be the Son of God, the God of heaven and earth, and one with the Father.*

There is only one true faith, because faith is truth, and truth cannot be broken and cut asunder, so that one part may look to the left hand, and another to the right, and yet remain truth. Faith, in a general sense, consists of innumerable truths, being their complex; but those innumerable truths constitute as it were one body, the several members of which are formed of various truths; thus some truths form the members that are dependent on the breast, as the arms and hands; some again the members that are dependent on the loins, as the legs and feet; but interior truths form the head, and the truths proximately proceeding thence, form the sensories in the face. Interior truths form the head, because the term interior implies also what is superior; for in the spiritual world whatever is interior

is also superior, which is the case with the three heavens. The soul and life of this body, and all its members, is the Lord God the Saviour; hence the church is called by Paul the body of Christ, and all who belong to the church, according to the states of their charity and faith, constitute its members. That there is only one true faith, is likewise taught by Paul in these words: "There is one body and one spirit, one Lord, *one faith*, one baptism, one God: and he gave some for the work of the ministry, for the edifying of *the body of Christ*, till we all come to *the unity of the faith*, and the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ" (Ephes. iv. 4—6, 11—13). That the one true faith is a faith in the Lord God the Saviour, was fully shown above, n. 337—339. But the reason why a true faith abides with those who believe the Lord to be the Son of God, is, because they also believe him to be God, and faith is not faith, unless it is directed towards God. That this characteristic of faith is the chief of all the truths that enter into its composition, is evident from the Lord's words to Peter, when he said, "*Thou art the Christ, the son of the living God:* Blessed art thou, Simon; and I say unto thee, upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 16—18). By a rock here, as in other parts of the Word, is meant the Lord as to Divine Truth, and likewise divine truth from the Lord. That this truth is the primary or chief of all, and like a diadem on the head, and a sceptre in the hand, of the body of Christ, is plain from the Lord's declarations, that upon this rock he would build his church, and that the gates of hell should not prevail against it. It is plain also from these words in John, that this characteristic of faith is of the first consequence: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 Epist. iv. 15). Besides this mark of being in the one only true faith, there is another, which is, to believe that the Lord is God of heaven and earth. This is a consequence of the former, that he is the Son of God, and is evident from these declarations: "In him dwelleth all the fulness of the Godhead" (Coloss. ii. 9). "He hath all power in heaven and earth" (Matt. xxviii. 18). "All that the Father hath is his" (John iii. 35; xvi. 15). The third mark which evinces that those who believe in the Lord are interiorly principled in faith towards him, thus that they are in the one only true faith, is, that they believe that the Lord is one with the Father. That he is one with the Father, and is the Father himself in the humanity, was fully proved in the chapter on the Lord, and on Redemption, and appears evidently from the Lord's words, when he declared, "I and the Father are one" (John x. 30); "The Father is in me, and I in him" (x. 38; xiv. 10, 11); and when he said to his disciples, that henceforth

they had seen and known the Father; and when he looked at Philip, and said, "He that hath seen me hath seen the Father" (John xiv. 7, 9). The reason why these three are the characteristic testimonies which evince that the worshipper is principled in faith towards the Lord, thus in the one only true faith, is, because not all who approach the Lord are principled in faith towards him; for true faith is internal, and at the same time external. Such only as are in possession of these three precious marks of faith are in its internals as well as in its externals, so that it is at once a treasure in their hearts and a jewel in their mouths but the case is different with those who do not acknowledge the Lord to be God of heaven and earth, or one with the Father; for these interiorly look towards other gods, who have like power, which yet they conceive is to be exercised by the Son, either as a deputy or as a being who, by reason of the redemption wrought by him, has merited the reward of ruling over those whom he has redeemed. But such persons break in pieces the true faith by a division of the unity of God; and when it is broken it is no longer faith, but only the ghost of faith, which, when viewed naturally, appears as a sort of image of faith, but when viewed spiritually, is a mere chimera. How plain and undeniable is it that faith, to be true, must be directed towards one God, who is the God of heaven and earth, consequently towards God the Father in a human form, thus towards the Lord! These three characters, evidences, and indices, to show that a man's faith in the Lord is a real faith, are like the Lydian stone by which gold and silver are tried and known: they are also like stones and finger-posts on the roads, which point towards the temple where the one true God is worshipped; and they are like light-houses on rocks at sea, which in the night inform the sailor where he is, and in what direction he is to steer his ship. This first character of faith, that the Lord is the Son of the living God, is like the morning star to all those who enter into his church.

380. 2. *That spurious faith is every faith that departs from the one only true faith, and it abides with those who climb up some other way, and regard the Lord, not as God, but as a mere man.*

That spurious faith is every faith that departs from the one only true faith, is self-evident; for since there is but one true faith, it must necessarily follow that every other which departs from that, is not true. All the good and the truth of the church is propagated by virtue of the marriage of the Lord and the church, consequently all that which essentially is charity and all which essentially is faith are the offspring of that marriage; it follows that any charity or faith, not being the issue of that marriage, are not lawfully begotten, but are an illegitimate issue, consequently the fruit either of polygamy or of adultery. All faith which acknowledges the Lord, and yet adopts false and

heretical opinions, is the issue of polygamy; and all faith which acknowledges three lords of one church, is the issue of adultery; for it is either like a woman that is a professed harlot, or like a woman that is married to one husband, and yet hires herself out to two others, in whose embraces she spends the night, and calls each of them by turns her husband: hence it is that such faith is called spurious. The Lord also in many places calls the professors of such faith adulterers, and likewise describes them under the name of thieves and robbers; as in John: "Verily, I say unto you, He that entereth not by the door into the sheep-fold, *but climbeth up some other way*, the same is a *thief* and a *robber*. I am the door; by me if any man enter in, he shall be saved" (x. 1, 9). To enter into the sheepfold is to enter into the church, and also into heaven; for heaven and the church constitute a one, and nothing constitutes heaven but the church there: as the Lord therefore is the bridegroom and husband of the church, so is he also the bridegroom and husband of heaven. The legitimacy or illegitimacy of faith may be discovered and known by the three characters mentioned above, which are the acknowledgment of the Lord as the Son of God, the acknowledgment of him as the God of heaven and earth, and the acknowledgment that he is one with the Father; in proportion then as any faith departs from these three essentials, it is spurious. A spurious, and at the same time an adulterous faith, belongs to those who regard the Lord, not as God, but as a mere man. This is evidently the case with the two wicked heresies of Arius and Socinus, which were anathematized in the Christian church, and excommunicated from it, because they deny the divinity of the Lord, and climb up some other way; but I fear that those abominations still lie concealed in spirit among the generality of those who profess to be members of the church at this day. One circumstance is very extraordinary, that the more any person fancies himself distinguished above others for his learning and judgment, the more apt is he to entertain and appropriate to himself ideas concerning the Lord, as being a man, and not God, and to conclude that since he is a man, he cannot be God; yet every one, who appropriates to himself these ideas, joins himself in society with those Arians and Socinians, whose abode in the spiritual world is in hell. The reason why the members of the church at the present day entertain such notions in their spirit generally, is, because every man is attended by an associate spirit; for without such an associate, a man would be incapable of thinking analytically, rationally, and spiritually, consequently he would not be a man, but a brute; and every man draws into association with himself a spirit similar to the affection of his own will, and the perception of his understanding thence resulting. He that introduces himself into good affections, by means of truths from the Word and a concordant life, has an angel

from heaven as his associate; but he that introduces himself into evil affections, by confirmations of falsities and an evil life, has a spirit from hell as his associate; in consequence of which association he enters more and more into fraternity with satans, and then confirms himself more and more in falses which contradict the truths of the Word, and in the abominations of Arius and Socinus against the Lord. The reason of this is, because the whole host of satans cannot endure to hear any truth from the Word, or even the name Jesus to be pronounced; for when such sounds strike their ears, they become instantly like furies, and run to and fro, uttering blasphemies; and if at such times any influx of heavenly light breaks in upon them, they cast themselves headlong into caverns, and into their own thick darkness, where they have a light like what owls see by in the night, and like what cats have when they are in pursuit of their prey in a dark place. To such a condition are all reduced after death, who in heart and belief deny the Divinity of the Lord and the holiness of the Word: their internal man is such, howsoever the external may play the hypocrite, and pretend to be a Christian; and this I know to be true, because I have both seen and heard it. All who honor the Lord as a Redeemer and Saviour with their mouths and lips only, but in heart and spirit regard him as a mere man, when they thus speak and teach, their cheeks are like a bladder full of honey, but their hearts are like a bladder full of gall; their words also are like cakes of sugar, but their thoughts are like emulsions of poison; or they are like pies, in the hollow of which deadly serpents lie concealed. If they are priests, they are like pirates at sea, who hang out the flag of a friendly state, but when a ship approaches them in confidence of friendship, they hang out their piratical flag instead of the former, and make prize of the ship and prisoners of its people. They are also like serpents of the tree of the knowledge of good and evil, which approach like angels of light, holding in their hands apples gathered from that tree, but painted of a golden color, as if they were gathered from the tree of life, which they present with these words: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 5); and when those to whom they present them have eaten, they follow the serpent to his infernal abode, and dwell with him: around that abode are all those satans who have eaten of the apples of Arius and Socinus. The same persons are also signified by the man, who came to the wedding, and had not on a wedding garment, who was cast into outer-darkness (Matt. xxii. 11, 12, 13). The wedding garment is faith towards the Lord, as the Son of God, the God of heaven and earth, and one with the Father. Those who honor the Lord with their mouths and lips only, but in heart and spirit regard him as a mere man, in case they open their thoughts,

and persuade others to think as they do, are spiritual murderers, and the worst of them are spiritual cannibals. The life of man is derived from love and faith towards the Lord; but if this essential of faith and love, that the Lord is God-Man and Man-God, be removed, his life is changed into death; thus the man is slain and devoured, as a lamb by a wolf.

381. 3. *That hypocritical faith is not faith.*

A man becomes a hypocrite, while he thinks much about himself, and prefers himself before others; for by this means he determines the thoughts and affections of his mind into his body, infuses them into it, and conjoins them with the senses belonging to it. Hence the man becomes natural, sensual, and corporeal; and his mind is then incapable of being withdrawn from the flesh with which it coheres, and of being elevated to God, and of seeing any thing of God, that is, any thing spiritual in the light of heaven; and being thus a merely carnal man, the spiritual things which enter the understanding by the sense of hearing appear to him but as phantoms or bubbles in the air, yea, as flies about the head of a horse that is heated with running; therefore in his heart he ridicules them; for it is well known that the natural man regards the things of the spirit, or spiritual things, as foolishness. A hypocrite is in the lowest rank of natural men, because he is a merely sensual man; for his mind is so closely linked with the bodily senses, that he does not love to see any thing but what is suggested by his senses; and they being in the sphere of nature, compel his mind to think on all subjects from nature, and even to judge on matters of faith by the same rule. If such a hypocrite becomes a preacher, he retains in his memory such particulars as he had been taught respecting faith in his childhood and youth; but as these are animated by no spiritual principle from within, but by one merely natural, they are nothing when introduced into his public discourses but lifeless words. The sound of animation he infuses into them is derived solely from the delights of the love of self and the world, from which he trumpets them forth with all his powers of eloquence, which soothes the ear much like the sounds of an harmonious song. A hypocritical preacher, when he leaves the pulpit and returns to his own home, laughs within himself at all that he had said about faith, and all that he had adduced from the Word, before the congregation; and possibly he may say to himself, "I have cast a net into the water, and have caught turbots and shell-fish;" for all appear such in his imagination who are principled in a true faith. A hypocrite is like a carved image with a double head, one within the other, the inner cohering with the trunk or body, and the outer being movable about the inner, and painted in front of the color of a human face, not unlike the wooden heads that are exposed to view in a barber's shop. He is also like a little boat, which a sailor by a proper application of the sail, can direct

at pleasure, either with the wind or against it; his trimming in favor of every thing that indulges the flesh and its senses answering to this management of the sail. Hypocritical ministers are perfect comedians, buffoons, and stage players, who can play the parts of kings, dukes, primates, and bishops, and presently, when they leave the stage, and put off their theatrical dresses, will go to a brothel, and entertain themselves with their mistresses. They are also like gates hung on hinges so contrived that they can open at pleasure both ways. Such is the state of their minds, they can open towards hell and towards heaven; and when they are open towards the one, they are shut towards the other; for what is very surprising, at the time they are engaged in their holy ministration, and teaching truths from the Word, they do not know but that they believe them, because the door towards hell is then shut; but presently, when they return home, they do not believe a syllable of what they have been saying, because then the door is shut towards heaven. There dwells in the hearts of all who are deeply sunk in hypocrisy an intestine enmity against all truly spiritual persons, such as that which burns in the breasts of satans against the angels of heaven: they are not sensible indeed of this while they live in this world, but it manifests itself after death, when their external, by which they could assume an appearance of being spiritual men, is removed; for it is their internal man which is of such a satanic nature. But I will tell you, reader, in what manner spiritual hypocrites, who are such as "walk in sheep's clothing, when inwardly they are ravening wolves" (Matt. vii. 15), appear before the angels of heaven. They appear like soothsayers, walking on the palms of their hands and praying, who with their lips, following the dictates of their hearts, address themselves to devils, and embrace them, while with their shoes they make a clapping in the air, and thus direct a sort of noisy worship to God; but when they stand on their feet they appear, as to their eyes, like leopards, as to their gait like wolves, as to their mouths like foxes, as to their teeth like crocodiles, and as to faith like vultures.

X. That the wicked have no faith.

382. All those fall under the denomination of the wicked who deny that the world was created by God, and consequently deny that there is a God; for such are atheistical naturalists. The reason why such persons are wicked is, because all good, which is not only naturally but also spiritually good, is from God; therefore those who deny a God have not the will, and consequently not the capacity, to receive any good from any other source than from their proprium or selfhood: the selfhood of man is the lust of his flesh; and whatever proceeds from this source is spiritually evil, howsoever naturally good it may appear. These are theoretically wicked; but the practically wicked are those who set at naught the divine commandments, as they

are summarily expressed in the decalogue, and who live like men governed by no law: these also deny a God, notwithstanding their lip-confession of his existence, because God and his commandments are one; for which reason the ten commandments of the decalogue are called JEHOVAH THERE (Numb. x. 35, 36; Psalm cxxxii. 7, 8). But that the proof of this proposition, that the wicked have no faith, may be rendered more clear and satisfactory, we will reduce it under the two following problems:—That the wicked have no faith, because evil or wickedness is of hell, and faith is of heaven. 2. That throughout all Christendom there is no faith among those who reject the Lord and the Word, notwithstanding the morality of their lives, and the rationality with which they even speak, teach, and write about faith. But each problem will require a particular explanation.

383. 1. *That the wicked have no faith, because wickedness is of hell, and faith is of heaven.*

The reason why wickedness or evil is of hell, is because all evil comes from thence; and faith is of heaven, because all the truth of faith is derived from heaven. A man, during his abode on earth, walks and is held in the midst between heaven and hell, and thus is in spiritual equilibrium, which is his free-will. Hell is under his feet, and heaven over his head; and whatever ascends from hell is evil and false, and whatever descends from heaven is good and true: a man therefore, from his middle station between those two opposites, and his spiritual equilibrium in consequence, has the power of freely choosing, adopting, and appropriating to himself either the one or the other. If he chooses, adopts, and appropriates to himself the evil and the false, he conjoins himself with hell, but if goodness and truth, he conjoins himself with heaven. Hence it appears not only that evil is of hell, and faith is of heaven, but also that those two principles cannot dwell together in one subject or man: for in case they were together the man would be distracted, as if he were tied about the body with two ropes, by one of which he was pulled upward, and by the other downward; the consequence of which would be that he would remain pendulous in the air: in such case too he would be like a blackbird, which in its flight sometimes mounts aloft, and sometimes sinks towards the ground, and in his lofty flight he would worship God, but in his lowly flight the devil. This would constitute profanation, as must be evident to every one: the Lord also teaches that "no man can serve two masters; for he would hate the one, and love the other" (Matt. vi. 24). Faith cannot dwell with evil, as may be illustrated by various comparisons; for instance, evil is like fire (infernal fire being the love of evil), and consumes faith like stubble, and reduces it, and all that belongs to it, to ashes. Evil dwells in darkness, and faith in light; and evil, by means

of falses, extinguishes faith, as darkness does light. Evil is black like ink, and faith is white like snow, and clear like water; and evil blackens faith, as ink does snow and water. Moreover, evil and the truths of faith cannot be conjoined together, otherwise than as any stinking body is with an aromatic or sweet-scented one, or as urine with well-flavored wine; and they can no more abide together than a putrid carcass and a living man in one bed, or than a wolf with a flock of sheep in their fold, a hawk in a dove-cote, or a fox in a hen-roost.

384. 2. *That throughout all Christendom there is no faith among those who reject the Lord and the Word, notwithstanding the morality of their lives, and the rationality with which they even speak, teach, and write about faith.*

This follows as a conclusion from all that has been shown above: for it has been evinced that the one only and true faith is directed towards the Lord and derived from him; that all faith which is not directed towards him and derived from him is not spiritual faith, but natural; and that faith merely natural has not in it the essence of faith. Moreover, faith is derived from the Word, and can have no other source; for the Word is from the Lord, and consequently the Lord himself is in the Word; therefore he says that he is the Word (John i. 1, 2). Hence it follows, that whoever rejects the Word, rejects the Lord also, because they cohere together as a one; and further, that whoever rejects either the Lord or the Word, rejects also the church, which has its existence from the Lord by means of the Word; and again, that whoever rejects the church, shuts himself out from heaven, because the church is an introduction into heaven; and those who are shut out from heaven are among the damned, who have no faith. The reason why those who reject the Lord and the Word have no faith, notwithstanding their lives are moral, and they speak, teach, and write rationally about faith, is, because their moral life is not spiritual, but natural, and their rational mind is not spiritual, but natural; and morality and rationality merely natural are in themselves dead; consequently, such persons have no more faith than dead men. The merely natural man, who in respect to faith is dead, can indeed converse and give instruction about faith, charity, and God, but not from and under the influence of faith, charity, or God. Those only have faith who believe on the Lord; all others have no faith, as is evident from the following passages: "He that believeth on the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John iii. 18). "He that believeth on the Son hath everlasting life; and he that believeth not the Son will not see life; but the anger of God abideth on him" (iii. 36). Jesus said, "When the Spirit of truth cometh, he will reprove the world of sin, because they

believe not on me" (xvi. 8, 9); and to the Jews, "Except ye believe that I am, ye will die in your sins" (viii. 24); David therefore says, "I will declare the decree: Jehovah hath said, Thou art my Son; this day have I begotten thee. Kiss the Son, lest he be angry, and ye perish in the way. Blessed are all those that trust in him" (Psalm ii. 7, 12). That in the consummation of the age which is the last time of the church, there would be no faith existing, in consequence of there being none directed towards the Lord, as the Son of God, the God of heaven and earth, and one with the Father, the Lord foretold, where he says, "Then shall be the abomination of desolation, and great tribulation, such as has not been from the beginning of the world, and never shall be; and the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (Matt. xxiv. 15, 21, 29); and in the Revelation, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, the number of whom is as the sand of the sea" (xx. 7, 8). As the Lord foresaw this would be the case, he also said, "*Nevertheless, when the Son of man cometh, will he find faith on the earth?*" (Luke xviii. 8).

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385. To the above I shall add the following MEMORABLE RELATIONS.—FIRST. A certain angel once said to me, "If you desire to see clearly the nature of FAITH and CHARITY, and thus what faith is when separate from charity, and what it is when conjoined with charity, I will give you ocular demonstration." I replied, "Do so." Then he said, "Instead of faith and charity, substitute light and heat, and conceive faith to be light, and charity heat, and you will see the matter clearly. Faith in its essence is the truth of wisdom, and charity in its essence the affection of love, and in heaven the truth of wisdom is light, and the affection of love is heat; the light and heat which the angels feel and enjoy are in their essence nothing else: hence you may clearly see what faith is when separate from charity, and what it is when they are in conjunction Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring. The light of winter, which is light separate from heat, and in consequence conjoined with cold, strips the trees of their leaves, kills every green herb, hardens the ground, and congeals the waters; but the light of spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits: it opens and softens the ground, so that it bears grass, herbs, flowers, and shrubs; and it also dissolves the ice, so that the waters can flow from their fountains. Exactly similar is the case with faith and charity: faith separate from charity brings death to all things, and faith conjoined with charity imparts life to all things. This

extinction of life, and this quickening, may be vividly seen in our spiritual world, because here faith is light, and charity heat; for where faith is conjoined with charity, there are paradisiacal gardens, flower-beds, and shrubberies, gay and delightful in proportion to such conjunction; but where faith is separate from charity, there does not grow so much as a blade of grass, or any green thing, except it be on thorns and briers." There were standing at a little distance from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also arcanists, that is, dealers in mysteries. We related to them the same things concerning charity and faith, and likewise gave them ocular demonstration of their truth: but when we asked them whether they admitted it to be so, they turned their backs upon us, and said, "We did not hear you;" on which we raised our voices, and cried, "Hear us now then;" but immediately they stopped their ears with both hands, and exclaimed, "We will not hear."

After this I conversed with the angel concerning faith in a state of separation from charity, and I acquainted him that it had been granted me to know, by living experience, that such faith is like the light in winter; for that during the space of several years spirits had passed before me who were influenced by various kinds of faith, and that whenever those approached who had separated faith from charity, such a coldness seized my feet, and from thence passed up to my loins, and at length to my breast, that I almost fancied my whole bodily life would depart from me; and indeed this would actually have been the case, had not the Lord driven them away, and thus delivered me. It appeared surprising to me, that those very spirits did not feel any sensation of cold in themselves, as they declared to me; therefore I compared them to fish under ice, which likewise have no sensation of cold, as their life, and of consequence their nature, is cold in itself. I perceived then that the cold I felt on the approach of such spirits, flowed from the imaginary light of their faith, just as cold exhalations, accompanied by *ignes fatui*, arise from marshy and sulphureous ground in the depth of winter after sunset, which are often seen and felt by travellers. Such spirits may be compared also to mountains of ice separated from their places in northern climates, and carried to and fro in the ocean; of which I have heard it related, that on their approaching a ship, all who are on board shiver with the cold. Hence a company of those spirits, who are in faith separate from charity, may not only be compared to, but without impropriety may be called, such mountains. We learn from the Word that *faith without charity is dead*, but the cause of its death has been hitherto unknown; I will therefore explain it. The death of faith separate from charity is a consequence of cold, from which faith expires, like a bird in a severe frost, which first dies as to

its eyesight, and at the same time as to its power of flying, then as to respiration, and at length it falls down headlong from the tree where it perched, and is buried in the snow.

386. THE SECOND MEMORABLE RELATION.—Awaking one morning from sleep, I saw two angels descending from heaven, one from the southern quarter, and the other from the eastern, each in his chariot, drawn by white horses. The chariot of the angel from the southern quarter shone like silver, and that of the angel from the eastern quarter like gold, and the reins, which they held in their hands, glowed with a flaming light like the dawn of day. These two angels appeared thus to me when at a distance, but when they came near they did not appear in chariots, but in their own angelic human form. The one from the eastern quarter of heaven was clad in bright purple raiment, and the one from the southern quarter in raiment of a violet blue. As soon as they reached the inferior regions below the heavens they ran to meet each other, as if they strove which should be first, and mutually embraced and kissed each other. I was informed that these two angels, during their abode on earth, had been conjoined in the bond of an interior friendship; but that now one was in the eastern heaven, and the other in the southern: in the eastern heaven are those who are in love from the Lord, and in the southern those who are in wisdom from the Lord. When they had conversed together some time about the magnificent objects and scenery in their respective heavens, they entered upon the discussion of this question, Whether heaven, in its essence, be love or wisdom. In this they agreed, that the one derived its origin from the other; but the debate was which was the primitive, and which the derivative. The angel from the heaven of wisdom then asked the other, "What is love?" to which he replied, "Love originating from the Lord, as a sun, is the vital heat of angels and men, consequently the esse of their life; and the derivations of love are called affections, and by them are produced perceptions, and thus thoughts; whence it follows that wisdom in its origin is love, consequently that thought in its origin is the affection of that love; and it is evident from the derivations examined in their order, that thought is only the form of affection. The reason why this is not known is, because thoughts are in light, and affections in heat; so that the mind reflects upon its thoughts, but not on its affections. That thought is only the form of the affection of some particular love, may also be illustrated by the case of speech, which is only the form of sound, which is a just illustration, because sound corresponds with affection, and speech with thought: therefore affection forms the sound or tone of the voice, and thought the speech or words of a discourse. This may be further elucidated by this consideration, that if you take away sound from speech, nothing of

speech remains; and in like manner if you take away affection from thought, nothing of thought remains. Hence then it is plain that love is the all of wisdom; consequently the essence of the heavens is love, and their existence is wisdom; or, what is the same thing, the heavens have their being from the divine love; and exist from the divine love by the divine wisdom; therefore, as was said above, the one derives its origin from the other." There was with me at that time a novitiate spirit, who, hearing this discourse, inquired whether the case was similar with regard to charity and faith, since charity has relation to affection, and faith to thought. The angel replied, "The case is similar, faith being only the form of charity, just as speech is the form of sound; for faith is formed by charity, as speech is by sound. We in heaven know also the manner of such formation, but at present we have not leisure to explain it. By faith, however," he added, "I mean spiritual faith, which alone has in it life and spirit from the Lord, by means of charity; for charity is spiritual, and faith is rendered spiritual thereby: therefore faith without charity is a merely natural faith, which is dead, and which also conjoins itself with merely natural affection, which is nothing but lust." The angels conversed on these subjects spiritually, and spiritual discourse contains and infolds in it thousands of things, which natural language cannot express, and, what is wonderful, such as do not so much as fall within the ideas of natural thought. After conversing together for some time on these and similar subjects, the angels departed; and as they retired to their respective heavens, their heads appeared encompassed with stars, and when they were removed to a distance from me, they again appeared in chariots as before.

387. THE THIRD MEMORABLE RELATION.—As soon as those two angels were gone out of my sight, I observed a garden on my right hand, in which were olives, fig-trees, laurels, and palms, planted in order according to their correspondences. Thither I cast my eyes, and saw angels and spirits walking and conversing together among the trees. Then one of the angelic spirits observed me (angelic spirits are such as are in the world of spirits preparing for heaven), and came out of the garden towards me and said, "Will you come with me into our paradise? You shall hear and see wondrous things." I accepted the invitation and attended him, and then he said to me, "Those whom you see (for there were many persons there) are all principled in the love of truth, and are in consequence in the light of wisdom. Here is a palace which we call the TEMPLE OF WISDOM; but such is the nature of this palace, that no person who fancies himself very wise can see it, and much less if he fancies himself wise enough, and least of all if he fancies that his wisdom is self-derived. The reason of this is, because such persons have no capacity to receive light from heaven from the

love of genuine wisdom. Genuine wisdom consists in a man's seeing by the light of heaven, that the knowledge, intelligence, and wisdom which he has, is so little in comparison of what he has not, that it is but like a drop of water compared with the whole body of the ocean, and thus of scarcely any amount. Every one who is in this paradisiacal garden, and who, in consequence of a clear perception and interior sight, acknowledges that his wisdom is respectively so little, sees that TEMPLE OF WISDOM; for interior light in the mind enables a man to see it, but not exterior light without it." Now as I had often thought that such must be the fact, and first from science, afterwards from perception, and lastly from an interior light, had acknowledged that a man has so little wisdom, behold! I was permitted to see that temple. In form it was stupendous; it was raised to a great height above the ground, was quadrangular, with walls of crystal, its roof of transparent jasper elegantly arched, the basement constructed with various precious stones, and the steps leading up to its entrance of polished alabaster: at the sides of the steps there were figures of lions with young cubs. I then asked whether I might be allowed to enter; and being informed that I might, I ascended the steps; and when I had entered, I observed as it were cherubs flying beneath the roof, and presently vanishing out of sight: the floor under our feet was of cedar, and the whole temple, from the transparence of its roof and walls, seemed built to be a form of light. The angelic spirit went in with me, and I related to him what I had heard from the two angels concerning LOVE and WISDOM, and also concerning charity and faith. He then said to me, "Did they not speak also of a third?" and I said, "What third?" He replied, "THE GOOD OF USE! Love and wisdom without the good of use are mere nothings: they are only ideal entities, and are without reality, until they are fixed in use. Love, wisdom, and use, are three things which are not to be separated; for if they are, each is reduced to nothing. Love is nothing without wisdom; but in wisdom it is formed for something, which something is use; therefore when love by wisdom is in use, then it really is, because then it actually exists. The case in this respect is exactly the same as with end, cause, and effect, the end being nothing unless by the cause it be in the effect; and if one of the three be destroyed, the whole is destroyed, and becomes as nothing. The case is the same also with charity, faith, and works: charity without faith is nothing, so is faith without charity, and so are charity and faith without works; but in works they become something, the quality of which is according to the use of those works. The same holds good in regard to affection, thought, and operation, and also in regard to will, understanding, and action; for will without understanding is like the eye without sight, and both without action are

like the mind without the body: that this is the case, may be clearly seen in this temple, because the light which shines here is a light enlightening the interiors of the mind. The science of geometry also teaches that nothing can be complete, or perfect, except it be a trine, or a compound of three; for a geometrical line is nothing, unless it becomes an area, and an area is nothing unless it becomes a solid; therefore the one must be multiplied into the other in order to give them existence, and in the third they coexist. As it is in this instance, so it is likewise in the case of all and every created thing; they have their limit and termination in a third. Hence we see why the number THREE in the Word signifies what is complete and perfect. Now this being the case, it surprises me that some profess faith alone, some charity alone, and some works alone, to be necessary to salvation; when yet one without another, or any two of them without the third, are a mere nothing." Upon hearing this I asked him, "Is it not possible for a man to have charity and faith, and yet not to have works? may he not be inclined, both in affection and thought, towards some particular purpose, and yet not be in its operation? The angel answered, "Only ideally, but not really; and even then he must be in the endeavor or will to operate; and will or endeavor is in itself an act, because it is a continual striving towards action, which striving becomes an exterior act whenever a termination to the endeavor presents itself: endeavor and will therefore as an interior act is accepted by every wise man, because it is accepted by God, as if it were an exterior act, provided only that when opportunity offers it is not defective in operation."

388. THE FOURTH MEMORABLE RELATION.—I was once conversing with some of those who are meant by the dragon in the Revelation; and one of them said, "Come with me, and I will show you the delights of our eyes and hearts:" and he led me through a gloomy wood to the top of a hill, whence I could behold the amusements of the dragons. I saw an amphitheatre built in the form of a circus, with rows of benches one above another, on which the spectators were seated; those on the lowest seats appeared to me, at a distance, like satyrs and priapi, some with such clothing as decency requires, and some naked; on the benches over those were whoremongers and harlots, as I easily discerned from their gestures and behavior. Then the dragon said to me, "Now you shall see our pastime." I saw as it were bullocks, rams, sheep, kids, and lambs, driven into the area of the circus; and when they were in, a gate was opened, and there rushed in as it were young lions, panthers, tigers, and wolves, which with great fury attacked the flock, tore them in pieces, and killed them. After the bloody slaughter was over, the satyrs scattered sand over the place where the butchery had been executed. The dragon then said to me, "These are our

sports and pastimes with which our minds are delighted;" to which I replied, "Get thee hence, demon; in a short time you will see this amphitheatre converted into a lake of fire and brimstone;" at which he laughed and departed. When he was gone I began to think within myself, "Why are such things permitted by the Lord?" and I received an answer in my heart, that they are permitted so long as such dragons are in the world of spirits; but when the time of their continuance in that world is at an end, such scenical exhibitions are changed into infernal horrors. All the scenes above mentioned were appearances induced by the dragon by means of phantasies; so that the bullocks, rams, sheep, kids, and lambs, were not real, but formed to be representative of the genuine goods and truths of the church, which are the objects of their hatred; the lions, panthers, tigers, and wolves, were appearances of the lusts ruling in those who appeared like satyrs and priapi; those who were without decent clothing, were such as believed that evils did not appear in the sight of God; and those who had such clothing, were such as believed that evils did indeed appear in his sight, but did not bring damnation, provided the evil-doer were in the faith: the whoremongers and harlots were falsifiers of the truths of the Word, for whoredom signifies the falsification of truth. In the spiritual world all things appear at a distance according to correspondences, and when they appear in forms, they are called representations of spiritual things in objects similar to natural.

After this I observed them as they went out of the wood: the dragon appeared in the midst of the satyrs and priapi, and the whoremongers and harlots came after them like a troop of camp-followers. Their company increased as they went along, and then I heard what they were conversing about: they said they perceived in a meadow a flock of sheep with lambs, and this was a token that one of the cities of Jerusalem, where charity had the pre-eminence, was not far off. Hereupon they said, "Let us go and take that city, and cast out its inhabitants, and plunder their possessions." They accordingly drew near, but the city was encompassed with a wall that was guarded by angels Then they said, "Let us take it by stratagem; and for this purpose let us send one skilled in muttering, who can make black appear white, and white black, and can give to any object whatever color he pleases:" and immediately they discovered one of their company who was expert in metaphysics, and who could change the ideas of things into the ideas of terms, and conceal the things themselves under technical formularies, and thus fly away like a hawk, with his prey under his wings. This metaphysician had instructions how to treat with the people of the city, by pretending that they were of the same religion, and wished to be let within the walls. So coming to the gate he knocked, and when it was opened he said, tha

he wished to speak with the wisest person in the city: then he entered, and was conducted to the house of a certain wise personage, whom he thus addressed: "There are some of my brethren without the gates of the city who request to be let in. They profess the same religious sentiments with yourselves: we all, both you and we, make faith and charity the two essentials of religion; the only difference between us is, that you call charity the primitive, and faith the derivative, whereas we say that faith is the primitive, and charity the derivative; but what matters it which is called the primitive or which the derivative, provided they are both maintained and believed?" The wise man of the city replied, "It is not expedient that we talk on this subject alone, but in the presence of several witnesses, who may act as arbiters and judges between us, or else we shall never come to any determination." Accordingly witnesses were summoned, to whom the draconic spirit addressed the same words as before. The wise man of the city replied, "You have asserted that it is the same thing, whether charity or faith be considered as the primary essential of the church, be it only agreed that each constitutes the church and its religion; and yet the difference between them is the same as between prior and posterior, cause and effect, the principal and the instrumental, and the essential and the formal. I speak in this manner, because I have observed that you are expert in the art of metaphysics, which we call mussitation, and some call enchantment: but laying aside these terms, the difference is the same as between what is above and what is below; yea, if you are disposed to believe it, it is like the difference between the minds (*mentes*) of those who dwell in the higher regions and the minds of those who dwell in the lower regions in this world; for that which is primary constitutes the head and the breast, and that which is thence derived, the feet and the soles of the feet. But let us in the first place determine and be ageeed about the meaning of charity and faith: charity is the affection of the love of doing good to our neighbor, for the sake of God, salvation, and eternal life; and faith is thought, grounded in trust and confidence, concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I grant also that charity is the affection of the love of doing good for the sake of God, because he commanded it, but not for the sake of salvation and eternal life." When he had thus drawn the line of agreement and disagreement, the wise man of the city inquired, "Is not affection or liking the primitive, and thought the derivative?" to which the dragon's emissary said, "No; I deny it:" but the wise man answered, "It is impossible to deny it: is not some kind of liking the origin of every person's thoughts? If you remove such liking, would it be possible to think at all; or would it not be like removing sound from speech, in

which case articulation of speech would be impracticable! Sound also originates in and has relation to the affection of some love, as speech originates in and has relation to thought; for love produces sound, and thought frames it into speech. The case may be also illustrated by that of flame and light; for if flame be taken away, light perishes at the same time; so it is too with charity and faith, as charity has relation to love, and faith to thought. Cannot you then hence conceive that the primary is the all in all in the secondary, just as is the case with flame and light? from which circumstance it is evident, that unless you make that primary which is primary, you cannot be in the other: if therefore you assign to faith the first place, when in reality it is in the second, you must needs appear in heaven like a man inverted, standing with his feet uppermost, and his head undermost, or like a mountebank walking on his hands with his feet in the air; and if such be your appearance in heaven, of what sort must your good works be, which are charity in act, but like those which the mountebank would perform with his feet, his hands being otherwise employed? Hence it is that your charity is natural, and not spiritual, because it is inverted." The emissary understood all that the wise man said, for every devil can understand truth when he hears it, but he cannot retain it, for the affection of evil, which is the lust of the flesh, on the return of its influence, dispels the thought and consideration of truth. After this, the wise man of the city explained at large what is the nature and quality of faith when it is regarded as the primary essential of religion, showing that it is merely natural faith, and a bare persuasion, destitute of all spiritual life, consequently that it is not faith: then addressing himself to the emissary, he added, "I can venture to assert, that in your faith there is no more real spirituality than there is in thinking about the Mogul's dominions, the diamond mines there, or the wealth and grandeur of that potentate." As he said this, the draconic spirit walked off angrily, and related all that had passed to his companions without the gates; and when they heard it asserted, that charity is the affection of the love of doing good to one's neighbor for the sake of salvation and eternal life, they exclaimed with one consent, "It is a lie;" and the dragon himself cried out, "What enormous wickedness! Are not all the works of charity done for the sake of salvation, works that have merit in them?" Then they said to one another, "Let us call together more of our companions, and let us besiege this city, and cast out those charities." But while they were proceeding to put their threats into execution, lo! there appeared, as it were, fire from heaven, which consumed them; but the fire from heaven was only an appearance of their anger and hatred against the inhabitants of the city, because they had degraded faith, and allowed it only a secondary place, and that

even the lowest, beneath charity; and had asserted that to be no faith which they regarded as the primary essential of religion. The reason why they appeared to be consumed as by fire, was, because hell was opened under their feet, and they were swallowed up. Similar circumstances befell many others in divers places on the day of the last judgment, and are understood by this passage in the Revelation: "The dragon shall go out to deceive the nations, which are in the four corners of the earth, to gather them together to battle: and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them" (xx. 8, 9).

389. THE FIFTH MEMORABLE RELATION.—Some time ago I saw a sheet of paper come down from heaven to a certain society in the spiritual world, where there were two prelates of the church, with inferior canons and presbyters. The paper contained an exhortation to acknowledge the Lord Jesus Christ as the God of heaven and earth, according to what he himself had taught (Matt. xxviii. 18); and to recede from their doctrine respecting faith as being itself justificatory without the works of the law, because it was erroneous. The contents of the paper were read and copied by several, and became the subject of much consideration, upon which many spoke with great judgment. But after they had received it, they said to one another, "Let us hear the sentiments of the prelates." Their opinion was accordingly given, but they contradicted and reviled the contents of the paper; for the prelates of that society were hardened in their hearts by the falses which they had imbibed in the former world, so that after a short consultation with each other, they sent the paper back again to heaven. Upon this, after some noise and disturbance, several of the laity retracted their first opinion in favor of the contents of the paper; and straightway the light of their judgment on spiritual subjects, which before shone very bright, was suddenly extinguished. After this they were a second time admonished, but in vain; when instantly I observed that society sink under ground, but how deep I could not see: it was thus removed from the sight of those who worship the Lord only, and hold in aversion the doctrine of justification by faith alone. Some days afterwards I saw near a hundred persons ascending from the lower earth, whither that wicked society had subsided, and on their coming to me, one of them said, "Hearken to our wonderful relation: On our descent, it appeared to us at first as if we were in a lake or a bog, but presently the appearance changed to that of dry ground, and soon after to a small city, in which many had their particular dwellings allotted them. The next day we consulted among ourselves what steps we should take; and it was the opinion of many that we should go and mildly remonstrate with the two prelates for

sending the paper back to heaven from whence it came down, which was the apparent cause of our present calamity. Accordingly a certain number of us were deputed to go to the prelates (he who gave me this relation said he was one of the deputies), and when we were introduced, one of us particularly distinguished for his wisdom thus addressed them: 'We have heretofore fondly plumed ourselves on the extraordinary purity of our church and our religion, because we have heard it asserted that we enjoyed the highest degree of Gospel light; but some of us have lately been favored with illustration from heaven, in which state we had a perception that at this day there is no longer any church throughout the Christian world, because there is no religion.' 'How!' replied the prelates, 'does not the church exist where the Word is read, where Christ the Saviour is acknowledged, and the sacraments are administered?' To this our friend answered, 'These indeed belong to the church, for they constitute it; but they do not constitute the church without or extraneously to man, but within him.' He further added, 'Can the church be where three gods are worshipped? Can the church be where the whole doctrine is founded on a single assertion of Paul falsely understood, and consequently not on the Word? Can the church be, so long as the Saviour of the world, who is the very God of the church, is not approached and worshipped? Who can deny that religion consists in renouncing evil and doing good? Can there then be any religion in the belief that faith alone brings salvation, without charity? Can there be any religion where it is a received doctrine, that the charity which proceeds from man is merely moral and civil charity, and can have nothing in it of a religious principle? Is there in faith alone any thing of deed or work, when yet religion consists in doing? Can there be found any people throughout the world, who do not allow the goods of charity, which are good works, to be of a saving nature, since the all of religion consists in good, and the all of the church consists in that doctrine which teaches truths, and by truths, good? What would have been our glory, had we but received the admonitions contained in the paper which was sent us from heaven!' Then the prelates replied, 'You speak in too high a strain; does not faith in act, which is faith fully justifying and saving, constitute the church? And does not faith in state, which is faith proceeding and perfecting, constitute religion? Consider and apprehend this, my children.' But our wise friend answered, 'Hear this, O fathers! Does not a man, according to your tenets, conceive faith in act, like a stock or stone? And is it possible for a stock or stone to be so quickened as to become a church? And agreeably to your idea, is not faith in state the continuation and progression of faith in act? Since, therefore, according to your tenets, faith alone has all-saving power, and the good of charity which a man does has nothing in it of a saving

nature, where, in such case, is religion to be found?' Then the prelates replied, 'You talk in this manner, friend, in consequence of not knowing the mysteries of justification by faith alone; and not to know them is to be ignorant of the interior ways of salvation, and to walk only in an external and beaten track: but go in whatever road you like; only know this, All good is from God, and nothing of it from man, and consequently in spiritual things a man has no power to do any thing of himself, and how then can he do such good as is spiritual of himself?' To this our friend answered, with great indignation, 'I know your mysteries of justification better than you do yourselves, and I tell you plainly that I can see nothing within those mysteries but mere spectres. Does not religion consist in an acknowledgment of God, and in fleeing from and hating the devil? Is not God goodness itself, and the devil evil itself? What person throughout the whole world, of any religion, is ignorant of this? And does not the acknowledgment and love of God consist in doing good, because good is of and from God? And does not the fleeing from and hating the devil consist in not doing evil, because evil is of and from the devil? Yet let me ask, does your faith in act, which you style a fully justifying and saving faith, or, what is the same thing, does your act of justification by faith alone teach you to do any good which is of and from God, or to shun any evil which is of and from the devil? Not in the least; because it is an established doctrine with you that there is nothing of salvation either in doing good or in shunning evil. Further, what is your faith in state, which you call faith proceeding and perfecting, but the same thing with faith in act or operation? and how can this be perfected, when you exclude all good from man, as of himself, by urging in your mysteries, How can a man be saved by any good from himself, when salvation is a free gift? And what good can come from man, except such as has merit in it? yet all merit belongs to Christ alone. Of consequence you also say, to do good with a view to salvation, would be attributing to one's self what belongs solely to Christ, and would thus be establishing self-justification and salvation. You add further, how can any man perform what is good, when the Holy Ghost performs all things, without receiving any aid from man? What need then is there of any accessory good on the man's part, seeing that all good which a man does has no real goodness in it? I appeal to yourselves whether your mysteries do not consist in these and other doctrines of a similar nature, which, in my eyes, appear like mere subtle arguments and cunning artifices, contrived for no other end than to remove good works, which are works of charity, in order to establish your notion of faith alone; and in consequence of so doing you regard a man with respect to faith, and in general as to all the spiritualities of the church and religion, as a dead stock, or as a lifeless image, and not as

a man created in the image of God, to whom has been given and continually is given, the power of understanding and willing, of believing and loving, and of speaking and acting altogether as from himself, particularly in spiritual subjects; for by virtue of these a man is a man. Supposing a man, in respect to what is spiritual, not to think and operate as from himself, what then is the Word? What is the church and religion? Or what is all worship? You know that to do good to our neighbor from a principle of love is charity; but you do not know what charity is, when nevertheless it is the soul and essence of faith; and consequently faith in a state of separation from charity must be dead, and dead faith is nothing but a mere ghost or spectre. I give it those names because the apostle James styles faith without good works, not only dead, but devilish.' Then one of the prelates, when he heard his faith called dead, devilish, and a spectre, grew so angry, that he tore the mitre from his head, and threw it down on the table, saying, 'I will not take it up again until I have avenged myself on the enemies of the faith of our church;' and he shook his head, muttering and exclaiming, 'THAT JAMES! THAT JAMES!' On the front of his cap was a thin plate, with this inscription, FAITH ALONE JUSTIFYING. Then suddenly there appeared a monster rising out of the earth, with seven heads, which had feet like a bear, a body like a leopard, and a mouth like a lion, exactly resembling the beast described in the Revelation, xiii. 1, 2, whose image was made and worshipped, verses 14, 15. This spectre took the mitre off the table, and spreading it out wide, placed it on his seven heads; after which, the earth opened under his feet, and he sunk down, and disappeared. At this sight the prelate exclaimed, 'VIOLENCE! VIOLENCE!' Then we left them, and lo! there appeared steps before us, by which we ascended, and returned above ground and to the sight of heaven, where we had been before." This relation was given me by the spirit that had ascended, with a hundred others, from the lower earth.

390. THE SIXTH MEMORABLE RELATION.—In the northern quarter of the spiritual world, hearing as it were a roaring of waters, I walked towards it. As I approached the roaring ceased, and I heard a buzzing noise, like the distant voices of a multitude gathered together; and then I saw a building, full of chinks and clefts, encompassed with a mound of earth, from whence that buzzing issued. I went up to it, and seeing the porter, I asked him who were within those walls? He said, "The wisest of the wise, who are now debating on supernatural subjects;" so he expressed himself, in the simplicity of his belief. I asked, "May I be permitted to enter?" "Yes," said he, "on condition you will say nothing; for I have leave to admit gentiles, to stand with me at the door." So I went in, and lo! there was a circus, and in the midst an elevated stage.

where an assembly of the wise, so called, were discussing the mysteries of their faith. The subject or proposition which at that time engaged their attention was, "Whether the good which a man does, in the STATE OF JUSTIFICATION by faith, or in its progression after the act, is the good of religion or not?" They were unanimous in defining the good of religion to be such good as contributes to salvation. The debate was carried on with much earnestness, but victory inclined to the side of those who contended that the good actions which a man does in the state or progression of faith are only moral good actions, which conduce indeed to his temporal prosperity, but contribute nothing to salvation, which can only be communicated by faith. This opinion they confirmed by the following arguments: "How," said they, "can any good thing, proceeding from a man's will, be conjoined with free grace? And is not salvation of free grace? How again can any good thing, proceeding from or done by a man, be conjoined with Christ's merit? And how is it possible for a man's operation to be conjoined with the operation of the Holy Ghost? Does not the Holy Ghost do all without the man's aid or assistance? Are not these three things, free grace, the merit of Christ, and the operation of the Holy Ghost, alone conducive to salvation in the act of justification by faith? And do not they remain alone conducive to salvation in the state or progress of faith? Of consequence, the accessory good on man's part can in no wise be called the good of religion, which we have agreed is the good that contributes to salvation, but ought rather to be called the evil of religion, whenever it is done with a view to salvation, since man's will is in it, which must needs regard its own good as meritorious." Two gentiles heard all this reasoning, as they stood with the door-keeper in the porch, and one said to the other, "These people have no religion at all; for who does not see that what is called religion, consists in doing good to one's neighbor for the sake of God, consequently with and from God?" and the other said, "Their faith has infatuated them." Then they asked the door-keeper, "Who are these people?" On his replying, "They are wise Christians," they said, "Nonsense! you are imposing on us: by their manner of speaking we should judge them to be jugglers." I then departed. It was under the Lord's divine auspices that I went to this building, and that they were then debating on the above subjects, with the other circumstances that have been described.

391. THE SEVENTH MEMORABLE RELATION.—The miserable desolation of truth and the theological leanness which at this day prevail throughout the Christian world, were clearly discovered to me by the conversation of many of the laity, and many of the clergy in the spiritual world. Among the latter particularly, there is such a poverty and barrenness of spiritual

knowledge, that they know scarcely any thing but that there is a Trinity, Father, Son, and Holy Ghost, and that faith alone saves, together with some historical facts related by the evangelists of the Lord Christ; but other truths which the Word, both of the Old and New Testament, teaches respecting the Lord, as that the Father and he are one; that he is in the Father, and the Father in him; that he has all power in heaven and in earth; that it is the will of the Father that men should believe on the Son; and that all who believe on him have eternal life; with many more truths to the same purport;—these truths are as much unknown and hidden from them as things that lie at the bottom of the ocean, or even in the centre of the earth; and when such truths are produced from the Word, and read to them, they stand like people that hear and yet do not hear; and their organs of hearing are not more deeply impressed by them than by the whispers of the wind, or the sound of a drum. The angels, whom the Lord, at particular times, sends to visit the Christian societies in the world of spirits, under heaven, are much grieved to observe such dulness and darkness prevailing on subjects which concern salvation, and compare Christians, in such circumstances, with parrots that have learned to talk: they also affirm that the learned among them have no more understanding in spiritual and divine subjects than so many statues. Some time ago, a certain angel related to me the particulars of a conversation he had with two of the clergy, one of whom was principled in faith separated from charity, and the other in faith not separate. "Friend," said he to the first, "who are you?" He replied, "I am a Christian of the Reformed Church." "And what is your doctrine, and your religion grounded on that doctrine?" He replied, "Faith." "And what," said the angel, "is your faith?" He answered, "My faith is, that God the Father sent his Son to take upon him the curse entailed on all mankind, and that in consequence thereof we are saved." The angel questioned him further, "What do you know besides respecting salvation?" He replied, "Salvation is effected by that faith alone." He then asked, "What is your notion of redemption?" He answered, "It was wrought by the passion on the cross, and the merit thereof is imputed by means of that faith." "And what," said he, "is your notion of regeneration?" He answered, "This also is effected by that faith." "What," said he, "is your notion of love and charity?" "These likewise are involved in that faith." "What is your opinion of the commandments of the decalogue, and of the other contents of the Word?" He replied, "They are all included in the above faith." "Then," said the angel, "you do not think it is necessary to do any thing?" He answered, "What should I do? I cannot do good, which is really good, of myself." "But," added the angel, "is it not equally impossible

for you to have faith of yourself?" He replied, "That is a business I never inquire into: it is enough for me that I have faith." Lastly, he asked, "Do you know any thing further concerning salvation?" He answered, "What further remains to be known, when faith alone communicates salvation?" Then said the angel, "Your answers resemble the music of a performer who can sound but one note of his instrument: faith is the only note you strike; but if this is all your knowledge, you know nothing: go, therefore, and visit your companions." He accordingly departed, and found them in a desert place, where there was no grass; and inquiring into the reason of it, he was informed that the people who dwelt there had nothing of the church among them.

The conversation of the angel with the other clergyman, who conjoined faith with charity, was to this effect. "Friend," said he, "who are you?" He replied, "I am a Christian of the Reformed Church." "What is your doctrine, and your religion derived from it?" He answered, "Faith and charity." "These," said the angel, "are two." He answered, "They admit of no separation." "What," said he, "is faith?" He replied, "To believe what the Word teaches." "And what," said he, "is charity?" He replied, "To do what the Word teaches." The angel then said, "Have you barely believed what you have read in the Word, or have you also done and practised it?" He replied, "I have also done and practised it." The angel of heaven then looked at him, and said, "My friend, come along with me, and take up your habitation in our society."

CHAPTER VII.

CHARITY, OR LOVE TOWARDS OUR NEIGHBOR, AND GOOD WORKS.

392. From the doctrine of faith we next proceed to that of charity; for faith and charity are conjoined like truth and good, or like light and heat in the time of spring. We use this similitude, because spiritual light, which is the light that proceeds from the sun of the spiritual world, in its essence is truth, and in consequence truth in that world, wherever it appears, shines with a splendor according to its purity; and spiritual heat, which also proceeds from the same sun, in its essence is good. The case is the same with charity and faith, as with good and truth; charity being the complex of all things belonging to the good which a man does to his neighbor, and faith the complex of all things belonging to the truth which he thinks respecting God and things divine. Since then the truth of faith is spir-

itual light, and the good of charity spiritual heat, it follows that there is a similitude between these two and the two properties of the same name in the natural world; that is to say, that as by their conjunction the earth puts forth its blossoms, so by their conjunction the human mind puts forth its blossoms; but with this distinction, that the blossoming of the earth is occasioned by natural heat and light, whereas the blossoming of the human mind is occasioned by spiritual heat and light, and of consequence this latter blossoming, being of a spiritual nature, consists in wisdom and intelligence. There is also a correspondence between the earth and the human mind; and hence the mind, wherein charity is conjoined with faith, and faith with charity, is in the Word compared to a garden, and is also understood and signified by the garden of Eden; a point fully proved in the work entitled ARCANA CŒLESTIA, published at London. It is further to be noted, that unless the doctrine of faith be succeeded by that of charity, it will be impossible to comprehend what faith is; for it has been asserted and proved, in the foregoing chapter, that faith without charity is not faith, and that charity without faith is not charity, and that neither has any life but from the Lord, n. 355—361; also that the Lord, charity, and faith, constitute a one, like life, will, and understanding; and that if they are divided, each perishes, and is destroyed like a pearl bruised to powder, n. 362—367; and further, that charity and faith are together in good works, n. 373.

393. It is a certain truth that faith and charity cannot be separated consistently with man's enjoyment of spiritual life and his consequent salvation. This is a proposition so clear and self-evident, that it requires neither depth of judgment, nor the advantages of learning, to see and comprehend it. When we hear it asserted, *He that leads a good life, and believes aright, will be saved*, who does not acknowledge the truth of the asser tion, by a kind of interior perception, and a consequent assent of the understanding? And when we hear it asserted, *He that believes aright, and does not lead a good life, will also be saved*, who does not reject the assertion, it being just as offensive to the understanding as dirt is to the eye into which it falls? Every person in such a case is immediately led, by an interior perception, to reflect thus within himself, "How is it possible for any one to believe aright, who does not lead a good life? And what is his belief, in such a case, but as a painted figure of faith, and not its living image?" In like manner, when we hear it asserted, *He that leads a good life, although he does not believe, will be saved*, does not the understanding see, perceive, and think, while it considers this proposition, that there is an incoherence in it? To lead a good life is to live from God, since all good, which is really so, is from God; what then is a good life unattended with faith, but like clay in the hand of the potter, which cannot be

formed into any vessel of use in a spiritual kingdon, but only in a natural kingdom? Moreover, who does not see the contradiction contained in each of those two propositions, first, *He that believes, and does not lead a good life, will be saved;* and secondly, *He that leads a good life, and does not believe, will be saved?* Now as the nature of a good life, which is the life of charity, is at this day understood and yet not understood, being understood in a natural sense but not in a spiritual sense, we will consider the subject of charity in a series of distinct articles.

I. That there are three universal loves, the love of heaven, the love of the world, and the love of self.

394. We begin with the consideration of these three kinds of love, since they are the universal and fundamental of all, and charity has something in common with each of them. The love of heaven means love to the Lord and love towards our neighbor; and because each of these regards use as its end, it may be called the love of uses. The love of the world is the love not only of riches and property, but also of all things which the world supplies for the delight of the bodily senses, as beauty for the eye, harmony for the ear, fragrance for the smell, delicacies for the palate, soft blandishments for the touch, besides handsome apparel, convenient habitations, the pleasures of company, and consequently all the satisfactions resulting from these and many other objects. The love of self is the love not only of honor, glory, fame, and distinction, but also of meriting and seeking after high posts and employments, and thus of bearing rule over others. Charity has something in common with each of these kinds of love, because, considered in itself, it is the love of uses; for charity wishes to do good to its neighbor, and good is the same thing as use: and each of the forementioned loves regards uses as its ends,—the love of heaven spiritual uses; the love of the world natural uses, which may be called civil uses; and the love of self corporeal uses, which may also be called domestic, for itself, or for those with whom it is connected.

395. Those three loves are implanted in every man from creation, and consequently he inherits them by birth, and they tend to his perfection, when they are rightly subordinate to each other, but to his destruction when they are not rightly subordinate. This will be proved in the following article; at present we will only observe, that those three loves are in right subordination when the love of heaven constitutes the head, the love of the world the breast and belly, and the love of self the feet and soles of the feet. The human mind, as was observed in a former chapter, is distinguished into three regions, from the highest of which, a man regards God, from the second or middle, the world, and from the third or lowest, himself; and in consequence of this its true nature and constitution, the mind is capable of being raised, and of raising itself, because it can look towards God and

heaven; it is also capable of being diffused and of diffusing itself laterally in every direction, because it can look around into the world, and its nature; and lastly, it is capable of being sunk and of sinking itself, because it can look towards the earth and hell: in these respects, mental vision is like that of the body, the latter also having a power to look either upward, around, or downward. The human mind is like a house with three stories, communicating with each other by means of stairs; in the highest of which dwell angels from heaven, in the middle, men from the world, and in the lowest, genii. Where the three loves above-mentioned are in due subordination, the man has power to ascend or descend at pleasure: when he ascends to the highest story, he is in company with angels as an angel; when he descends thence to the middle story, he is in company with men as a man-angel; and when he descends thence below, he is there in company with genii as a man of the world, and instructs, reproves, and brings them into subjection. In the mind where those three loves are in due subordination, they are also in such a state of co-ordination, that the supreme love, which is the love of heaven, is inwardly in the second love, the love of the world, and thence in the third or lowest love, the love of self; and the love which is within directs that which is without at its pleasure: if then the love of heaven is inwardly in the love of the world, and thence in the love of self, the man is an instrument of uses in each love, from the God of heaven. Those three loves in operation are like will, understanding, and action; for the will enters by influx into the understanding, and there provides itself means for the production of action. But more will be said on this subject in the following article, where it will be shown that those three loves, when they are in due subordination, advance the man in perfection, but when they are not rightly subordinate to each other, they invert and destroy him.

396. In order however that the contents of the present chapter, and of those that follow on the subjects of free-determination, reformation, regeneration, &c., may be exhibited clearly in the light of reason, it will be necessary to premise some particulars concerning the following subjects: THE WILL AND THE UNDERSTANDING; GOOD AND TRUTH; LOVE IN GENERAL; THE LOVE OF THE WORLD AND THE LOVE OF SELF, specifically; THE EXTERNAL AND INTERNAL MAN; THE MERELY NATURAL AND SENSUAL MAN. Unless some light be thrown on these subjects, the rational sight of man, in the apprehension of what is to follow, will be like a person in a thick fog, wandering as it were through the streets of a city, till he cannot find the way to his own house. For unless the understanding be illustrated in reading the Word, what is all theological truth, but as a lamp in the hand without a light in it, such as the five foolish virgins carried, who had no oil! We now proceed to the consideration of each subject in its order

397. 1. *The will and the understanding.*

"1. A man is endowed with two faculties, which constitute his life; the one is called will, and the other understanding: they are distinct from each other, yet so ordered by creation as to become a one, and when so united they are called the mind. The human mind then consists of these two faculties, and the whole life of man is there in its principles, and is in the body thence by derivation. 2. As all things in the universe which are according to order bear relation to good and truth, so all things in a man have relation to the will and the understanding, for good with him belongs to his will, and truth with him to his understanding, these two faculties, or these two lives of man, being respectively the receptacles and subjects of good and truth, the will the receptacle and subject of the all of good, and the understanding of the all of truth. Goods and truths with a man have no other place of residence, consequently neither have love and faith; since love is of good, and good of love, faith is of truth, and truth of faith. 3. The will and the understanding also constitute the spirit of man; for his wisdom and intelligence, his love and charity, and likewise his life in general, reside therein: the body is a part entirely in subjection to them. 4. Nothing is of more concern than to apprehend clearly how the will and the understanding form one mind: there is a marriage between them like that between good and truth. The nature of this marriage will appear from what will be presently adduced concerning good and truth, namely, that as good is the very *esse* of a thing, and truth its *existere* derived from that *esse*, so a man's will is the very *esse* of his life, and the understanding is the *existere* of life derived from the *esse;* for good, which belongs to the will, takes to itself a form in the understanding, and so renders itself visible.

398. 2. *Good and truth.*

"All things in the universe which are in divine order have relation to good and truth: there is nothing in heaven, or in the world, which does not respect those two principles; because both good and truth proceed from God, from whom are all things. 2. Hence it appears how necessary it is for a man to know what good and truth are, and how they have a mutual regard to each other, and are reciprocally conjoined. This knowledge is more especially necessary for every member of the church, because all things of heaven have relation to good and truth, so also have all things of the church: for the good and truth of heaven are likewise the good and truth of the church. 3. Divine order requires that good and truth should be conjoined, and not separated, that so they may be one, and not two: for they proceed in conjunction from God, and they are in conjunction in heaven, and therefore they ought to be in conjunction in the church. The conjunction of good and truth

is in heaven called the heavenly marriage, for all there are the subjects of such marriage: this is why heaven in the Word is compared to a marriage, and the Lord is called a bridegroom and husband, while heaven and the church are called the bride and wife: these names are given to heaven and the church, because all in both receive divine good in truths. 4. The angels in heaven derive all their intelligence and wisdom from this marriage of good and truth, but not from either of them separate from the other; and so it is with the members of the church. 5. Since then the conjunction of good and truth is like a marriage, it is evident that good loves truth, and truth in return loves good, and they have a mutual desire to be conjoined. A member of the church therefore, who has no such love and desire, is not a subject of the heavenly marriage; of consequence the church is not as yet in him; since the conjunction of good and truth is what constitutes the church. 6. There are many kinds of good, all of which come under the general distinctions of spiritual and natural good; and these are both conjoined in genuine moral good. As it is with goods, so it is with truths; for all truth is of good, and is its form. 7. What has been said of good and truth may be applied in a reverse sense, to evil and the false; for as all things in the universe, which are according to divine order, have relation to good and truth, so all things which are contrary to divine order have relation to evil and the false: as, also, good loves to be conjoined with truth, and truth with good, so evil loves to be conjoined with the false, and the false with evil: and as all intelligence and wisdom arise from the conjunction of good and truth, so all insanity and folly arise from the conjunction of evil and the false. The conjunction of evil and the false, interiorly considered, is not a marriage, but adultery. 8. Since evil and the false are opposite to good and truth, it is plain that truth cannot be conjoined with evil, nor good with the false that originates in evil; for if truth be adjoined to evil, it is no longer truth, but becomes false, for it is falsified; and if good be adjoined to the false of evil, it is no longer good, but becomes evil, for it is adulterated. Nevertheless the false which does not spring from evil, is capable of being conjoined with good. 9. It is impossible for those who from confirmation and life are in evil and its false, to know what good and truth are, because they believe their evil to be good and their false to be truth; but those who from confirmation and life are in good and truth, have a capacity to know what evil and the false are; because all good and its truth are, as to their essence, heavenly, but all evil and its false are, as to their essence, infernal; and every thing heavenly is in the light, but every thing infernal is in darkness.

399 3. *Love in general.*

"1. The very life of a man is his love, and such as the love

is, such is the life, and even such is the whole man: this however is to be understood of the ruling or reigning love only, for it is this which determines the quality of the man. This love has several others subordinate to it, which are its derivations. These subordinate loves show themselves under different appearances; but still they all have their root in the ruling love, and with it constitute one kingdom. The ruling love is as it were their king and head; this directs them, and by them as mediate ends attentively regards and is determined to its own end, which is the first and last of all; and this it does both directly and indirectly. 2. The object of the ruling love is what a man loves above all things. This object is continually present in his thoughts, because it is in his will, and constitutes the veriest essence of his life. As for example: if a man loves riches above all other things, his mind (*animus*) is then continually employed about the ways and means of accumulating money and a great estate; success begets an inmost joy, disappointment an inmost misery; for his heart is in them. So again, if a man loves himself above all things, he bears himself in mind in every thing, even in the minutest particulars: he thinks of himself, talks of himself, acts for the sake of self; for his life is the life of self. 3. That which a man loves above all things forms the end of all his purposes: he regards it in all things even to the minutest particulars; it lurks in his will like the silent current of a river, drawing and bearing him away in its direction, even while he seems intent on other concerns; for it is his animating principle. It is this love which one man seeks to discover in another, and when he has found it, he thereby either leads him, or regulates all his dealings with him. 4. A man is, in all respects, such as is the ruling principle of his life: it is this which distinguishes him from others: according to this his heaven is formed if he be a good man, and his hell, if he be a bad man; it is, in short, his very will self-hood (*proprium*), and his nature; for it is the very *esse* of his life. This cannot be changed after death, because it is the man himself. 5. All a man's enjoyments, satisfactions, and happiness take their rise from his ruling love, and are of a quality agreeable to it; for what a man loves, that he calls delightful, because it touches him sensibly; but what he only thinks and does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love constitutes his good; and whatever is disagreeable to it, his evil 6. There are two kinds of love, from which, as from their proper fountains, all the varieties of good and truth derive their existence; and there are two kinds of love from which all the varieties of evil and the false derive their existence. The two kinds of love which give birth to all the varieties of good and truth, are love to the Lord and love towards our neighbor; and the two kinds of love which give birth to all the varieties of evil and

the false, are the love of self and the love of the world. These two latter kinds of love, when they have the ascendency, are in direct opposition to the two former. 7. The two kinds of love which give birth to all the varieties of good and truth, and which, as was just said, are love to the Lord and love towards the neighbor, constitute heaven in a man, for they are the loves which reign in heaven; and as they constitute heaven in him, they also constitute the church in him; but the two kinds of love which give birth to all the varieties of evil and the false, and which, as was just said, are self-love and the love of the world, constitute hell in a man, for they are the loves which reign in hell; and consequently they destroy the church in him. 8. The two kinds of love which give birth to all the varieties of good and truth, and which, as just observed, are the loves of heaven, open and form the internal spiritual man, for there they have their residence; but the two kinds of love from which all the varieties of evil and the false are derived, and which, as just observed, are the loves of hell, when they have the ascendency, shut up and destroy the internal spiritual man, and render a man natural and sensual, according to the extent and quality of their dominion.

400. 4. *The love of self and the love of the world in particular.*

"1. The love of self consists in wishing well to ourselves alone, and to no others unless it be for the sake of self, not even to the church, to our country, to the society to which we belong, or to any fellow-citizen. The love of self, however, can confer benefits on these several relations when its own reputation, honor, and glory are concerned; but unless it sees that these will be promoted by the good offices it may do them, it says in its heart, 'What matters it? Why should I do this? What good will it be to me?' and so omits it: whence it is evident that a man who is in the love of self has no love either for the church, for his country, for the society to which he belongs, for his fellow-citizens, or for real goodness of any kind, but only for himself and what relates to himself. 2. A man is in the love of self, when in his thoughts and actions he has no regard to his neighbor, thus none to the public, and still less to the Lord, but only to himself and his own connections. To let his actions thus centre in himself and his connections, and to do nothing for the public, except from motives of ostentation, or for his neighbor, except with a view of securing his favor, is a sure indication of self-love. 3. We connect the terms *himself and his own connections;* for he who loves himself, also loves those who belong to himself, who are in particular his children and grandchildren, and in general all who act in unity with him, whom he calls his friends; but his love for these is nothing but the love of himself, for he regards them as it were in himself, and regards himself in them. In this same class of those whom he

calls his friends, are likewise ranked all who praise, honor, and pay their court to him: others he regards indeed with his bodily eyes as men, but with the eyes of his spirit as little better than phantoms. 4. Another indication of the love of self is, when a man thinks contemptuously of his neighbor in comparison with himself, and when he esteems his neighbor as his enemy if he does not show him marks of favor, and pay him respect and attention. It is an indication of greater self-love, when a man for such reasons hates and persecutes his neighbor; and of still greater, when he burns with revenge against him, and lusts for his destruction. Such persons at length delight in cruelty. 5. The nature of self-love may be plainly discovered by a comparison with heavenly love. It is the nature and character of heavenly love, to love for its own sake the use or the good which the church, a man's country, the society to which he belongs, or his fellow-citizens, require of him; but where a man loves such things for his own sake, he then loves them in the same manner as he would his domestics, because they serve him. Hence it follows, that he who is in the love of self would have the church, his country, the society to which he belongs, and his fellow-citizens, to be his servants, rather than himself their servant: he places himself above them, and them beneath himself. 6. Moreover, in proportion as a man is in heavenly love, which consists in loving useful services and good deeds, and in being affected with heartfelt delight in the performance of them, so far he is led by the Lord, for it is this love in which the Lord is and which proceeds from him; but in proportion as a man is in the love of self, he is led by himself, and so far also he is led by his self-hood, which is nothing but evil, being that hereditary evil which consists in loving self in preference to God, and the world in preference to heaven. 7. The love of self is also of such a nature, that in proportion as the reins are given it, that is, in proportion as external restraints are removed, such as the fear of the law and its penalties, the loss of reputation, honor, gain, office, or life, it rages with such unlimited lust as to grasp at universal dominion, not only over this world, but over heaven, and over God himself; it knows neither bound nor end. Such a tendency lurks in every man who is in the love of self, although perhaps it may not be apparent to the world, where it is held in check by the ties and restraints above mentioned, and where, if an insuperable obstacle stands in its way, it remains quiescent till the obstacle be removed; hence it is that even those who are in this love, do not know that such a mad unbounded lust lies lurking within them. That this, however, is the case, may be seen by every one in the actions of potentates and kings, who not being subject to such checks, restraints, and insuperable obstacles, overrun, and as far as success attends their enterprises, subjugate provinces and kingdoms, and pant

after unlimited power and glory. It is still more apparent in those who would extend their dominion even to heaven, usurping and claiming as their own the divine power of the Lord: these are perpetually in the desire of acquiring power beyond what they actually possess. 8. There are two kinds of dominion, one originating in love towards our neighbor, and the other in the love of self. These two kinds of dominion are directly opposed to each other. The man who exercises dominion under the influence of love towards his neighbor, desires to promote the welfare of all, and feels no greater delight than in the exercise of use, and thus in serving others (to serve others consists in doing good from a principle of good-will, and in the performance of uses): this is his love, and the delight of his heart. Such a person, the higher he is exalted in dignity, the more is he glad, not indeed on account of the mere dignity, but because his sphere of use is thus rendered wider in extent and more excellent in degree: such is dominion in the heavens. But the man who exercises dominion under the influence of the love of self, does not desire to promote the welfare of any one except himself and those who belong to him, and the uses which he performs are done only for the sake of his own honor and glory, which he regards as the only uses: he serves others, that he may himself be served, honored, and permitted to exercise dominion: he is ambitious of dignity, not to extend his ability of doing good, but that he may be in the enjoyment of glory and pre-eminence, and thence in the delight of his heart. 9. The love of dominion remains also with every man after the termination of his life in the world: those who have exercised it under the influence of love towards their neighbor are then intrusted with dominion in the heavens, but then it is not they who rule, but the uses and the goods which they love; and when these bear rule, it is the Lord who rules. Such, on the contrary, as have exercised dominion under the influence of the love of self, when they leave this world, are stripped of all pre-eminence, and reduced to a state of servitude. From what has been said, it is very plain to discover who are in the love of self: it matters not how they appear externally, whether elate or humble; for the distinctions here noted are in the internal man, which the generality of mankind study to conceal, while they teach the external to assume the appearance of love for the public weal and their neighbor, and thus take a false character, which is the very reverse of their true one: this also they do for the sake of self, knowing that the love of the public weal and their neighbor has the power of interiorly moving the affections of all men, and that they will be held in estimation in proportion as they seem to be under its influence. The reason why that love has such an affecting power, is, because heaven, by influx, enters into it. 10. The evils which prevail in those who are in

the love of self are in general contempt of others, envy, enmity against such as do not favor their designs, hostility on that account, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and where these evils are cherished, there is also a contempt of God and divine things, which are the goods and truths of the church, to which if any respect is shown, it is with the lips only, and not with the heart. As such evils result from the love of self, it is also attended with similar falses; for falses are derived from evils. 11. THE LOVE OF THE WORLD consists in the desire of appropriating to ourselves, by any arts whatever, the wealth of others, also in setting the heart on riches, and suffering the world to seduce our minds from spiritual love, which is love towards our neighbor, and thus from heaven. Those are in the love of the world who are desirous of appropriating to themselves the property of others by various arts, especially if they use cunning and deceit, esteeming their neighbor's good as of no account whatever. Those who are in this love lust after the property of others, and where the fear of the law or the loss of some advantage resulting from a fair reputation does not restrain them, they deprive others of their possessions: yea, they rob and plunder them. 12. The love of the world, however, is not opposed to heavenly love in the same degree as the love of self; for the evils concealed in it are not so great. 13. The love of the world is manifold: there are the love of wealth for the sake of exaltation to honors, the love of honors and dignities with a view to the amassing of wealth, the love of wealth for various purposes of worldly pleasure and satisfaction, the love of wealth for the mere sake of wealth, which is the love of misers; and so in other instances. The end for which wealth is desired is called its use; and it is the end or use from which the love derives its quality; for the good or evil nature of the love is determined by the end to which it is directed. Other things serve but as means to promote the end. 14. In short, the love of self and the love of the world are in direct opposition to the love of the Lord and the love of our neighbor: therefore the love of self and the love of the world, as described above, are infernal loves; they do likewise actually reign in hell, and also constitute hell with man: but love to the Lord and love towards our neighbor are heavenly loves; they likewise actually reign in heaven, and also constitute heaven with man.

401. 5. *The internal and external man.*

"1. Man is so created as to be, at one and the same time, both in the spiritual world and in the natural. The spiritual world is the abode of angels, and the natural of men; and being so created, he is endowed with an internal and an external, the internal being that by which he is in the spiritual world, and the external that by which he is in the natural world. His internal

is what is called the internal man, and his external what is called the external man. 2. Every man has both an internal and an external; but they are widely different in the good and in the evil. With the good, the internal is in heaven and its light, and the external in the world and its light, which latter with them is illuminated by the light of heaven, so that the internal and external act in unity, like cause and effect, or like prior and posterior; but with the bad the internal is in hell and its light, which light, with respect to that of heaven, is thick darkness, and their external may be in a similar light to that which the good enjoy; therefore it is inverted. This then is the reason why bad men can speak and teach about faith, charity, and God, but not, like the good, from faith, charity, and God. 3. The internal is what is called the spiritual man, because it is in the light of heaven, which light is spiritual; and the external is what is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and his external in the light of this world, is a spiritual man as to both; for spiritual light from the interior illuminates the natural light, and makes it as its own: with the wicked the case is reversed. 4. The internal spiritual man, considered in itself, is an angel of heaven, and also during its life in the body, notwithstanding its ignorance of the fact, is in society with angels, and after its separation from the body is introduced into their company. But the internal man, with those who are evil, is a satan, and also during its life in the body is in society with satans, and after its separation from the body is introduced among them. 5. The interiors of the mind with those who are spiritual men are actually elevated towards heaven, because that is the first object of their regard; but the interiors of the mind with those who are merely natural are averted from heaven, and turned towards the world, because that is the first object of their regard. 6. Those who entertain a common idea only of the internal and external man, believe that it is the internal man which thinks and wills, and the external which speaks and acts, because thinking and willing have reference to what is internal, and speaking and acting to what is external; but it is to be observed, that when a man is well affected, both in thought and will, towards the Lord and whatever relates to the Lord, and also towards his neighbor and what relates to his neighbor, he then thinks and wills from the spiritual internal; but when a man is ill affected, both in thought and will, as in the above cases, he then thinks and wills from an infernal internal, because from the faith of what is false and the love of evil. In short, so far as a man is principled in love to the Lord and in love towards his neighbor, he is in the spiritual internal, from whence he both thinks and wills, and likewise speaks and acts; but so far as a man is in the love of self and the love of the world, he thinks

and wills from hell, let his words and actions be what they may. 7. It is so provided and ordered by the Lord, that in proportion as a man thinks and wills from heaven, the internal spiritual man is opened and formed in him: this opening is into heaven and even to the Lord, and this formation is in agreement with the order of things in heaven. On the contrary, in proportion as a man thinks and wills, not from heaven, but from the world, the internal spiritual man is closed, and the external opened and formed: this opening is into the world, and this formation is in agreement with the order of things in hell. 8. Those with whom the internal spiritual man is opened into heaven and to the Lord, are in the light of heaven, and in illumination from the Lord, and thence in intelligence and wisdom. These see truth by the light of truth, and have a perception of good by the love of it. But those with whom the internal spiritual man is closed, neither know what the internal man is, nor do they believe the Word, or the doctrine of a future life, or any thing belonging to heaven and the church; and as they are only in natural light (*lumen*), they imagine nature to be self-existent, and not from God; they also see what is false as truth, and have a perception of evil as good. 9. The internal and external, of which we have been speaking, are the internal and external of a man's spirit: his body is only an additional external, within which the former exists; for the body does nothing from itself, but from the spirit which is in it. It is to be observed, that a man's spirit after its separation from the body, retains the same capacity of thinking and willing, speaking and acting, as before; thought and will then constituting its internal, and speech and action its external.

402. 6. *The merely natural and sensual man.*

"As there are but few who know what persons are included under the class of sensual men, or their quality, and yet it is of importance that they should be known, we will proceed to describe them. **1.** A sensual man is one whose judgment on all occasions is determined by his bodily senses, and who believes nothing but what he can see with his eyes and feel with his hands, allowing to such sensible objects a reality of existence, and denying it to all others; a sensual man therefore is in the lowest degree a natural man. 2. The interiors of the mind, which see by the light of heaven, are closed with a sensual man, so that he is unable to discern there any truth belonging to heaven and the church, because he only exercises his thought in the most external sphere, and does not think interiorly from any spiritual light. 3. And as he abides in the density of natural light (*lumen*), he is interiorly opposed to all things belonging to heaven and the church, and yet exteriorly he can argue in favor of such things, and that with a degree of ardor proportionable to the authority which he enjoys or hopes to obtain by them. 4. Sensual men can reason with great keenness and dexterity, because their

thought is so near their speech as to be almost in it, and as it were in their very lips, and for this further reason too, that they make all intelligence to consist in speaking from the memory only. 5. Some of them have the power to confirm whatever they please, and to establish falses with much ingenuity, which afterwards they believe to be truths; but their reasonings and confirmations are drawn from the fallacies of the senses, which appear captivating and persuasive to the uninformed. 6. Sensual men are cunning and malicious above all others. 7. The interiors of their minds are vile and filthy, because they communicate with the hells. 8. All who are in hell are sensual, and the deeper the hell is in which they are, so much the more sensual are they; and the sphere exhaling from infernal spirits conjoins itself with the sensual principles of man from behind. 9. Since sensual men do not see any genuine truth in the light, but only reason and dispute about every thing *whether it be so;* and as these altercations are heard at a distance like the gnashing of teeth, which is nothing but the collision or jarring of falses one against another, and also of the false against truth, it is evident what is signified in the Word by the *gnashing of teeth.* The cause of all this is, that reasoning from the fallacies of the senses corresponds with the teeth. 10. Men of learning and erudition, who have deeply confirmed themselves in falses, especially those who have confirmed themselves against the truths of the Word, are more sensual than others, though they may not appear so in the sight of the world. Such sensual men have been the principal broachers of heretical doctrines. 11. The hypocritical, the deceitful, the voluptuous, the adulterous, the covetous, are, for the most part, sensual. 12. Those who reasoned from sensual things only, and argued against the genuine truths of the Word, and thence of the church, were by the ancients called serpents of the tree of the knowledge of good and evil.

As sensual things mean such as are the objects of the bodily senses, and are imbibed thereby; therefore, 13. A man, by means of sensual things, has communication with the world, and by means of rational things, which are above the former, with heaven. 14. Sensual things minister subordinately from the natural world, in the supply of such materials as perform the office of servants to the interiors of the mind in the spiritual world. 15. There are sensual things which minister subordinately to the understanding, and these are the various natural objects called physical; and there are sensual things which minister subordinately to the will, and these are the delights of the senses and of the body. 16. A man makes but small advances in wisdom, unless his thinking faculty be elevated above things sensual. A wise man's thoughts are thus elevated, and when this is the case, he comes into a clearer light (*lumen*), and at length into the light (*lux*) of heaven, whence he attains a

perception of truth, which constitutes genuine intelligence. 17. This elevation of the mind above sensual things, and its abstraction therefrom, was known to the ancients. 18. Where sensual things are in the last place, a way is opened by their means for the understanding, and truths are eliminated in the way of extraction; but where sensual things are put in the first place, that way is closed by them, and the man sees truths only as objects in a mist, or in the night. 19. Sensual things, with a wise man, are in the last place, and are subject to the interiors, but with a foolish man they are in the first place, and bear rule. These are properly called sensual men. 20. A man has sensual things in common with the beasts, and also such as they have not. In proportion as a man's thinking faculty is elevated above sensual things, so far he is a man; but no one is capable of such elevation of the thought above sensual things, and of seeing the truths of the church, unless he acknowledges a God, and lives according to his commandments; for it is God that elevates and enlightens.

II. That those three loves, when they are in right subordination, make a man perfect; but when they are not in right subordination, they pervert and invert him.

403. Previous to the demonstration of this, we will make a few observations on the subordination of these three universal loves, the love of heaven, the love of the world, and the love of self; afterwards on the influx and insertion of the one into the other; and lastly, on the state of man according to their subordination. These three loves are, with respect to each other, like the three regions of the body, the highest of which is the head; the middle, the breast with the belly; and the third is formed of the knees, the feet, and the soles of the feet. When the love of heaven forms the head, and the love of the world the breast with the belly, and the love of self the feet with the soles of the feet, the man is in a perfect state according to creation; for then the two inferior loves are subservient to the supreme love, just as the body and all its parts are subservient to the head. When, therefore, the love of heaven forms the head, it descends by influx into the love of the world, which consists principally in the love of wealth, and by its instrumentality it performs uses; then by the mediation of this love it descends into the love of self, which consists principally in the love of dignities, and by these also it performs uses: Thus these three loves, by the influx of the one into the other, conspire towards the promotion of uses. Who cannot comprehend that when a man, from a principle of spiritual love (which is derived from the Lord, and is meant by the love of heaven), desires to perform uses, the natural man produces them by the wealth and other goods of fortune which it possesses, and the sensual man also lends assistance in its office or employment,

and finds its honor in such production? Who cannot comprehend too, that all the works which a man effects by his body, are done according to the state of his mind in the head, and that if the mind be influenced by the love of uses, the body by its members effects or produces them? and the reason of this is, because the will and understanding, taken together, is, with respect to its principles in the head, and with respect to its principiates or derivatives in the body, just as a man's will is in his deeds, and his thought in his speech; and, to use comparisons, as the prolific principle of the seed is in all and every part of a tree, by which it produces fruits, which are its uses; or as fire and light, when contained in a crystal vessel, transmit their heat and lucidity through it. Where those three loves also are in just and right subordination, spiritual sight in the mind, united with natural sight in the body, by virtue of the influx of light which descends through heaven from the Lord, may be compared to an apple growing in Africa, that is transparent even to its centre, where its seeds are stored. Something similar is meant by these words of the Lord: "The light of the body is the eye; if therefore thine eye be single (that is, good) thy whole body will be full of light" (Matt. vi. 22; Luke xi. 34). No man of sound reason can condemn riches or wealth, because, in the body politic, they are like blood in the animal body; nor can he condemn the honors annexed to particular stations and functions, because they are the hands of royalty, and the pillars of society, provided the natural and sensual loves of those who enjoy them are in subordination to spiritual love. There are offices of administrations even in heaven, and dignities annexed to them; but then the persons who fill them, being spiritual men, find their chief delight in the performance of uses.

404. A man however acquires a totally different state and condition if the love of the world, or of riches, forms the head, that is, if it is the governing love; for then the love of heaven is banished from the head, and takes up its abode in the body. The man with whom this is the case places the world before heaven; he worships God, indeed, but then merely from a principle of natural love, which places merit in all its worship; and he does good to his neighbor, but then it is with a view to receive recompense. To such persons the things of heaven are like garments, which make them appear bright and shining in the sight of men, but dark and obscure in the sight of angels; for when the love of the world possesses the internal man, and the love of heaven the external, then the former love darkens all things relating to the church, and hides them as under a veil. There is nevertheless a great variety in this love: it is more pernicious in proportion as it inclines to avarice, for, when immersed therein, the love of heaven becomes black: the like consequence attends it when it inclines to pride or self-conceit, and an

assumption of pre-eminence over others; but it is not so pernicious where it inclines to prodigality, and less so still where the end it regards is worldly splendor, as palaces, stately furniture, rich clothes, numerous attendants, brilliant equipage, and other similar objects; for the quality of every love is determined by the end which it principally regards. This love may be compared to crystal of a blackish hue, which suffocates the light, and variegates it only into dark and faint colors. It is also like a mist or a cloud which intercepts the rays of the sun; or like new wine before it has undergone fermentation, which is pleasant to the taste, but prejudicial to the stomach. A person under the influence of this love, when viewed from heaven, appears like a man that is hunchbacked, walking with his head inclined and looking on the ground, and who, if he lifts his head towards heaven, does it by a violent retorsion of the muscles, and presently after relapses into his former inclined attitude. Such persons were by the ancient church called *Mammons*, and by the Greeks *Plutos*.

405. But if the love of self or the love of dominion forms the head, then the love of heaven passes through the body to the feet, and in proportion as the love of self increases, the love of heaven descends through the ankles to the soles of the feet; and if the love of self increases still further, it then passes through the shoes, and is trodden under foot. There is a love of dominion grounded in the love of our neighbor, and there is another grounded in the love of self. Those who are under the influence of the former love, seek dominion for the purpose of promoting public and private uses; to these, therefore, authority is also intrusted in the heavens. Emperors, kings, dukes, and all such as are born and educated to the exercise of dominion, if they humble themselves before God, are sometimes less influenced by the love of dominion grounded in the love of self, than others who are of mean extraction, and who seek pre-eminence and distinction from pride or self-conceit. But with those who are in the love of dominion grounded in the love of self, the love of heaven is made into a kind of footstool, on which they rest their feet when they appear before the vulgar, but which, when they are retired from common observation, they throw into a corner, or cast out of doors: the reason of this is, because they love themselves alone, and consequently immerse their wills and thoughts in their *proprium*, which, considered in itself, is hereditary evil, and this is diametrically opposed to the love of heaven. The evils which attend those who are in the love of dominion grounded in the love of self are in general these: contempt of others, envy, enmity against those who do not show them favor and respect, hostility on that account, hatred, revenge, unmercifulness, rage, and cruelty; and where such evils abound, there also is contempt of God and of divine things, which are the truths

and goods of the church: if such persons seem to honor these, it is only with their lips, to secure themselves from ecclesiastical censure and public defamation. But this love operates in one way with the clergy and in another with the laity: with the clergy, when it is indulged without restraint, it climbs up until it possesses them with the lust of becoming gods; but the laity it possesses with the lust of becoming kings: in both cases it is the phantasy of that love which lifts up the mind to such a height of exaltation. Since the love of heaven, in a perfect man, has possession of the highest station, and forms as it were the head of the other inferior loves, and the love of the world is beneath it, forming as it were the breast below the head, and beneath that is the love of self, forming as it were the feet, it follows, that were this latter love to form the head, it would totally invert the man, in which case he would appear in the sight of angels like a person lying with his head bent towards the ground, and his back towards heaven; and in the act of divine worship, he would appear as if he danced on his hands and feet like the cub of a panther. Moreover, where the love of self forms the head, it gives birth to the appearance of various forms of beasts with two heads, one above having a bestial, and the other below a human face, the latter of which is continually pushed downwards by the former, and forced to kiss the ground. All these, together with such as were described above, n. 402, are sensual men.

III. THAT EVERY INDIVIDUAL MAN IS THE NEIGHBOR WHOM WE OUGHT TO LOVE, BUT ACCORDING TO THE QUALITY OF HIS GOOD.

406. A man is born not for himself, but for others, that is, not to live for himself alone, but for others: were it not so, society could not be kept together, and no good could exist in it. It is a common saying, that every man's nearest neighbor is himself; but the doctrine of charity teaches in what sense this is to be understood. Every one is bound to provide himself with the necessaries of life, as food, raiment, a house to dwell in, and several other things, which the wants of civil life and his particular calling require: he is further bound to provide such things, not only for himself, but also for his family; and not only for the time present, but also for the time to come; for otherwise, being in want of all things, he could not be in a state or capacity of exercising charity. But in what sense a man ought to regard himself as his nearest neighbor, may appear from the following similar cases. Every man ought to provide convenient food and raiment for his body; this must be the first object of his care: but the end in view must be to make his body a fit instrument for the operations of his mind: every one ought also to provide for his mind all such things as may tend to advance it in intelligence and judgment; but the end in view must be, that he may be in a state to serve his fellow-citizens, his country, the church,

and thus the Lord. When a man acts thus, he provides for his own welfare to eternity. Hence it appears, what is first in respect to time, and what in respect to end; and that the object which is first in respect to end, is that to which all intermediate objects have reference. This case may admit of comparison with that of a man who builds a house: his first business is to lay the foundation; but the foundation is laid for the sake of a house; and the house is built for the sake of a place to dwell in. When a man regards himself as his nearest neighbor, and makes all his attention centre in himself, as the principal end and object of his concern, he is like a man who regards the foundation of his house as the chief end, and not the house itself as a place of abode; whereas a convenient place of abode is the first and ultimate end, and the house with its foundation is only a means to promote that end.

407. We will now proceed to show what is meant by loving our neighbor. To love our neighbor is not only to will and do good to a relation, a friend, and a good man, but also to a stranger, an enemy, and a bad man. Charity however is exercised after different ways towards the former objects and the latter: towards a relation and a friend it is expressed by direct acts of kindness; but towards an enemy and a wicked person, by indirect acts of kindness, as by exhortation, correction, and punishment for their amendment. Thus a judge, who according to law and justice punishes a criminal, is in the exercise of love towards his neighbor, since he thus takes the most effectual method to reclaim and amend the criminal, and to provide at the same time for the good of his fellow-citizens, by securing them against his future fraud and violence. It is in like manner plain to every one, that a father expresses his love towards his children by correcting them when they do amiss: on the other hand, if he does not correct them when they deserve it, he loves their vices; and such love cannot be called charity. So again where a person resists the assaults of an enemy, and in his own defence either beats him, or commits him to prison for his future security, at the same time retaining such a disposition of mind as to be willing to become his friend; in this case he acts from a principle of charity. So also wars, which have for their end the protection of our country and the church, are not inconsistent with charity; the end for which they are undertaken will show whether they are attended with charity or not.

408. Since then charity, with respect to its origin, consists in good-will, and good-will resides in the internal man, it is plain that when a man possessed of charity resists an enemy, punishes the guilty, and chastises the wicked, he effects this by means of the external man, and consequently, when he has effected it, he returns into the charity which is in the internal man, and then as far as he is able, or as far as it is expedient,

wishes well to him whom he has punished or chastised, and from a principle of good-will does him good. Where charity is genuine, it is always attended with zeal for what is good; zeal in the external man may look like anger and flaming fire, yet on the repentance of its adversary, it is instantly extinguished and appeased: but the case is quite different with those who have no charity; their zeal is anger and hatred, for their internal man is on fire with these evil passions.

409. Before the Lord came into the world, the nature of the internal man, and of charity, was scarcely known to a single person, which was the reason why he so frequently instilled the doctrine of brotherly love or charity, in which consists the difference between the Old and New Testament or covenant. That we are bound by charity to do good to an adversary and an enemy, is taught by the Lord in Matthew, where he says, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father who is in heaven" (Matt. v. 43—45). And when Peter asked him, "How often shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say unto thee, not until seven times, but until seventy times seven" (xviii. 21, 22). I have also heard from heaven, that the Lord forgives every man his sins, and never punishes for them, yea, he does not even impute them, for he is love itself and good itself; but nevertheless sins are not on this account wiped away: that can only be effected by repentance; for when the Lord said to Peter, that he should forgive his offending brother until seventy times seven, how forgiving and merciful must he needs be himself!

410. Since charity itself resides in the internal man, where it is like a principle of good-will, and is thence derived into the external man where it manifests itself in good deeds, it follows that the internal man ought to be the object of love, and the external only subordinately so; consequently that every man ought to be loved in proportion to the quality of the good which is in him; therefore good itself is essentially our neighbor. This may appear plain from this consideration, that every one in the choice of a steward or a servant, out of three or four that are offered, immediately turns his attention to the internal man, and chooses one that is sincere and faithful, and loves him accordingly; in like manner, a king or a magistrate is directed in the choice of an officer by his internal qualifications, choosing one that is qualified for his function, and rejecting one that is unqualified, how favorable and insinuating soever his external appearance and address may be. Since therefore every man is our neighbor, and there is an infinite variety of men, and

every one ought to be loved as a neighbor in proportion to his good, it is evident that there are genera and species, and also degrees, of love towards our neighbor. Since then the Lord ought to be loved above all things, it follows, that the degrees of love towards our neighbor ought to be regulated by love towards the Lord, consequently by the proportion in which the Lord is received by our neighbor, or in which he possesses any thing from the Lord; for in that same proportion is he in the possession of good, all good being from the Lord. As however these degrees exist in the internal man, which seldom manifests itself in this world, it is sufficient to love our neighbor according to the degrees with which we may become acquainted; but these degrees are clearly perceived after death; for then the affections of the will, and the thoughts of the understanding thence derived, form a spiritual sphere about all persons, which is made sensible in a variety of ways: that spiritual sphere, however, in the world, is absorbed by the material body, and incloses itself in the natural sphere, which exudes from a man in his present state. Love towards our neighbor admits of various degrees, as appears from the Lord's parable concerning the Samaritan, who showed mercy to the man that was wounded by thieves, after the priest and Levite had seen him, and passed by on the other side. When the Lord inquired which of the three seemed to be a neighbor to the unhappy man, it was answered, "He that showed mercy to him" (Luke x. 30—37).

411. It is written, "Thou shalt love the Lord thy God above all things, and thy neighbor as thyself" (Luke x. 27). To love our neighbor as ourselves, is, not to despise him in comparison with ourselves, but to deal justly with him, and not to judge evil concerning him. The law of charity prescribed and given by the Lord is this: "Whatever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets" (Matt. vii. 12; Luke vi. 31, 32). Those who are influenced by the love of heaven, love their neighbor according to this law; those who are influenced by the love of the world, love him from worldly motives, and for the sake of worldly interests; and those who are influenced by the love of self, love him from selfish motives, and for selfish ends.

IV. That man, considered collectively, that is, as a lesser or larger society, and considered under the idea of compound societies, that is, as our country, is the neighbor that ought to be loved.

412. Those who are unacquainted with the meaning of the word neighbor in its genuine sense, are apt to imagine that it is only applicable to a man as an individual, and that love towards our neighbor consists in doing acts of beneficence towards individuals: but there is a more extensive signification of the term neighbor, and the love of our neighbor is much more widely

extended, being exalted in proportion to the greater number of men towards whom it is exercised. Who cannot apprehend that to love a body of men, consisting of many individuals, is a greater instance of love towards our neighbor, than to love a single individual of that body? The reason therefore why a lesser or greater society is to be considered as our neighbor, is, because every such society is a collective man, and consequently, he that loves such a society, loves all the individuals that compose it, and by his good will and good works, shown and done to the society, provides for the good of all its members. A society is like a single man, and the individuals that compose it form, as it were, one body, and are distinguished one from another like the members in one body. The Lord, and from him the angels, when they look down upon the earth, see a whole society of men under no other view than as a single man, and under no other form than what results from the qualities of the members that compose it. I myself also have been permitted to see a particular society in heaven altogether as one man, of the same stature with a man here on earth. That love shown towards a society is love towards our neighbor in greater fulness than when it is shown only towards a single or individual man, is evident from this circumstance, that dignities are assigned to governors in proportion to the number of societies subject to their government, and honors are annexed to them according to the extent of the uses they perform. There are in the world superior and inferior offices, subordinate to each other, as their authority over societies is more or less universal, and he whose authority is most universal is called the king; and every one receives recompense, glory, and the love of the community, in proportion to the extent of his office, and the good uses which he performs. It is possible however for governors here below to perform uses, and to provide for the welfare of society, and yet to have no real love towards their neighbor; this is the case with those who, in the exercise of their public functions, regard only the world and themselves, and do good merely to appear good, or to deserve further distinction and pre-eminence. Such persons, although they are not discerned in this world, are yet discerned in heaven, where they are rejected from holding any office or dignity; while those who had done and promoted uses from a principle of love towards their neighbor, are exalted as rulers over heavenly societies, and enjoy proportionable honor and magnificence: these, however, do not place their hearts and affections in honor and magnificence, but in the uses which they are thus enabled to effect.

413. Love towards our neighbor exercised towards an individual man, differs from the same love when exercised towards a society of men, as the office of a private citizen differs from that of a public magistrate, and as the office of a magistrate differs

from that of a king. The difference also is the same as between him who traded with two talents and him who traded with ten (Matt. xxv. 15—31); or as between the value of a shekel and that of a talent; or as between the fruit produced by a single vine and by a whole vineyard, or by a single olive-tree and a whole olive-yard, or by a single fruit-tree and a whole orchard. Love towards our neighbor also ascends in man to a sphere more and more interior, and in proportion to its ascent he loves a society more than an individual man, and his country more than a society. Now since charity consists in good-will and good deeds thence derived, it follows, that the exercise of them ought to be directed in nearly the same manner towards a society of men as towards an individual: a distinction however must be made in this case between a society of good and one of wicked men; for towards the latter charity ought to be exercised according to natural equity, but towards the former according to spiritual equity; of which two kinds we shall speak elsewhere.

414. The reason why a man's country is his neighbor more than a single society, is, because it consists of several societies, so that the love he bears towards it is of a more extensive and superior kind: moreover, to love one's country is to love the public welfare. Every man's country stands in the relationship of neighbor, from its resemblance to a parent; for the country which gave him birth is ever giving him support also, and affording him security from injuries. Men are bound from a principle of love to do good to their country according to its wants, some of which are natural and some spiritual: natural wants regard civil life and order, and spiritual wants regard spiritual life and order. That every man is bound to love his country, not as he loves himself, but in preference to himself, is a law inscribed on the human heart, whence the universal saying, to which every upright man subscribes, that when in danger of destruction, whether from an enemy or from any other source, it is honorable for any one to die in his country's cause, and it is glorious for a soldier to shed his blood in her defence: and these expressions are used to mark the very great love which should bind us to our country. It is to be observed that those who love their country, and render it good services from a principle of good-will, after death love the Lord's kingdom, which then is their country, and those who love his kingdom, love the Lord himself, because the Lord is the all in all of his kingdom.

V. That the Church is our neighbor, to be loved in a higher degree, and the Lord's kingdom is our neighbor, to be loved in the highest degree.

415. As a man is born to eternal life, and is introduced into it by the church, therefore he ought to love the church as his neighbor in a higher degree: for she teaches the means that lead to eternal life, and introduces him into it, leading him to

it by the truths of doctrine, and introducing him into it by the goods of life. We mean by this, not that the priesthood is to be loved in a superior degree, and the church subordinately, but that the good and truth of the church should be loved, and the priesthood on their account, since the priesthood is designed only to act as a servant to such good and truth, and should be respected in proportion to the service which it yields. There is also a further reason why the church is our neighbor, and entitled to a superior degree of love, and consequently to be ranked above our country: this is because a man by his country is initiated into civil life, and by the church into spiritual life, which distinguishes a man from a mere animal. Besides, civil life is but temporal, and comes to an end, and is then as if it had never existed; whereas spiritual life, having no end, is eternal, and may therefore be said to have a real *esse* or being, but temporal life is a state of *non-esse*, or non-being: the difference is like that between finite and infinite, between which there can be no comparison, for what is eternal is infinite in respect to time.

416. The reason why the Lord's kingdom is our neighbor, that ought to be loved in the highest degree, is, because it includes the church dispersed throughout the whole earth, called the communion of saints, and also heaven: he then who loves the Lord's kingdom, loves all those throughout the whole world who acknowledge the Lord, and live in faith towards him and in charity towards their neighbor; and he loves too all who are in heaven. Those who love the Lord's kingdom love the Lord above all things, and are thus influenced more than others by love to God; for the church in heaven and throughout the earth is the Lord's body, the members thereof being in the Lord, and the Lord in them. Love therefore towards the Lord's kingdom is love towards our neighbor in all its fulness; for those who love his kingdom not only love the Lord above all things, but also love their neighbor as themselves: for love towards the Lord is a universal love, and is consequently in all and every thing that belongs to spiritual life, as well as in all and every thing that belongs to natural life; for that love has its residence in man's supreme or highest principles, and the highest descend by influx into the lower, communicating life to them, just as the will enters into the whole of the intention, and thence descends into action, and as the understanding enters into the whole of the thought, and thence into the speech; therefore the Lord says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. vi. 33). The kingdom of God and of the heavens is the Lord's kingdom, as is plain from this passage in Daniel: "And behold, one like *the Son of man* came with the clouds of heaven; and there were given him dominion and glory, and a kingdom, that all peoples,

nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel vii. 13, 14).

VI. THAT TO LOVE OUR NEIGHBOR, CONSIDERED IN ITSELF, IS NOT TO LOVE HIS PERSON, BUT THE GOOD WHICH IS IN IT.

417. Every one must be sensible that a man is not a man from having a human face and body, but from the wisdom of his understanding and the goodness of his will, the quality of which, in proportion to its ascent upward, causes him to be more and more a man. A man at his birth is utterly devoid of reason, more so than any animal, and becomes a man by means of instructions, which, as they are received, form his mind (*mens*), from and according to which a man is a man. There are some beasts which resemble men as to their countenances, but which have not the faculty of understanding, or of acting according to understanding, being determined to action merely by the instinct which is excited by natural love. There is a difference too in this respect, that the beast expresses the affections of his love only by sounds, whereas man expresses his affections, when formed into thought, by speech. A beast also looks with his face downward to the ground, but a man, with his face upward towards heaven, and in all directions round about him. Whence we may conclude that a man is a man only so far as his speech proceeds from sound reason, and as he has regard to his abode in heaven, and that he is not a man so far as his speech proceeds from perverted reason, and as he has regard only to his abode in this world: nevertheless in the latter case he is in power a man, though not in act; for every one has the power of understanding what is true, and of willing what is good; but in proportion as he is not willing to do good, and to understand truth, he can but assume the semblance of a man in externals, and play the ape.

418. The reason why good is our neighbor is, because good belongs to the will, and the will is the esse of a man's life. Truth in the understanding is also our neighbor, but only so far as it proceeds from good in the will; for good in the will forms itself in the understanding, and there renders itself visible in the light of reason. That good is our neighbor, is plain from common experience, by which we learn that every one loves another only according to the quality of his will and understanding, that is, according to the good and truth that are in him; as for example, who loves a king, a prince, a duke, a governor, a counsellor, or any person in the magistracy, or any judge, except from the judgment which is displayed in their speech and actions? or who loves a prelate, a minister of the church, or any canonical person, except for his learning, integrity of life, and zeal for the salvation of souls? or who loves a general of an army, or any subordinate officer, but for his cour

age, and the prudence by which it is governed? Who loves a merchant but for his honesty? who a workman and servant, but for their fidelity? Nay, who loves a tree but for its fruit? or ground but for its fertility? or a precious stone but for the purity of its water? &c. And, what may be considered as very extraordinary, it is not the upright man only who loves what is good and just in another, but the unprincipled man does the same; and the reason is, because he is in no fear, in his dealings with one of such a character, of losing his reputation, his honor, or his wealth: the love of goodness, however, in this case, is not the love of his neighbor; for an unprincipled person has no interior love for another, but only loves him so far as he is subservient to his own ends and purposes. To love what is good in another, from a principle of goodness in ourselves, is genuine love towards our neighbor; for in this case our own and our neighbor's goodness mutually kiss and conjoin themselves together.

419. He who loves good because it is good, and truth because it is true, pre-eminently loves his neighbor; for he loves the Lord, who is good itself and truth itself, who is the only source of the love of good and of truth, and consequently of our neighbor; thus love towards our neighbor is formed from a celestial origin. Whether we speak of use or of good, it is the same thing; therefore to do uses is to do good, and according to the quantity and quality of use in the good which we do, is the quantity and quality of the good itself.

VII. That charity and good works are as distinct as willing what is good and doing what is good.

420. In every man there is an internal and an external: his internal is what is called the internal man, and his external is what is called the external man. He who is unacquainted with the nature of the internal and external man, may possibly suppose that the internal man is that which thinks and wills, and the external that which speaks and acts. It is true, indeed, that speech and action belong to the external man, and thought and will to the internal: but still these are not what essentially constitute the external and internal man. According to general perception, the mind of man is the internal man: but the mind itself is divided into two regions; one, which is superior and interior, is the spiritual region, and the other, which is inferior and exterior, is the natural region. The spiritual mind looks principally into the spiritual world, and has for its objects such things as are therein, whether they be such as exist in heaven or such as exist in hell, for both are in the spiritual world; but the natural mind looks principally into the natural world, and has for its objects such things as are in that world, whether they be good or evil. All human action and speech proceed from the inferior region of the mind directly, and from its supe-

rior region indirectly, since the inferior region of the mind is nearer to the bodily senses, and the superior is more remote from them. A man has this division of the mind, because he was created to be a spiritual and at the same time a natural being, and thus to be a man, and not a beast. Hence it is evident that the man who regards the world and himself in the first place, is an external man, because he is a natural man, not only in body, but also in mind; and that the man who regards the things of heaven and the church in the first place, is an internal man, because he is a spiritual man, both in mind and body: the reason why he is spiritual even with respect to the body is, because his actions and speech proceed from the superior mind which is spiritual, through the inferior which is natural; for it is an acknowledged truth that effects proceed from the body, while the causes which produce them are from the mind, and that the cause is the all in the effect. That the human mind is thus divided, appears evident from this circumstance, that man has the power to feign, to flatter, to play the hypocrite, to act a character opposite to his real one, and to assent to what another says at the same time that he ridicules it in his heart: in this case his ridicule proceeds from the superior mind, and his apparent assent from the inferior.

421. Hence may be seen in what sense it is to be understood that charity and good works are as distinct as willing what is good and doing what is good, that is, they are formally distinct, like the mind which thinks and wills, and the body by which the mind speaks and acts; and they are essentially distinct, because, as was shown above, the mind is distinguished into two regions, an interior which is spiritual, and an exterior which is natural; so that if works proceed from the spiritual mind, they proceed from its good-will, which is charity; but if from the natural mind, they proceed from its good-will, which is not charity, although it may appear like it in its external form, and yet not be charity in its internal form; and charity in the mere external form bears indeed the specious appearance of charity, but still is devoid of its essence. This may be comparatively illustrated by the case of seeds sown in the ground, from each of which there sprouts forth a young shoot or set, either profitable or unprofitable, according to the nature and quality of the seed. This is likewise the case with spiritual seed, which is the truth of the church derived from the Word; from this is formed doctrine, which is profitable when formed of genuine truths, but unprofitable when formed of truths falsified. Exactly similar to these cases is that of charity, as derived from a principle of good-will, whether the good-will be for the sake of self and the world, or for the sake of our neighbor in a confined or in an extensive sense: if it be for the sake of self and the world it is spurious charity; but if for the sake of our neighbor, it is

genuine. More, however, may be seen on this subject in the chapter on Faith, particularly in the articles where it is shown that *Charity consists in willing what is good, and good works consist in doing what is good, from a principle of good-will*, n. 374; *and charity and faith are mere mental and perishable things, unless they are determined to works, and coexist in them, whenever it is practicable*, n. 375, 376.

VIII. THAT CHARITY ITSELF CONSISTS IN ACTING JUSTLY AND FAITHFULLY IN WHATEVER OFFICE, BUSINESS, AND EMPLOYMENT A PERSON IS ENGAGED, AND WITH WHOMSOEVER HE HAS ANY CONNECTION.

422. Charity itself consists in acting justly and faithfully in whatever office, business, and employment a person is engaged, because every thing so done is of use to society, and use is good, and good in a sense abstracted from persons is our neighbor; and it was shown above that not only individual men, but also a society of men, and a man's country in general, are his neighbor. But take an instance: a king who sets his subjects an example of well-doing, is desirous that they should live according to the laws of justice, recompenses those who do so live, regards every one according to his merit, secures them against injuries and invasions, acts as the father of his kingdom, and provides for the common prosperity of his people,—such a king has charity in his heart, and his actions are good works. A priest who teaches truths from the Word, and by these leads his flock to the good of life and so to heaven,—such a priest, since he provides for the welfare of the souls of those who belong to his church, is pre-eminently in the exercise of charity. A judge who judges according to justice and law, and is not biassed in his judgment by bribes, friendship, or relationship, provides for the well-being both of society and of individuals; of society, since it is thus kept in obedience to the law and under fear of transgression, and of individuals, because justice is enabled to triumph over injustice. A merchant or trader who acts from a principle of sincerity, and not of deceit or fraud, provides for the welfare of his neighbor with whom he is engaged in business. The same is true of a workman or artificer, if he does his work uprightly and sincerely, and not fraudulently and with deceit. So also in all other cases, as with captains and sailors, farmers and servants.

423. This is charity itself, because charity may be defined as consisting in doing good to our neighbor daily and continually, not only to our neighbor individually, but to our neighbor collectively; and this cannot be effected but by a man's doing what is good and just, in whatever office, business, and employment he is engaged, and with whomsoever he has any connection; for this he does daily; and when he is not in its immediate exercise, still it is continually present in his mind, and is the

object of his thoughts and intentions. The man who thus exercises charity, becomes more and more charity in form; for justice and fidelity form his mind, and their exercises his body; so that in process of time, from the form thus acquired, he wills and thinks nothing but what has some relation to charity. Such persons at length become like those described in the Word, of whom it is said they have the law written in their hearts. They also place no merit in their works, for they never think of merit, but only of their duty, which as good citizens they are bound to perform. A man, however, can by no means of himself act from a principle of spiritual righteousness and fidelity; for every one derives from his parents an hereditary disposition to do what is good and just for the sake of himself and the world, and not for the sake of goodness and justice: none therefore but those who worship the Lord, and act from him at the same time that they act of themselves, acquire spiritual charity, and are imbued with it by exercise.

424. There are many who act justly and faithfully in their functions, and in so doing perform works of charity, who yet do not possess any charity in themselves: but these are those in whom the love of self and the world is predominant, and not the love of heaven; and if it happen that this latter has any place in them, it is in subjection to the former, like a slave under his master, or like a common soldier under his captain, and like a porter standing in the gate.

IX. That eleemosynary acts of charity consist in giving to the poor, and relieving the indigent, but with prudence.

425. It is necessary to distinguish between the offices of charity and its eleemosynary acts. By the offices of charity we mean those exercises which proceed immediately from charity itself, and which, as has just been shown, are connected principally with the function or employment in which each man is engaged; but by eleemosynary acts of charity we mean those aids and assistances which a man lends to his neighbor, independent of the ordinary duties of his station. They are called eleemosynary acts, because in doing them a man is left to his own liberty and pleasure, and when done, they are regarded by the person who receives them as eleemosynary, and are dispensed according to the reasons and intentions which influence the mind of the benefactor. It is a prevailing notion that charity consists solely in giving to the poor, relieving the indigent, providing for widows and orphans, contributing towards the building of hospitals and other edifices for the reception of the sick, the stranger, and the fatherless, but particularly in the building, ornamenting, and endowing of churches: many things, however, of this sort have no proper connection with charity, but are extraneous to it. Those who make charity itself consist in such actions, must of

necessity consider them meritorious; and although they may say they disclaim all regard to merit, yet in their hearts they cannot but entertain a belief that they are entitled to it. This is evident from what is observed of such persons after death; for they then begin to reckon up their works, and to demand salvation as a reward. An inquiry however is then made into the ground and origin of their works, and their consequent quality; and if it be found that they proceeded either from vain-glory, a desire of fame, bare munificence, friendship, mere natural inclination, or hypocrisy, they are then judged according to that origin, the quality of which is in the works. But genuine charity proceeds from those who are thoroughly imbued with it from the justice and the judgment of their works, which they do without regarding recompense as an end and motive for doing them, according to what the Lord says, Luke xiv. 12—14. These also call the things above mentioned eleemosynary acts, and likewise duties, although with them they are works of charity.

426. It is well known that some who have done such eleemosynary acts as appear in the eyes of men like images of charity, imagine and believe that they have been practising works of charity, and regard them, as many do papal indulgences, as things for the sake of which they are purified from their sins, and are to be presented with the kingdom of heaven, like the truly regenerate, when nevertheless they make light of adultery, hatred, revenge, fraud, and in general all the lusts of the flesh, which they indulge in at pleasure. But in such a case what are their good works, but like painted images of angels in company with devils? or like boxes made of *lapis lazuli*, that within are full of hydras? The case is however changed where those eleemosynary acts are done by persons who shun the above-mentioned evils as abominable and detestable in the sight of charity. Nevertheless such acts, particularly the giving of alms to poor persons and beggars, have in many respects their uses and advantages; for it is by these acts that children and servants, and, in general, all persons of simple character and condition, are initiated into charity, such works being its externals, introductory to the offices of charity; for they are its rudiments which, at the time of doing them, are like unripe fruits, yet with those who are afterwards perfected by the right knowledges of charity and faith, they become like ripe fruits; and then they regard their former works, which were done in simplicity of heart, as so many duties they have discharged.

427. At the present day these acts are believed to be the proper deeds of charity, which are meant in the Word by good works, because charity is very frequently described in the Word by giving to the poor, relieving the needy, and providing for widows and orphans; but heretofore it has not been known that the Word, in the letter, makes mention of such things only as

are the external, yea, the extreme parts of worship, and they signify spiritual things, which are internal, as may be seen in the chapter on THE SACRED SCRIPTURE, n. 193—209; so that it appears that those who are called the poor, needy, widows, and orphans, mean such as are so in a spiritual sense, and not such only as are so literally. The poor signify those who have no knowledge of truth and good, as may be seen in the APOCALYPSE REVEALED, n. 209; and widows signify those who are without truths, and yet desire them; n. 764, and so with the others.

428. Those who are naturally of a tender, compassionate disposition, and do not make their natural disposition spiritual, by regulating its workings according to genuine charity, imagine that charity consists in giving to every poor person, and relieving every one that is indigent, without inquiring whether their character be good or bad, for they affirm that such inquiry is needless, since God regards only the alms and the relief that are given. Such, however, after death are carefully distinguished and separated from those who have done eleemosynary acts of charity under the guidance of discretion; for those who have done so from the impulse of a blind undistinguishing charity are found in another life equally compassionate to the wicked and the good; the consequence of which is, that the wicked are assisted in their disposition to do wickedly, and to turn the kindnesses they receive into means of injuring the good, so that such bestowers of kindnesses are ultimately the cause of mischief to the good. To bestow a favor on a wicked person is like giving bread to a devil, which he turns into poison; for all the bread in a devil's hand is poison, or if it is not, he turns it into poison, by using the kindnesses he receives as allurements to draw others into evil. It is also like offering a sword to another's enemy, and so enabling him to commit murder; or like giving a shepherd's crook to a man wolf, that he may lead the sheep to the pasture, which he no sooner receives than he drives them from the pasture into the wilderness, and there slaughters them; or it is like advancing a robber to a post of authority in the state, whose only object and care is plunder, according to the abundance and value of which he dispenses the laws and executes judgment.

X. THAT THERE ARE PUBLIC, DOMESTIC, AND PRIVATE DUTIES OF CHARITY.

429. The eleemosynary acts and the duties of charity, are distinct from each other, like things done of free-will, and those which are done of necessity. By the duties of charity, however, we do not here mean the duties annexed to any office in a kingdom or commonwealth, as in the case of a minister, that he ought to fulfil the office of administration, or of a judge, that he ought to judge, &c.; but by the duties of charity we mean the duties which every one has to perform, whatever be his func-

tion: they are consequently from another origin, and flow from another will [than does the obligation to the exercise of his function], and hence they are discharged from a principle of charity by those who are under its influence, and, on the contrary, from no principle of charity by those who are not under its influence.

430. PUBLIC DUTIES OF CHARITY are, more especially, the payment of imposts and taxes, which ought not to be confounded with the duties arising from offices or functions. These are paid with a different disposition of heart by those who are spiritual and those who are merely natural: those who are spiritual pay them out of good will, because they are collected for the preservation and protection of their country and the church, and as a provision for the proper officers and governors, who must receive their salaries and stipends out of the public treasury; therefore those who consider their country and the church as their neighbor, pay such debts gladly and with a willing mind, and consider it a wicked act either to withhold them or to use any deceit in the payment; whereas those who do not esteem their country and the church as their neighbor, pay such debts with a reluctant and unwilling mind, and as often as they have an opportunity withhold them or use some fraud in the payment; for they regard only their own house and their own flesh as their neighbor.

431. DOMESTIC DUTIES OF CHARITY are of several kinds, as those of a husband to his wife, and of a wife to her husband; of parents to their children, and of children to their parents; likewise, of a master and mistress to their servants, and of servants to their master and mistress: there are so many duties, relating to the education of children and the government of families, that it would require a volume to enumerate them. Every man is led to discharge these duties from a principle of love, different from that which influences him in his ordinary occupation: a husband's duties towards his wife, and the wife's towards her husband, proceed from and according to conjugial love; a father's and mother's towards their children, from a principle of love implanted in every one, called *storge*, or parental affection; and children's towards their parents, from and according to another kind of love, which is closely connected with obedience from a principle of duty: the duties of a master and mistress to their servants partake of the love of rule or authority, which varies according to the peculiar state of every one's mind. Conjugial love, however, and love towards children, with their several duties and the discharge of them, are not productive of love towards our neighbor, like the fulfilment of the duties which belong to a man's ordinary occupation: for the love called *storge*, or parental affection, prevails alike with the wicked and the good, yea, sometimes much more powerfully with the wicked; it is also found among birds and beasts, which are incapable of receiving charity

and it is besides a known fact that bears, tigers, and serpents, love their young with as strong an affection as sheep and goats, and that owls also are as tender of their offspring as doves. As to what particularly regards the duties of parents to their children, there is an intrinsic difference in this respect with those who are under the influence of charity and those who are not, although externally the duties may appear similar: with those who are under the influence of charity, parental affection is joined with love towards their neighbor and love to God, and such parents love their children according to their morals, virtues, pursuits, and qualifications for the service of the public; but with those who are not under the influence of charity, there is no conjunction of charity with parental affection; the consequence is that such parents frequently love wicked, immoral, and crafty children, more than those who are good, moral, and prudent, and thus prefer such as are unserviceable to the public before such as are serviceable.

432. PRIVATE DUTIES OF CHARITY are also of several kinds, such as paying wages to workmen, returning borrowed money, observing agreements, keeping pledges, and other transactions of a like nature, some of which are duties grounded in statute law, some in civil law, and some in moral law. These duties are also discharged from different motives by those who are under the influence of charity and those who are not: by the former they are discharged justly and faithfully; for as may be seen above, n. 422, the law of charity requires that a man should act justly and faithfully in all his dealings with whomsoever he may have any connection; but these duties are discharged in a totally different manner by those who are not influenced by charity.

XI. THAT CONVIVIAL RECREATIONS OF CHARITY CONSIST OF DINNERS AND SUPPERS, AND SOCIAL INTERCOURSE.

433. Every one knows that dinner and supper parties are in general use, and are given to promote various ends; by many on account of friendship, relationship, mirth, gain, recompense, and for party purposes of corruption; among the great they are also given on account of their dignity; and in the palaces of kings, for the display of splendor and magnificence. But dinners and suppers of charity are given only by those who are influenced by mutual love grounded in a similarity of faith. Among Christians in the primitive church, dinners and suppers had this end alone in view, and were called FEASTS, being instituted that they might meet together in cordial joy and friendly union. Their SUPPERS signified consociations and conjunctions in the first state of the church's establishment; for evening, which was the time of celebrating those feasts, was significative of that state; and their DINNERS signified the same things in the second state of the church's establishment, the morning and day

being significative of that state. At table the guests conversed together on various subjects, domestic and civil, but particularly on such as concerned the church: and as their feasts were feasts of charity, their conversation on every subject was influenced by charity, with all its joys and delights. The spiritual sphere which prevailed on those occasions was a sphere of love to the Lord and towards the neighbor, which exhilarated every mind, softened the tone of every expression, and communicated to all the senses a festivity from the heart: for from every man there emanates a spiritual sphere, derived from the affection of his love and corresponding thought, which inwardly affects those in his company, particularly at the time of convivial recreations: this sphere emanates both by the face and the respiration. It is because dinners and suppers, or feasts, were significative of such consociation of mind, that they are so often mentioned in the Word, and in their spiritual sense, when there used, have no other meaning: this was eminently, and in a supreme sense, signified by the paschal supper among the children of Israel, and likewise by their banquets on their other festivals, also by their eating together of the sacrifices near the tabernacle: conjunction itself was at that time represented by breaking bread and distributing it, and by drinking out of the same cup, and handing it to one another.

434. Social intercourse was kept up in the primitive church among those who called themselves brethren in Christ; hence it was the social intercourse of charity, because they were a spiritual brotherhood. This social intercourse consisted also in administering consolation to each other under the distresses of the church, and in expressions of mutual joy for its increase, and also in recreation of mind from study and labor, mixed with conversation on various subjects; and because all these flowed from spiritual love, as from their proper fountain, they were rational and moral from their spiritual origin. In the present day social intercourse of friendship has no end in view but the pleasures of conversation, the exhilaration of the mind (*mens*) by discourse, and thence the expansion of the mind (*animus*), the liberation of the imprisoned thoughts, and the consequent refreshment of the bodily senses and their restoration to their wonted vigor. But the social intercourse of charity is not yet revived; for the Lord says, "In the consummation of the age," that is, in the end of the church, "iniquity shall abound, and the charity of many shall grow cold" (Matt. xxiv. 12). This happens because the church has not as yet acknowledged the Lord God the Saviour to be the God of heaven and earth, and has not immediately approached and addressed him, from whom alone genuine charity proceeds, and is communicated by influx. But the social intercourse which does not conjoin minds in a friendship which has something akin to charity, is but the feigned

semblance of friendship, consisting in deceptive attestations of mutual love, ensnaring ways of insinuation into the good graces of another, and in the indulgence of bodily delights, particularly of sensual gratifications, by which the objects of such pretended friendship are carried along like ships in full sail before a fair wind, while the sycophants and hypocrites stand at the stern, and direct their course by the rudder they hold in their hands.

XII. THAT THE FIRST PART OF CHARITY CONSISTS IN PUTTING AWAY EVILS, AND THE SECOND IN DOING GOOD ACTIONS THAT ARE USEFUL TO OUR NEIGHBOR.

435. This tenet, that it is the first part of charity to do no evil to our neighbor, and the second, to do him good, occupies the first place in the doctrine of charity, for it is as a door to it. It is an acknowledged truth, that evil resides in the will of every man from his birth; and since all evil regards a man as both near itself and at a distance from itself, and also the society to which he belongs and his country, it follows that hereditary evil is evil against our neighbor in every degree. The light of reason itself may discern, that so far as the evil inherent in the will is not removed, the good which a man does is impregnated with that evil; for in such case evil is within the good, like a nut in its husk and the marrow in a bone; of consequence, although the good done by such a person has the appearance of good, yet inwardly it is not so, being like a sound husk within which is a kernel eaten by worms, or like a fair almond that is rotten within, the corrupt veins of which spread even to the surface. To will evil and to do good, are in their nature opposite to each other, evil being grounded in hatred towards our neighbor, and good in love towards him; or in other words, evil is our neighbor's enemy, and good his friend, which two cannot possibly exist together in one and the same mind, that is, evil in the internal man and good in the external; for in such case good in the external man would be like a wound superficially healed, but inwardly full of putrid matter. A man, in such circumstances, is like a tree whose root is decayed through age, but which yet produces fruit that appears outwardly like fruit of a good flavor and fit for use, but inwardly is unsavory and useless; or he is like the scoriæ separated from metals, which, when polished and of beautiful color, are sold for precious stones; in short, they may be compared to the eggs of an owl, which men are induced to believe are those of a dove. Let it be observed that the good which a man does in the body proceeds from his spirit, or internal man, for this is his spirit that lives after death, and of consequence, when a man casts off his body, which constituted his external man, he is then wholly and entirely immersed in the evils of his life, and takes delight in them, while good is held in aversion, being offensive to his life. A man cannot do good which is truly so, before evil is put away, as the

Lord teaches in many places: "Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruit" (Matt. vii. 16—18). "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (xxiii. 25, 26). And in Isaiah: "Wash you; put away the evil of your doings; cease to do evil; learn to do good; seek judgment; and then if your sins be as scarlet, they shall be made white as snow; if they be red like crimson, they shall be as wool" (i. 16—18).

436. This may be further illustrated by the following comparisons: no one can approach another who keeps a leopard or a panther in his chamber, and who lives secure from their attacks in consequence of giving them food, unless he first remove those fierce creatures. What person invited to a royal table, does not wash his hands and face before he presents himself? Who does not purify metallic ores in the fire, and separate the scoriæ, before he can procure pure gold and silver? What husbandman does not separate his wheat from tares, before he stores it in his barn? Who does not boil his meat, to remove its impurities and rawness, before he thinks it fit to be brought to table and eaten? What gardener does not shake the trees of his garden, and clear them from grubs and insects, to save the leaves from being devoured, and the fruit in consequence spoiled? Who can be in love with a girl, and make her offers of marriage, when he knows she is infected with a bad distemper, and full of pimples and sores, notwithstanding she may paint her face, set off her dress, or endeavor to attract admiration by the blandishments of speech and behavior? A man ought to purify himself from evils, and not to wait for the Lord to purify him by an immediate act of his power; for in this case he would be like a servant, with his face and clothes all bedaubed with soot or filth, who should go to his master and say, "Master, wash me:" would not his master in such a case, naturally say to him, "You foolish servant, what do you say? See! there are water, soap, and a towel; and have not you hands of your own, and strength to use them? Go, and wash yourself." Thus too will the Lord God say to his servant, "The means of purification are provided by me, and from me also you have your will and power; use then these my gifts and talents as your own, and you will be purified."

437. It is believed at the present day that charity consists only in doing good, and that while a man is doing good he does no evil, consequently, that the first part of charity is to do good, and the second not to do evil; but the case is altogether the reverse, it being the first part of charity to put away evil, and

the second to do good. For it is a universal law in the spiritual world, and thence too in the natural world, that so far as a person wills no evil, he wills what is good; consequently, so far as he turns himself away from hell, whence all evil ascends, he turns himself towards heaven, whence all good descends; and therefore, so far as any one rejects the devil, he is accepted by the Lord. It is impossible for any person to stand between both, turning his neck about, and praying at the same time to both; for these are those of whom the Lord said, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. iii. 15, 16). How is it possible for an officer to stand wavering with his troops between two armies, and to take part with both? How is it possible for any one to be in evil against his neighbor, and at the same time in good towards him? In such a case, does not evil lurk within the good? And although in its hidden state it may not appear in outward acts, yet it will show itself in many particulars, if they be duly attended to. The Lord says, "No man can serve two masters: ye cannot serve God and mammon" (Luke xvi. 13).

438. No one, however, is able, by his own power and strength, to purify himself from evils, and yet such purification cannot be effected without the power and strength of a man as if it were his own; for without this, no one would be able to fight against the flesh and its lusts, which nevertheless is required of all; indeed, no one would ever think of any such fight or warfare, and thus would abandon his mind (*animus*) to evils of every kind, being restrained from their actual perpetration only by worldly laws and worldly punishments: thus he would inwardly be like a tiger, a leopard, and a serpent, which never reflect on the cruelties they exercise in the gratification of their lusts and loves. It is plain then that a man, being endowed with reason, and thereby exalted above the beasts, ought to resist evils from the power and strength given him by the Lord, which in every respect of feeling and sense appear to him as his own; and this appearance the Lord communicates to every man, for the sake of regeneration, imputation, conjunction, and salvation.

XIII. That in performing the exercises of charity, a man does not ascribe merit to works, so long as he believes that all good is from the Lord.

439. To ascribe merit to works which are done for the sake of salvation, is hurtful; for there are many evils concealed in such a belief of merit, of which the doer of the works is entirely ignorant: those latent evils are a denial of the influx and operation of God in man; a confident presumption on our own power in all that concerns salvation; a faith and dependence on ourselves, and not on God; self-justification; salvation by means of our

own strength; annihilation of the divine grace and mercy; the rejection of reformation and regeneration by divine means; in particular, a derogating from the merit and righteousness of the Lord God the Saviour, and an appropriation thereof to ourselves; besides a continual looking to reward, or recompense, which is then the first and last end regarded; a suffocation and extinction of love to the Lord and towards our neighbor; a total ignorance and imperceptibility of the delight of heavenly love, which is without an idea of merit, and a sensation of the delight of self-love only: for those who put recompense in the first place and salvation in the second, and thus respect the latter for the sake of the former, invert all order, and immerse the interior desires of their minds in their own *proprium*, and defile them in the body with the evil lusts of the flesh. Hence it is that the good which regards merit, appears in the sight of angels like rust, and that which does not regard merit, like purple. We ought not to do good with a view to recompense, as the Lord teaches in the following passage: "If ye do good to them that do good to you, what thank have ye? But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil" (Luke vi. 33—36). A man cannot do good, which is really and in its own nature good, except from the Lord, as in John: "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me; for without me ye can do nothing" (xv. 4, 5). And in another place: "A man can receive nothing, except it be given him from heaven" (iii. 27).

440. But for men to think that they shall go to heaven, and that therefore they must do good,—this is not to regard recompense as an end, and to ascribe merit to works; for even those who love their neighbors as themselves, and God above all things, think in this manner, which they do from a belief in these words of the Lord: "Their reward shall be great in heaven" (Matt. v. 12; vi. 1; x. 41, 42; Luke vi. 23, 35; xiv. 12—14; John iv. 36). "Those who have done good shall inherit the kingdom prepared for them from the foundation of the world" (Matt. xxv. 34). "Every man shall be rewarded according to his works" (Matt. xvi. 27; John v. 29; Rev. xiv. 13; xx. 12, 13; Jer. xxv. 14, xxxii. 19; Hosea iv. 9; Zech. i. 6); and in many other places. Such persons are not influenced by a confidence in the reward to which merit entitles them, but by a belief in the promise made of grace. To these the delight of doing good to their neighbor is a reward, which is the delight the angels of heaven experience, and is a spiritual delight, which is eternal, and infinitely superior to every natural delight. Those who are in the enjoyment of this delight, are unwilling to hear of merit, for they love to do good, and therein perceive true blessedness;

and it grieves them to have it supposed that they do good for the sake of recompense: they are like those who do good to their friends for the sake of friendship; to a brother, because he is a brother; to a wife and children, because they are wife and children; to their country, because it is their country: thus their actions are dictated by friendship and love. All persons who do good to others bear testimony to the superior excellence of such motives, by endeavoring to persuade them that they do it for their sakes, and not for their own.

441. The case however is very different with those who in their works consider recompense as the only end worth regard. Such persons are like those who make professions of friendship for the sake of gain and interest, and who also make presents, do kind offices, and give proofs of love, as if it proceeded from their hearts, and yet, when they are disappointed in their expectations, turn round, renounce the obligations of friendship, and join the enemies and haters of him whom they seemed to love. Such persons are also like nurses, who suckle infants merely for the sake of reward, and kiss and fondle them while their parents are present; but as soon as they perceive that their extravagant expectations of recompense are not all immediately gratified, they then leave the poor infants to shift for themselves, become regardless of their cries, and use them in the most severe and barbarous manner. They are also like those who, in their regard for their country, are influenced by the love of self and the world; who make professions of a readiness to serve her, even at the expense of their fortunes and lives, and yet if they are disappointed of the honors and emoluments which they expected as rewards for their patriotism, begin to abuse their ungrateful country, and take part with her enemies. They are also like shepherds who feed sheep only for wages, and who, if they do not receive them at the appointed time, drive away the flock from the pasture into the wilderness. Like unto these are those priests who perform their ministerial duties merely out of regard to the emoluments annexed to them, and who, it is very plain, on that account care little about the salvation of the souls of those committed to their charge. The case is the same in respect to those magistrates who look only to the honors and profits arising from their offices: when these do good, it is not out of any regard to the public welfare, but with a view to selfish and worldly gratifications, which they consider as their only good. Many other instances, to the same purport, might be adduced; for the end or object regarded is the grand point in which all other considerations centre, and mediatory causes belonging to the office or duty, in case they do not promote that end, are renounced and disclaimed. So it is with those who require recompense as a reward of merit in the concerns of salvation: all such after death demand heaven with much confi

dence; but when it is discovered that they possess no love to God and towards their neighbor, they are assigned over to those whose office it is to give instruction in charity and faith, and if they reject the teaching of such instructors, they are sent away to the society of spirits of a like persuasion with themselves, among whom there are some who are angry with God for not giving them the rewards they expected, and call faith a mere creature of the brain. These are those who are meant in the Word by hirelings, to whom the most slavish and base offices in the courts of the temple were committed. In the spiritual world they appear at a distance as if they were cutting wood.

442. It ought to be carefully observed, that charity and faith in the Lord are closely conjoined, so that the quality of charity depends on the quality of faith. *The Lord, charity, and faith, constitute a one, like life, will, and understanding; and in case they are divided, each perishes like a pearl bruised to powder*, as may be seen above, n. 362; and *charity and faith are together in good works*, n. 373—377. Hence it follows that the quality of charity depends on that of faith, and the quality of good works on the quality of faith and charity together. Now if a man's faith be such that he believes that all the good which he does as of himself is from the Lord, in this case he is the instrumental cause of good, and the Lord its principal cause, which two causes appear in the man's sight as one, when nevertheless the principal cause is all in all in the instrumental. It follows, then, that if a man believes that all good, properly so called, is from the Lord, he will ascribe no merit to works; and as this belief is rendered more pure and perfect, in the same degree every idea of merit will be removed from him by the Lord. A man in this state performs an abundance of charitable acts without fear of merit, and finally perceives the spiritual delight of charity, and then begins to dislike every idea of merit as obnoxious to his life. Such meritorious ideas are easily removed by the Lord from those who are imbued with charity by a just and faithful discharge of the office, business, or employment in which they may be engaged, and by dealing justly and faithfully with all with whom they have any connection, according to the definition given above, n. 422; but it is difficult to remove such ideas from those who believe charity to consist in giving alms and assisting the indigent: in doing these works of charity the doer at first openly, and afterwards tacitly, desires reward, and contracts notions of merit and desert.

XIV. THAT MORAL LIFE, IF IT IS AT THE SAME TIME SPIRITUAL, IS CHARITY.

443. Every man learns from his parents and masters to live morally, that is, to act in a civil character, and to discharge the duties of a man of honor, which duties have relation to various

virtues, that are the essentials of honorable conduct. He learns further to clothe these essentials in suitable outward forms, which consist in whatever regards decency and decorum of behavior; and, as he grows up, he is taught to superadd rational motives and considerations, and thus to perfect his moral character; for moral life in children, till they approach the period of youth, is merely natural, and from that period it becomes more and more rational. Every considerate person may plainly see that moral life is the same with the life of charity, which consists in a fair and upright conduct towards our neighbor, and in restraining the evils which might stain such a conduct: this was shown above, n. 435—438. But still, in the first period of a man's existence, moral life is the life of charity in its externals, that is, only its exterior and more superficial part, and not its interior: for there are four periods of life through which a man passes from infancy to old age: the FIRST when he acts from and under the guidance of others, according to the instructions he receives; the SECOND when he acts of himself, under the guidance of the understanding; the THIRD when the will acts upon the understanding, and the understanding modifies the will; the FOURTH when he acts from fixed confirmation and purpose. These, however, are the periods of the life of the man's spirit, but not in like manner of his body; for this may act morally and talk rationally, and the spirit may entertain opposite desires and thoughts. That this is the case with the natural man is evident from dissemblers, flatterers, liars, and hypocrites, who, it is plain, have a double mind, or a mind divided into two discordant parts. The case, however, is different with those whose wills are influenced by what is good, and their thoughts by what is rational, and who in consequence act well and talk rationally. These are understood in the Word by the *single in spirit*, which name is given them because they have not a double or divided spirit. Hence may be seen what is properly meant by the external and internal man, and that there is no possibility of deciding on the morality of the internal man from the apparent morality of the external, because the former may be in a state opposite to the latter, and hide itself, as a tortoise does its head in its shell, or as a serpent its head in its folds; for such a moral man, so called, is like the same robber in a city and in a wood, who in the former assumes a moral character, and in the latter plays the thief and plunderer. The case is otherwise with those who are inwardly, or in respect to the spirit, moral, being so rendered by regeneration from the Lord: these are those who are meant by spiritual-moral persons.

444. A moral life, if it is at the same time spiritual, is a life of charity, because the exercises of a moral life and those of charity are the same; for charity consists in bearing good-will towards our neighbor, and in doing him good from a principle

of good-will, and the same is true of moral life. The law of spiritual life is laid down in these words of the Lord: "Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets" (Matt. vii. 12). This same law is the universal law of moral life: but to reckon up all the works of charity, and to compare them with the works of moral life, would require many pages; let it suffice, then, to illustrate the point in question by six commandments of the second table of the decalogue, which, it is plain to every one, are precepts of moral life, and which also contain all things relating to love towards our neighbor, as may be seen above, n. 329—331. Charity fulfils all the contents of those commandments, as is evident from these words of Paul: "Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt no steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Romans xiii. 8—10). Those who think from the external man only, must be surprised that the seven commandments of the second table of the decalogue were promulgated in so miraculous a manner by Jehovah himself on Mount Sinai, when yet they were precepts of the law of civil justice in all kingdoms throughout the world, consequently in Egypt also, from which country the children of Israel were lately come forth; for without them no kingdom can subsist. But they were promulgated by Jehovah, and also written with his finger on tables of stone, in order that they might be precepts not only of civil society, and thus of natural-moral life, but also of heavenly society, and thus of spiritual-moral life; so that to act in opposition to them, is to act in opposition not only to men, but also to God.

445. If moral life be considered in its essence, it will appear that it is agreeable to both human and divine laws; the man therefore who lives according to those two laws as one, is a truly moral man, and his life is charity. Every person, if he pleases, is capable of comprehending, from external-moral life, the nature and quality of charity. Let him only transcribe external-moral life, such as it is in civil commerce and communication, into the internal man, that this in will and thought may be similar and conformable to the actions of the external man, and he will then see charity in its type.

XV. THAT THE FRIENDSHIP OF LOVE, CONTRACTED WITH A PERSON WITHOUT REGARD TO HIS SPIRITUAL QUALITY, IS DETRIMENTAL AFTER DEATH.

446. The friendship of love means interior friendship, which is such as to love not only the external man in a friend, but

likewise his internal, and this without examination as to the nature and quality of his internal or spirit, in other words, as to the affections of his mind, whether they be affections of love towards the neighbor and of love to God, and thus capable of consociation with the angels of heaven, or whether they be affections of opposite loves, and thus productive of consociation with devils. Such friendship is contracted by many persons from various causes, and for various ends. This is distinct from that external friendship which regards the person alone, and which is intended for the various purposes of bodily and sensual gratifications, and worldly business and connections. The latter kind of friendship may be contracted with any person, even with a buffoon, who entertains the company with his jests at a great man's table. This is simply called friendship, but the former kind is called the friendship of love, because friendship is natural conjunction only, whereas love is spiritual conjunction.

447. The friendship of love may be detrimental after death, as will appear evidently from the state of heaven, of hell, and of the spirit of man respectively. With regard to the state of heaven, it is distinguished into innumerable societies, according to all the varieties of the affections of the love of good; hell, on the other hand, is distinguished into societies, according to all the varieties of the affections of the love of evil; and a man after death, being then a spirit, is immediately, according to his former life in the world, attached to that society where his ruling love prevails; to some heavenly society, if love to God and towards his neighbor had constituted the head of his loves, and to some infernal society, if that head had been constituted by the love of self and of the world. Immediately on his entrance into the spiritual world (which is an effect consequent on death and the burial of the material body), the man is kept some time in a state of preparation for the society to which he belongs, and this preparation is effected by the rejection of every love that is not in agreement with his principal love. During this time, therefore, a separation is made of one person from another; friends are separated from friends, clients from their patrons, parents also from their children, brothers from their brethren, and each of them is inwardly adjoined to his like, with whom he is to live a life suited to his state, and such as is peculiarly his own, to eternity. At the beginning of this preparation they meet together, and converse in a friendly manner with each other, as they used to do in the world, by degrees, however, and in a way not perceived by themselves, they are separated.

448. But those who, during their abode on earth, have contracted friendships of love with one another, are not capable, like the rest, of being separated according to order, and of being consigned to the society corresponding to their life; for they are

connected interiorly as to their spirits, and cannot be plucked asunder, because they are like branches of trees joined to each other by grafting; wherefore in case one, as to his interiors, is in heaven, and the other, as to his interiors, is in hell, they cohere together, much like a sheep and a wolf, or a goose and a fox, or a dove and a hawk tied to each other; and he whose interiors are in hell, inspires his infernal influences into him whose interiors are in heaven; for it is well known in heaven, that evils may be inspired into the good, but not goods into the evil, because every one by birth is in evils; the consequence is, that when the good so cohere with the evil, their interiors are closed, and both are plunged down into hell, where the good suffer very severely; till at length, after a certain space of time, they are taken out, and then begin to be prepared for heaven. I have been permitted to see such connections, particularly between brothers and relations, and also between patrons and clients, and between well-disposed dupes and their flatterers, being persons whose affections were opposite, and their genius dissimilar. I have seen some consorting together, like kids with leopards, and then embracing each other, and vowing fidelity to their former friendship; and I have perceived at such times the good imbibing and sucking in the delights of the evil, and both walking hand in hand, and entering together into caves where troops of evil beings appeared in their horrid forms, which yet by an illusion of phantasy seemed pleasing to themselves. After some time, however, I have heard the good uttering lamentations of fear, as if in dread of snares laid for their destruction, and the evil triumphing with joy, like hostile troops exulting over the spoil; not to mention other sad and tragical scenes. I have been informed that the good, after they are taken out of those dens, are prepared for heaven by the appointed means of reformation, but with greater difficulty than others.

449. The case is altogether different with those who love the good in another, that is, who love justice, judgment, sincerity, benevolence grounded in charity, and particularly faith and love to the Lord; such persons, as they love what is within a man, abstracted from what is without him, if they do not observe those virtues in his person after death, immediately break off all friendship with him, and are associated by the Lord with those who are in similar good with themselves. It may be objected that no one is capable of exploring the interiors of the minds of those with whom he is engaged in commerce and connection; but this is not necessary; only let him be cautious how he connects himself with any person indiscriminately in a friendship of love: external friendship, contracted for various purposes, is not hurtful.

XVI. THAT THERE ARE SPURIOUS CHARITY, HYPOCRITICAL CHARITY, AND DEAD CHARITY.

450. There can be no such thing as genuine charity, which

is living, unless it make a one with faith, and unless both in conjunction look towards the Lord; for these three, the Lord, charity, and faith, are the three essentials of salvation, and when they make a one, charity is charity, and faith is faith, and the Lord is in them, and they in the Lord, as may be seen above, n. 363—372; but when these three are not joined together in one, charity then is either spurious, or hypocritical, or dead. Divers heresies have arisen in the Christian church since its first establishment, and still exist in it, in all which these three essentials, God, charity, and faith, were and are acknowledged, for without them there can be no religion. As to what regards charity in particular, it may be adjoined to any heretical faith, —to the faith of Socinians, of enthusiasts, of Jews, yea, even to the faith of idolaters; and by all of them it may be believed to be charity, because in its external form it appears like it; but still it changes its quality according to the faith to which it is adjoined or conjoined, as may be seen in the chapter on Faith.

451. All charity which is not conjoined with faith in one God, in whom is a Divine Trinity, is SPURIOUS: such is the charity of the present church, whose faith is directed towards three persons of the same divinity in successive order, Father, Son, and Holy Ghost, and consequently towards three gods, inasmuch as each of those persons is supposed to be a self-subsisting God. To such faith charity may be adjoined, as is actually the case with the maintainers of that faith, but it can never be conjoined; and charity only adjoined to faith is merely natural and not spiritual, and consequently is spurious charity. The case is the same with the charity of many other heresies, as that of those who deny a Divine Trinity, and therefore approach God the Father alone, or the Holy Ghost alone, or both without God the Saviour. To the faith of such persons charity cannot be conjoined, and if it be conjoined or adjoined, it is spurious. It is called spurious, because it is like an illegitimate child, such as the son of Hagar by Abraham, who was cast out of the house (Gen. xxi. 9). Such charity is like fruit not growing naturally on a tree, but fixed to it artificially; or it is like a chariot, to which the horses are fastened only by the reins which the driver holds in his hands; the consequence is, that when the horses set off, they pull the driver from his seat, and leave the chariot behind them.

452. HYPOCRITICAL charity is predicable of those who in public or private worship bow themselves almost to the ground before God, pour forth long prayers with great devotion, put on a sanctified appearance, kiss crucifixes and bones of the dead, and sometimes kneel down at sepulchres, and there mutter words expressive of holy veneration towards God, and yet in their hearts nourish self-worship, and seek to be adored like so many deities. Such persons are like those whom the Lord

describes in these words: "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in their synagogues and in the streets, that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men" (Matt. vi. 2, 5). "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of rapine and excess" (Matt. xxiii. 13, 15, 25). "Well hath Esaias prophesied of you, hypocrites, saying, These people honor me with their lips, but their heart is far from me" (Mark vii. 6). "Woe unto you, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them" (Luke xi. 44); with many other passages to the same purpose. Such persons are like flesh without blood, or like jackdaws and parrots taught to speak the words of a psalm, or like birds taught to sing the tune of a sacred hymn; the sound of their words is like that of a bird-catcher's pipe.

453. DEAD charity is predicable of those whose faith is dead, since the quality of charity depends on the quality of faith: in the chapter on FAITH it was shown that they make a one. Faith is dead in all who are without works, as appears from the epistle of James, ii. 17, 20. Moreover, faith is dead in all those who believe not on God, but on living and dead men, and worship idols as if they were holy in themselves, after the practice of the old gentiles. The donations of those persons who are influenced by such faith, which they bestow with a view to salvation on miraculous images, as they call them, and which they reckon among the works of charity, are merely like gold and silver thrown into the urns and monuments of the dead; or like the flesh given to Cerberus, and the fee to Charon, to obtain a passage to the Elysian fields. But the charity of such persons as believe there is no God, and adopt nature instead of God, is neither spurious, nor hypocritical, nor dead, but NONE; because not being joined to any faith it cannot be called charity, whose quality depends solely on faith. The charity of such, when viewed from heaven, is like bread made of ashes, or a cake made of fish-scales, or fruit made of wax.

XVII. THAT THE FRIENDSHIP OF LOVE AMONG THE WICKED IS INTESTINE HATRED TOWARDS EACH OTHER.

454. It was shown above, that every man has an internal and an external, the former being called the internal man, and

the latter the external man. To this may be added, that the internal man is in the spiritual world, and the external in the natural world; and the reason of a man's being so created is, that he may be capable of being associated with spirits and angels in their world, and therefore of thinking analytically, and of being translated after death from his own world to another. The spiritual world includes both heaven and hell. Since then the internal man is with spirits and angels in their world, and the external with men, it is plain that he may be associated both with spirits of hell, and with angels of heaven: by this faculty and power man is distinguished from the beasts. The nature and quality of every man in himself depends on the nature and quality of his internal man, and not on the nature and quality of his external, because the internal man is his spirit, which acts by the external. The material body, with which his spirit is clothed in the natural world, is an accessory covering for the sake of continuing his species, and of the formation of the internal man; for the internal man is formed in the natural body, as a tree is formed in the ground, and the seed in the fruit. Further particulars on the subject of the internal and external man, may be seen above, n. 401.

455. Now the nature and quality of a wicked person as to his internal man, and of a good person as to his internal man, may be seen from this short description of heaven and hell; for, with the wicked, the internal man is in conjunction with devils in hell, and with the good in conjunction with angels in heaven. Hell, in consequence of the kinds of love which prevail there, is in the delights of all sorts of evil, that is, in the delights of hatred, revenge, and murder, of depredation and theft, of abuse and reviling, of the denial of God, and the profanation of the Word. These evils lie concealed in his lusts, on which the man seldom reflects; and with these delights the infernal inhabitants burn like flaming torches, this being what is meant in the Word by hell-fire. But the delights of heaven are the delights of love towards the neighbor, and of love to God. Since then the delights of hell are opposite to those of heaven, there is a great interstice between them, into which the delights of heaven enter by influx from above, and those of hell by influx from below. In the midst of this interstice is man, during his abode in this world, that he may be in equilibrium, and thus in a state of freedom to turn himself either to heaven or to hell. This interstice is what is meant by the *great gulf fixed* between those who are in heaven and those who are in hell (Luke xvi. 26). Hence may appear the nature and quality of the friendship of love which prevails among the wicked; that as to the external man it assumes the gestures and mimics the behavior of real friendship, and puts on the semblance of morality, for the purpose of spreading its nets, and exploring occasions of enjoying the de-

lights of its loves with which the internal man is on fire, while the fear of the law, and of the loss of reputation and life, is the only check for restraining and preventing their evil lusts from bursting forth into act; therefore their friendship is like a spider concealed in sugar, or a viper in a piece of bread, or a young crocodile in a honey-comb, or a serpent in the grass. Such is the friendship of the wicked in general; but among those who are confirmed in wickedness, as among thieves, robbers, and pirates, it is productive of familiarity, so long as with one mind they are bent upon the acquisition of plunder; for then they embrace each other as brethren, entertain themselves with feasting, singing, and dancing, and conspire together for the destruction of others; yet still every one in the depth of his own heart regards his companion as an enemy: this is what a cunning thief beholds and fears in his associates. Hence it is plain that among such persons there is no friendship, but, instead thereof, intestine hatred.

455½. Every man who has not openly connected himself with malefactors, and practised theft and robbery, but has led a moral-civil life, with a view to various uses and ends, and yet has not bridled the lusts in the internal man, may possibly fancy that the friendship he professes for others is not of such a nature as that above described; but that it really is so, in various degrees, with all those who have rejected faith and despised the holy things of the church, and considered them as not designed for themselves, but only for the vulgar, I have been permitted to know for certain, by many examples in the spiritual world. In some the delights of infernal love lie concealed like fire in burning wood covered over with the bark; in some like live coals under embers; in some like wax torches, that blaze forth as soon as fire is applied to them; and in others after a different manner. Such are all men who have banished from their hearts the dictates of religion. Their internal man is in hell; and so long as they live in the world, and are ignorant of this circumstance of their true state, from an apparent morality in their externals, they acknowledge none for their neighbor but themselves and their children, and regard others either with contempt, in which case they are like cats on the watch for birds in their nests; or with hatred, in which case they are like wolves when they see dogs that they may devour. These circumstances are mentioned to show what charity is by its opposite.

XVIII. The conjunction of love to God and love towards our neighbor.

456. It is well known that the law promulgated from mount Sinai was written on two tables, one of which treats of God and the other of men, and that in the hand of Moses they were one table; upon the right part was written what related to God, and upon the left what related to men, that thus, when presented

to the eyes of beholders, the writing of both parts might be seen at the same time. Thus the one part was in the sight of the other, like Jehovah speaking with Moses, and Moses with Jehovah, face to face, as it is written. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God; for which reason the law written on them was called the COVENANT and the TESTIMONY, a covenant signifying conjunction, and testimony a life according to the articles agreed upon. From these two tables so united may be seen the conjunction of love to God and of love towards our neighbor. The first table includes in it all things relating to love to God, the chief of which are these, that we ought to acknowledge one God, the divinity of his Humanity, and the sanctity of the Word, and that he is to be worshipped by the holy things which proceed from him. These particulars are included in the first table, as is evident from the commentaries on the commandments of the decalogue, contained in the fifth chapter. The second table includes in it all things relating to love towards our neighbor; the first five commandments whatever respects actions, which are called works, and the last two whatever respects the will, consequently whatever respects charity in its origin; for in these commandments it is said, "Thou shalt not covet," and when a man does not covet what belongs to his neighbor, he then bears good-will towards him. *The ten commandments of the decalogue contain all things respecting love to God and love towards our neighbor*, as may be seen above, n. 329—331, where it was also shown that there is a conjunction of both tables with those who are in charity.

457. The case is otherwise with those who are occupied only in the worship of God, and not at the same time in good works from a principle of charity; these are like persons who break a covenant: and the case is otherwise again with those who divide God into three, and worship each separately, and also with those who do not approach God in his Humanity. It is these "who do not enter by the door, but climb up some other way" (John x. 1). It is otherwise also with those who have confirmed themselves in a denial of the Lord's Divinity. In all these cases there can be no conjunction with God, and consequently no salvation; and the charity of such persons is spurious charity, which effects a conjunction not in front, or face to face, but on the side, or at the back. The manner in which conjunction is effected shall be briefly explained. God enters by influx into every man, with an acknowledgment of himself, which he infuses into the knowledges of him which the man possesses, and at the same time with an influx of his own love towards mankind. The man who receives only the former influx, and not the latter, receives it in his understanding, and not in his will, and rests in knowledges without an interior acknowledgment of God, and the

state of such a person is like that of a garden in winter; but the man who receives both the former and latter influx, receives it in his will, and by derivation thence in his understanding, consequently in his whole mind; and such a person has an interior acknowledgment of God, which gives life to his knowledges concerning God, and his state is like that of a garden in spring. Conjunction is effected by means of charity, because God loves every man; and as he cannot do good to every man immediately, but mediately by the instrumentality of men, therefore he inspires men with his love, as he inspires parents with love towards their children; and the man who receives that love is conjoined with God, and loves his neighbor from the love of God. With such a person the love of God resides within his love towards his neighbor, operating in him both the will and the power to love and to do good. And since a man does nothing that is good, unless it appear to him as if the power, the will, and the deed are of himself, therefore this appearance is granted him; and when he does good from freedom as of himself, such good is imputed to him, and accepted as that reciprocal operation by which conjunction is effected. This case is like that of active and passive, and the co-operation of the latter, which is effected by the operation of the active in the passive. It is also like the case of the will in its influence upon actions, and of thought in its influence upon speech, and of the soul from its inmost residence in its operation upon both. It is also like the case of the endeavor to move in the act of motion; and like the prolific principle of a seed, which acts from within upon the juices, by which the tree grows to the production of fruit, and by fruit to the production of new seeds. It is also like light in its action upon precious stones, which is reflected according to the texture of their parts, whence various colors are generated which seem to belong to the several stones, when in reality they belong to the light.

458. Hence may appear the origin and nature of the conjunction of love to God and love towards our neighbor; it is an effect of the influx of the love of God towards mankind, the reception of which by man, and his co-operation, is love towards our neighbor; in short, it is fitly expressed by these words of the Lord: "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 20); and also by these: "He that hath my commandments, and doeth them, he it is that loveth me; and I will love him, and will manifest myself unto him, and will make my abode with him" (John xiv. 21, 23). All the Lord's commandments have relation to love towards our neighbor, and consist in these two general precepts, not to do evil to him, but to do him good; and it is agreeable to the above words of the Lord that those who observe these precepts love God, and God loves them. Since the love of God and the love of our neighbor are thus conjoined, therefore John says,

"He that keepeth the commandments of Jesus Christ dwelleth in him, and he in him. If a man saith, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1st Epist. iii. 24; iv. 20, 21).

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459. To the above I will add the following MEMORABLE RELATIONS.—First. I once saw at a distance five gymnasia, which were overspread with light of various colors; the first with a flame-colored light, the second with a yellow light, the third with a clear white light, the fourth with a light of a middle tint betwixt that of midday and that of evening, and the fifth was scarcely visible, it being as it were in the dusk of evening. In the ways leading to them I saw some persons on horseback, some in chariots, and some on foot, and of the last some were running, and making all the haste they could. These were going to the first gymnasium, which was overspread with flame-colored light. Hereupon I was seized and impelled with a strong desire of going there myself, to hear what subjects were there discussed; so I quickly made myself ready, and joined in company with those who were hastening to the first gymnasium, and entered along with them; and lo! there was a large assembly, part of whom ranged themselves on the right side and part on the left, in order to take their places on the benches close to the walls. In front I saw a low pulpit, in which there stood a person who acted as president: he had a wand in his hand, a cap on his head, and was clothed in a garment tinged with the same flame-colored light as the gymnasium. This person, when the congregation were all assembled, raised his voice, and said, "Brethren, let the subject of your discussion to-day be the nature and meaning of CHARITY: every one of you may know that charity is spiritual in its essence, and natural in its acts." Immediately there rose a person from the first row of benches towards the left, on which were seated those who had the reputation of wisdom, and he declared his sentiments as follows: "My opinion is, THAT MORALITY INSPIRED BY FAITH IS CHARITY;" which position he confirmed thus: "Who can be ignorant that charity follows faith, as an attendant maid her mistress, and that a man who has faith fulfils the law, and consequently exercises charity so spontaneously that he does not know that the law and charity influence his life, since if he knew it, and kept the law and practised charity knowingly, and at the same time entertained thoughts of salvation on that account, he would defile the holiness of faith with his own self-hood and so would weaken its efficacy. Is not this agreeable to the tenets of our church?" Here he looked towards those on each side of him, among whom

were some orthodox writers, who gave tokens of assent. "But what," continued he, "is spontaneous charity but morality, which every one from his infancy is taught to practise, and which therefore in itself is natural, but is rendered spiritual under the inspiration of faith? Who can distinguish men by their moral lives, whether they have faith or not? for every one lives morally: but God alone, who is the giver and sealer of faith, knows and distinguishes those who possess it; therefore I assert that charity is morality inspired by faith, and that such morality is of a saving nature from the faith which lies in its bosom, but that all other morality is of no help to salvation, because it is meritorious. Those therefore who mix charity and faith together, that is, who conjoin them from within, instead of adjoining them from without, only lose their labor; for to mix them together, and to conjoin them, would be like admitting the servant, who stands behind an archbishop's carriage, to ride in it with his master, or like introducing a porter to sit at table with a grandee of the first rank." After he sat down, there rose a person from the first row of benches on the right, who delivered himself as follows: "My opinion is, THAT PIETY, INSPIRED WITH A SENSE OF OUR MISERABLE STATE, IS CHARITY; and I confirm this opinion by the consideration that nothing has a greater tendency to engage the divine favor than piety grounded in humility of heart. Besides, piety is continually beseeching God to give faith and charity, and the Lord says, 'Ask, and it shall be given you' (Matt. vii. 7); since therefore its petitions are granted, both faith and charity are contained in piety. I say that piety, inspired with a sense of our miserable state, is charity; for all truly devout piety is accompanied by such a feeling, since it moves a man's heart to mourn and bewail; and what is this but a sense of misery? This feeling indeed leaves us when we cease to pray, but still it returns when we begin to pray again, and on its return piety is in it, and is thus in charity. Our priests ascribe to faith alone whatever conduces to salvation, and nothing at all to charity; and what in this case remains but piety, praying from a sense of our miserable state for the increase of both? In reading the Word, I was always led to conceive that faith and charity were the two means of salvation; but when I consulted the ministers of the church, I was told that faith was the only means, and that charity was of no consequence: then I seemed to myself as out at sea in a ship, tossed to and fro between two rocks; and under an apprehension that the vessel would be wrecked, I betook myself to a little boat, in which I made haste to escape. My little boat is piety, and moreover piety is profitable for all things." After him rose another from the second row of benches on the right hand and thus began: "My opinion is, THAT CHARITY CONSISTS IN DOING GOOD TO ALL PERSONS WHATEVER, WHETHER THEY BE VIRTU

OUSLY OR VICIOUSLY INCLINED; and I confirm my opinion by the following arguments: What is charity but goodness of heart? and a good heart wishes well to all, both to the virtuous and the vicious. Besides, the Lord said that we ought to do good even to our enemies; if therefore you withdraw your charity from any one, does not your charity in that particular instance become none? And are not you then like a person hopping on one leg, because the other is cut off? The vicious are men as well as the virtuous, and charity regards a man as a man: if he be a bad man, what is that to me? It is with charity as with the sun's heat, which communicates life to all animals, whether they be of a fierce or a gentle nature, to wolves as well as sheep, and is the cause of growth in all plants, both hurtful and useful, of a thorn as well as of a vine." As he said this, he took in his hands a grape fresh gathered, and said, "It is with charity as with this grape; if you divide it, all its contents run out, and are dispersed;" and he divided the grape, and the contents ran out and were dispersed. After him rose another from the second row of benches to the left, and said, "My opinion is, THAT CHARITY CONSISTS IN SERVING OUR RELATIONS AND FRIENDS UPON ALL OCCASIONS, which opinion I thus support:—How plain is it to see that charity begins at home, for every one is nearest neighbor to himself; so that charity advances according to the progress of relationship from a man's self, reaching first to brothers and sisters, and from them to kindred and relations, and thus its progress is terminated by itself. All who are without are strangers and aliens, with whom it has no interior union, and consequently in the internal man they are considered as separated and alienated from its notice; but there is a natural bond of union which connects relations and those of the same blood, and a union resulting from habit, which is a second nature, connecting friends, and thus they become our neighbors. Moreover, charity unites others with itself from within, and by that means from without, and such as are not united from within are only to be called by the name of companions or associates. Do not all birds know their relatives, not by their feathers, but by their notes and cries, and when they are near each other, by the sphere of life which exhales from their bodies? This affection of kindred, and consequent conjunction, is in birds called instinct; and the same affection in a man, when it is directed towards his relatives and those who belong to him, may properly be called the instinct of human nature. What causes homogeneity, or similarity of nature, but the ties of blood? A man's mind, which is also his spirit, has a feeling, and as it were a sensible perception of such homogeneity; and in this, and the sympathy thence arising, the essence of charity consists. But on the contrary, heterogeneity, or dissimilarity of nature, which is also the cause of antipathy, is as it were an absence of the ties

of blood, from which results an absence of charity. And as habit is second nature, and is also productive of homogeneity, or similarity of nature, it follows that charity consists in doing good to our friends also. When any one after a long voyage reaches the land, and finds himself in a foreign country, among strange people, with whose language and manners he is unacquainted, he is like one out of his own element, and feels towards them none of the delightful sympathy of love; but if he finds that it is his native country, and that he is acquainted with the language and manners of the people, he is then as it were in his own element, and feels the delight of love, which is also the delight of charity." Next arose one from the third row of benches to the right, and in a loud tone of voice thus began: "My opinion is, THAT CHARITY CONSISTS IN GIVING ALMS TO THE POOR, AND RELIEVING THE INDIGENT: this assuredly is charity, for so the divine Word teaches, whose authority is indisputable. To give to the rich, and to those who abound in wealth, what is this but vain-glory, which has no charity in it, but is done purely with a view to recompense, in which motive there cannot possibly be any genuine affection of love towards our neighbor, but only a spurious affection, that may serve a man's purpose on earth, but not in heaven? therefore necessity and want ought to be relieved, because no idea of recompense influences such exercise of charity. In the city where I dwelt, where I knew who were good and virtuous, and who were not, I always observed that the former, on seeing a poor person in the street, stopped and gave alms, but the vicious and wicked passed by, and made as though they neither saw nor heard any object of distress; and who does not allow that the good and virtuous have charity, but not the wicked and the vicious? He who gives to the poor and assists the indigent, is like a shepherd who leads out the hungry and thirsty sheep to pasture and water; but he who gives only to the rich and opulent, is like a person that presses meat and wine on those who have eaten and drunk to the full." After him rose another from the third row of benches to the left, and thus delivered himself: "My opinion is, THAT CHARITY CONSISTS IN BUILDING AND ENDOWING HOSPITALS AND HOUSES FOR THE RECEPTION OF THE SICK, THE ORPHAN, AND THE STRANGER. I am confirmed in this opinion by the consideration that such beneficent acts and aids are of a public nature, and excel by many degrees such as are private; for thus charity becomes of a richer quality, and more replete with blessings and advantages, and consequently the reward annexed to it by the promises of the gospel becomes more abundant, since every one reaps in proportion to what he sows. Besides, is not this giving to the poor and relieving the indigent in an eminent degree? Is not this the way to obtain glory in the eyes of the world, and to receive the tribute of praise, uttered in the humble voice of

gratitude, from the objects of our charity? And does not such praise elevate the heart, and the affection called charity at the same time, to its highest pitch? It is not possible for the rich, who do not walk the streets on foot, but go in their coaches, to take notice of the beggars that sit by the wall, and give them small pieces of money; they therefore contribute larger sums towards the accomplishment of such purposes as may be attended with more general advantages; yet this is no reason why others of inferior fortunes, who walk on foot through the streets, and cannot contribute so bountifully to more extensive charities, should not exercise this private charity, and give to beggars." As he said this, there suddenly rose another from the same row of seats, who, in a louder tone of voice interrupting him, said, "Let not however the rich exalt the munificence and grandeur of their charity over that of the poor man who gives his mite to his poor neighbor; for we know that every one's gift is proportioned to the dignity of the giver; a king gives according to his dignity, and inferior characters in their respective stations according to their dignity; but charity, properly considered, is not to be estimated according to the rank of the charitable person, and the value of his gift, but according to the fulness of affection in which it originates; and consequently a man of small fortune, in giving a single penny, may be influenced by a greater degree of charity than one of a large estate, who gives or bequeaths the largest sums, which is also agreeable to this passage in the Evangelist: 'Jesus saw the rich men casting their gifts into the treasury, and he saw also a certain poor widow casting in thither two mites; and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all'" (Luke xxi. 1—3). After these another rose from the fourth row of benches to the left, and thus began: "My opinion is, THAT CHARITY CONSISTS IN ENDOWING CHURCHES, AND CONFERRING BENEFITS ON THEIR MINISTERS, which opinion I support by the following considerations: The man that exercises such charity has holy thoughts in his mind, and acts under the influence of such holiness, which sanctifies his gifts and munificence; and this is agreeable to charity, which is holy in itself; and is not all worship and service performed in churches holy? for the Lord says, 'Where two or three are gathered together in my name, there am I in the midst of them:' and the priests, his servants, minister unto him. Hence I conclude that all gifts bestowed on the clergy and on churches are more excellent and eminent than any other kind of gifts bestowed for any other end or on any other order of persons. Besides, to the clergy is committed the power of benediction, by which they sanctify those gifts; and afterwards nothing does more open and expand the mind to the reception of true joy than to see the donations of its charity thus blessed and consecrated to holy uses." After him rose one from th

fourth row of seats to the right, and thus expressed his sentiments: "My opinion is, THAT THE OLD CHRISTIAN BROTHERHOOD IS CHARITY; and I am confirmed in my opinion by these considerations. Every church that worships the true God has its beginning from charity, in like manner as the old Christian church had; and since it is charity which unites minds, and joins many together in one, they called themselves brethren,—brethren in JESUS CHRIST their GOD; and as they then lived in much fear and apprehension from the barbarous nations which surrounded them, they made a common stock of their possessions and property, from which they were supplied at some general place of meeting, where they assembled with one heart and one mind for mutual refreshment and entertainment, the Lord God their Saviour Jesus Christ being the subject of their daily conversation, and charity the constant topic of discourse at their dinners and suppers. These were the ties which connected them together in brotherhood; but after those first ages of the church, when schisms began to arise, and when at last *Arius* broached his wicked heresy, by which all idea of the Divinity of the Lord's Humanity was destroyed in the minds of many, then charity grew out of date, and the brotherhood was divided and dispersed. It is true that all who worship the Lord in truth, and keep and do his commandments, are brethren (Matt. xxiii. 8); but then they are brethren in spirit; and as at this day no one is known as to the quality of his spirit, it is not necessary for men to call one another brethren. A brotherhood of faith alone, particularly if directed towards any other God than the Lord God the Saviour, is not a brotherhood, because charity, which is necessary to constitute a brotherhood, is not in that faith. I conclude, then, that the old Christian brotherhood was charity: I say *was;* for it is now no more; yet I prophesy that it is about to be restored." As he concluded, there shone through the window on the east a flame-colored light, which tinged his cheeks, to the great astonishment of the whole assembly. Lastly, there rose one from the fifth row of benches to the left, who desired leave to make some addition to what the last speaker had advanced, and having obtained it, he spoke thus: "My opinion is, THAT CHARITY CONSISTS IN FORGIVING EVERY ONE HIS TRESPASSES. I have conceived this opinion from a customary form of speech used by some who approach the holy supper, and who on such occasions say to their friends, 'Forgive me my trespasses,' supposing thus that they have fulfilled all the duties of charity; but I have considered with myself that this is only a painted figure of charity, and not the real form of its essence: for this form of speech is used both by those who do not forgive trespasses, and by those who never strive to attain charity; but this is not according to the sense of the prayer which the Lord taught, 'Father, forgive us our trespasses

as we forgive those that trespass against us;' for trespasses are like ulcers, which, unless they are laid open and healed, collect putrid matter in them, which corrupts the neighboring parts, creeping about like a serpent, till it turns the whole mass of blood into the same state of putridity: just so it is with trespasses against our neighbor; they remain in us, and consume us, unless they be removed by repentance, and by a life conformable to the Lord's commandments. Those therefore who without repentance barely pray to God to pardon their sins, are like people in a city infected with some contagious disease, who go to the governor and say, 'My lord, heal us;' to whom the governor answers, 'How can I heal you? Go to a physician, and learn from him what medicines are proper for you, and then buy those medicines of the apothecary, and take them, and you will be healed.' In like manner will the Lord say to those who pray for forgiveness of sins without actual repentance, Open the Word, and read what I have spoken in Isaiah: 'Ah sinful nation, a people laden with iniquity, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do good: and then though your sins be as scarlet, they shall be as white as snow'" (i. 4, 15—18). When the several speakers had thus delivered their sentiments, I waved my hand, and asked whether I might be allowed, notwithstanding my being a stranger, to offer my opinion. The president proposed my question to the assembly, and having obtained leave I said, "My opinion is, THAT CHARITY CONSISTS IN ACTING UPON ALL OCCASIONS, AND IN THE DISCHARGE OF EVERY DUTY, UNDER THE INFLUENCE OF THE LOVE OF JUSTICE WITH JUDGMENT, AND UNDER THE INFLUENCE OF A LOVE ORIGINATING SOLELY IN THE LORD GOD THE SAVIOUR. I have listened to the sentiments delivered by the several speakers on the right hand and on the left, which contain excellent and distinguished marks and characters of charity; but as the president of this assembly observed in his prefatory remarks, charity is spiritual in its origin, and natural in its derivation; and natural charity, if it be spiritual within, appears in the sight of angels transparent like a diamond; but if it be not spiritual within, and consequently merely natural, it appears in the sight of angels as a pearl which is opaque, like the eye of a boiled fish. It is not for me to say whether the excellent marks and characters of charity, which you have just now adduced, be inspired with spiritual charity or not; but I may be allowed to declare in this assembly what that spiritual principle, which ought to inspire them, must be, in order to render them the natural forms of spiritual charity. Their spiritual principle consists essentially in this, that they be done under the influence of the love of justice with judgment; that is, that a

man should examine, in his exercises of charity, whether he acts from a principle of justice, and he should make this examination under the influence of sound judgment; for it is possible that a man may do mischief by beneficent actions, and likewise that he may do good by such acts as appear to be evil; as for example, he does mischief by beneficent actions who supplies a poor robber with money to buy a sword, although he did not declare his intention of buying a sword when he asked for the money; or if he sets him at liberty from prison, and directs him to a wood for his security, saying to himself, 'It is no fault of mine that he there play the robber: I only relieved him as a man.' Take also another instance: he who supports an idle vagrant, and secures him from the necessity of labor, saying to him, 'Come into a chamber in my house, and lie down on the bed; why will you fatigue yourself?' such a person is an encourager of sloth and idleness. So again, he that promotes ill-disposed relations and friends to posts of honor, in which they may have it in their power to do much mischief, is himself, by so doing, the primary cause of that mischief. How plain is it to see that such works of charity do not proceed from any love of justice united with judgment. On the other hand, it is very clear that a man may do good by such acts as appear to be evil; as for example, a judge does an act of charity when he sentences a criminal to punishment according to law, notwithstanding all the criminal's tears and pious ejaculations, and his prayers to the judge to pardon him as an act of charity towards his neighbor; for the judge, by condemning him, prevents the criminal from repeating his crime, and from doing any further injury to society, which is his neighbor in a higher degree; he at the same time avoids the stumbling-block which a partial judgment would put in the way of others. How plain also is it to see, that it is profitable for servants and children to be corrected for their offences by their masters and parents! The case is the same in hell, where all are influenced by the love of doing evil, and where they are kept in confinement, and when they do evil are punished, the Lord permitting this for the sake of their amendment, since he is essential justice, and does what he does from a principle of essential judgment. Hence may be seen from what ground it was said above that charity is rendered spiritual by virtue of the love of justice with judgment, which is a love originating solely in the Lord God the Saviour: the reason of this is, because all the good of charity is from the Lord, who says, 'He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing' (John xv. 5); and that he hath 'all power in heaven and in earth' (Matt. xxviii. 18); and the love of justice with judgment can come from no other source than the God of heaven, who is essential justice itself, and from whom a man derives all judg

ment (Jer. xxiii. 5; xxxiii. 25). Hence I conclude that all the definitions of charity given by the speakers on both sides, whether it be made to consist in morality inspired by faith, or in piety inspired with a sense of our miserable state, in doing good equally to the virtuous and the vicious, in serving relations and friends upon all occasions, in giving to the poor and relieving the indigent, in building and endowing hospitals, in enriching churches and conferring benefits on their ministers, in Christian brotherhood, as it existed in the primitive church, or in forgiving every one his trespasses; all these, I say, are excellent proofs and characters of charity, provided they are practised under the influence of justice with judgment; otherwise they are not charity, but are only like streams separated from their fountain-head, or like branches of a tree plucked off from their parent-stock, since genuine charity consists in believing on the Lord, and acting justly and uprightly in every work and in the discharge of every duty. Whoever therefore from the Lord loves justice, and does it with judgment, he is charity in its image and likeness." After I had thus delivered my sentiments, the whole assembly was silent, like men who see and acknowledge something to be true in their internal man, but not yet in their external; this I could perceive by their countenances. But at that instant I was suddenly removed out of their sight, in consequence of re-entering from the spirit into my material body; for the natural man being clothed with a material body, is invisible to a spiritual man, that is, to a spirit or angel, and the contrary.

460. The second memorable relation.—Some time ago, as I was looking about me in the spiritual world, I heard as it were a gnashing of teeth, and likewise something like a beating noise, and intermixed with them a kind of harsh and grating sound. Upon inquiring what it meant, the angels who were with me said, "They are colleges, which we call places of meeting, whither disputants resort: their disputations sound thus when heard at a distance, but when near, they are only heard as disputations." So I approached, and saw several small houses built of rushes, and cemented together with clay; and as no entrance was allowed through the door, lest light from heaven should thus flow in and confuse the disputants, I felt desirous to look in through a window, but there was none. Then on a sudden a window was made on the right side, and immediately I heard them complaining that they were in the dark. Presently, however, another window was made on the left side, and that on the right was shut up, and then by degrees the darkness was dispersed, and they appeared to each other in their own proper light. After this I was permitted to enter at the door, and hear the debates. There was a table in the middle, and benches placed round about it, yet they all appeared to me to

be standing upon the benches, and to be disputing sharply together about FAITH and CHARITY; the one side maintaining that faith was the essential of the church, and the other that charity was the essential. Those who made faith the essential, said, "Are not our dealings with God conducted by faith, and our dealings with men by charity? Of consequence is not faith something heavenly, and charity something earthly? And are not we saved by what is heavenly, and not by what is earthly? Further, cannot God give faith from heaven, since it is heavenly, and may not a man give himself charity, since it is earthly? But what a man gives himself can have no relation to the church, and therefore cannot be a means of salvation. Is it possible then that any man can be justified before God by works, that are called works of charity? Depend upon it, that by faith alone we are not only justified, but also sanctified, provided such faith is not defiled by notions of merit arising from works of charity;" with much more to the same purpose. On the other hand, those who made charity the essential of the church, violently opposed all this reasoning, urging that charity saves, and not faith: "For," said they, "does not God hold all men dear to him, and wish good to all? But how can God promote such good, but by the mediation of men? Does God give us power only to converse with one another upon subjects of faith, and does he not also give us power to do one towards another the works of charity? Cannot you see that you talk absurdly about charity, in calling it earthly? Charity is heavenly, and your faith is earthly, because you do not bring forth the fruits of charity. But how do you receive your faith? Truly like stocks and stones. You say indeed that you receive it by hearing the Word; but how can the Word produce such an effect if it be only heard? Or how can it operate on a stock or a stone? Possibly you may pretend you are quickened, while you yourselves are entirely ignorant of it; but in what does such quickening consist, except in enabling you to say that faith alone justifies and saves? But as to what faith is, especially saving faith, you are wholly ignorant." Then there arose a person who was called by the angel that talked with me a syncratist. He took off his cap and laid it on the table, but suddenly placed it on his head, because he was bald. He then raised his voice and said, "Attend to me: you are all wrong: faith, it is true, is spiritual, and charity moral, but still they are joined together, and their conjunction is produced by the Word, and at the same time by the Holy Ghost, and by their effect, which may indeed be called obedience, but in which a man has no part, because when faith is infused into him he is as ignorant as a statue. I have long turned my thoughts to these subjects, and have at last discovered that a man is capable of receiving faith from God, which is spiritual, but as incapable of being stirred by God to charity which

is spiritual, as a stock or a stone." On his saying this, the favorers of faith alone expressed their approbation, but the favorers of charity their disapprobation; and the latter exclaimed with indignation, addressing themselves to the syncratist, "Hearken, friend; you seem to be ignorant that there are a spiritual-moral life, and a merely natural-moral life; the spiritual-moral life abides with those who do good from God, and yet in appearance as from themselves, and the moral-natural life abides with those who do good from hell, and yet in appearance as from themselves."

It was observed above, that the disputation sounded like the gnashing of teeth and a beating noise, mixed with a harsh and grating sound. The disputation which sounded like the gnashing of teeth, proceeded from those who made faith the sole essential of the church; the beating noise from those who made charity the sole essential, and the harsh grating sound intermixed from the syncratist. The disputations sounded in this manner at a distance, because the disputants, during their abode on earth, had all of them been given to disputing, and had never shunned any evil, and thus had never practised any good from a true spiritual ground; they were also entirely ignorant that whatever relates to faith is truth, and whatever relates to charity is good, and that truth without good is not truth in spirit, and that good without truth is not good in spirit, and thus that one forms and constitutes the other.

461. THE THIRD MEMORABLE RELATION.—I was once conveyed in the spirit to the southern quarter in the spiritual world, to a certain paradise there, which far exceeded all others that I had before entered; the reason of this was, because a garden signifies intelligence, and all such as excel in wisdom are translated to the south. The garden of Eden, in which Adam and his wife were placed, had no other signification; consequently their expulsion thence implied that they were fallen from intelligence, and thus also from integrity of life. As I was walking about this southern paradise, I observed some persons sitting under a laurel-tree, and eating figs. Straightway I went towards them, and asked them for some figs, which they gave me, and lo! the figs in my hand became grapes. When I expressed my surprise at this, an angelic spirit, who stood near, said to me, "The figs became grapes in your hand, because figs by correspondence signify the goods of charity, and thence of faith in the natural or external man, whereas grapes signify the goods of charity, and thence of faith in the spiritual or internal man; and because you love spiritual things, therefore this change happened to you; for in our world all things come to pass and exist, and are also changed, according to correspondences." At that instant I had an eager desire to know how a man can do good from God, and yet altogether as from himself; so I asked the

persons eating figs what was their idea on the subject. They said, "They could not conceive, but that God operates good internally in and by a man while he is entirely ignorant of such operation, since if he were conscious of it, and should do good in such a state of consciousness, he would only do apparent good, which internally is evil; for all that proceeds from a man proceeds from his *proprium*, which by birth is evil: how then can good from God and evil from a man be joined together, and proceed conjointly into action? Besides, a man's *proprium*, in things relating to salvation, is ever full of its own merit; and in proportion as this is the case it derogates from the Lord's merit, which is the highest injustice and impiety. In a word, if the good, which God operates in a man, were to enter by influx into his will, and thence into his actions, such good would be utterly defiled, and also profaned, which God never permits. A man may indeed think that the good which he does is from God, and may call it the good of God in and by himself; but still we do not comprehend how it can be so." I then opened my mind to them, and said, "You do not comprehend how it can be so, because you think from appearances, and such thought, when confirmed, is fallacy; you therefore are misguided by appearance, and the fallacy thence resulting, in consequence of believing that all things which a man wills and thinks, and which he thence does and speaks, are in him, and consequently from him, when nevertheless not one of all such things is in him, but merely the state and capacity of receiving what enters by influx. A man is not life in himself, but is an organ receptive of life. The Lord is life in himself, according to what he says in John: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26); and in other places, as John xi. 25; xiv. 6, 19. There are two things constituent of life,—love and wisdom, or what amounts to the same, the good of love and the truth of wisdom. These two enter by influx from God, and they are received by man as if they were his, and from such appearance and sensation, they proceed from him as if they were his. This appearance and sensation on man's side are granted by the Lord, in order that what enters by influx may effect him, and thus be received and remain. But as all evil likewise enters by influx, not from God, but from hell, and is received with satisfaction, because a man is born such an organ as to imbibe it readily, therefore he receives no more of good from God than in proportion as he removes an evil, which he effects by repentance, and at the same time by faith in the Lord. Love and wisdom, charity and faith, or, to speak in more general terms, the good of love and charity and the truth of wisdom and faith, enter into a man by influx, and such things as enter by influx appear in him entirely as if they were his own, and consequently proceed

from him as his own: this may be plainly seen from the case of vision, hearing, smelling, tasting, and touching; for whatever things are made sensible in the organs of these senses, enter by influx extraneously, and are perceived in them. The case is similar in respect to the organs of the internal senses, only with this difference, that spiritual things, which are not apparent to the bodily senses, enter by influx into the latter, but natural things, which are so apparent, into the former. In a word, a man is an organ receptive of life from God, consequently he is receptive of good in proportion as he desists from evil. The power to desist from evil the Lord gives to every man, because he gives him to will and to understand; and whatever a man does from the will according to the understanding, or, what is the same thing, from freedom of will according to conviction of the understanding, that remains, and by this the Lord introduces the man into a state or conjunction with himself, in which state he reforms, regenerates, and saves him. The life which enters by influx is life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit, of which also it is said that it enlightens and quickens man, yea, that it operates in him; but this life is varied and modified according to the organization induced upon it by love. There is also another circumstance which may serve to convince you that all the good of love and charity, and all the truth of wisdom and faith, enter by influx, and are not in a man, which is this, that whoever thinks such things to be in him by virtue of his creation, must of necessity at last be led to consider that God infused himself into man, and consequently that men are in part gods, when nevertheless all who confirm themselves in such a belief acquire a diabolical nature, and in the spiritual world smell like putrid carcasses. Besides, what is all human action but the action of the mind? For the mind brings its inclination into act, and its thoughts into words of speech, by means of its organ the body; consequently, while the mind is under the Lord's guidance, the action and speech are also under his guidance, and action and speech are under the Lord's guidance when he is believed in. Unless this were the case, what possible reason can be assigned why the Lord, in a thousand passages of his Word, has commanded that a man should love his neighbor, should perform the good works of charity, should bring forth fruit like a tree, and should keep the commandments and do them, and all with a view to salvation? Also to what purpose is it said that a man shall be judged according to his deeds or works; that heaven and life will be the portion of him that does good, but hell and death of him that does evil? How could the Lord possibly make such declarations, if that which proceeds from a man must needs be meritorious, and consequently evil? Know, therefore, that if the mind be charity, the action is charity

also; but if the mind be faith alone, which is a faith separate from spiritual charity, the action also is such faith. When I ceased speaking, those who were sitting under the laurel said, "We comprehend the justness of your observations, and yet we do not comprehend it." I replied, "You comprehend the justness of my observations by virtue of that common perception which is communicated to every man by an influx of light from heaven, when any truth is uttered in his presence; but you do not comprehend it by virtue of that peculiar perception which every man has in consequence of an influx of light from the world. These two perceptions, the internal and the external, or the spiritual and the natural, are united and make a one with all wise men; and you also may unite and make them a one, if you will look to the Lord and put away evils." Seeing that they understood this, I plucked off some twigs from a vine that was near me, and presenting them in my hand, I said, "Do you suppose that this is from me or from the Lord?" and they replied, That it was of (*ex*) me from (*a*) the Lord; and lo! the twigs in their hands instantly put forth grapes. As I was taking my leave, I observed a table made of cedar-wood, on which lay a book, overshadowed with a green olive-tree, whose trunk was entwined about with a vine. I viewed it attentively, and lo! it was a book I had written, entitled ARCANA CŒLESTIA;* and I said, "In that book it is fully proved, that a man is an organ receptive of life, and not life itself, and that life cannot possibly be created, and dwell in a man in such a created state, any more than light can dwell in the eye."

462. THE FOURTH MEMORABLE RELATION.—I was once looking towards the sea-coast in the spiritual world, when I observed a grand dock or arsenal for shipping. I walked towards it, and taking a nearer view, I saw vessels of various sizes, laden with all kinds of wares and merchandise, which were distributed liberally to all comers by some boys and girls that were sitting on the decks. I heard the boys and girls say, "We are in expectation of seeing our beautiful turtles, which will soon rise out of the sea and come to us." And lo! I saw turtles of different sizes, both great and small, on whose shells and scales there sat young turtles, which looked towards the islands that surrounded the coast. The parent turtles had two heads, one of large size, covered over with a shell like that which covered their bodies, so that they were of a glowing polish, and the other of small size, such as turtles generally have, which they drew back into the fore-parts of the body, and inserted it in a manner scarce discernible into the larger head. I kept my eyes fixed on

* This work appears to be mentioned by an error of the press, or some other accident, for the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, which the book on the table is stated to have been in the *Apocalypse Revealed* n. 875, where this memorable relation was first published.

the large shining head, and observed that it had a face like that of a man, and that it talked with the boys and girls that were sitting on the decks, and licked their hands; whereupon the boys and girls gently stroked them, and gave them food and dainties, with various precious articles, as silk for clothes, almug-wood for tables, purple for ornaments, and SCARLET FOR COLORING. Having made these observations, I was desirous to learn what each thing represented, because I knew that all appearances in the spiritual world are correspondences, and are representative of such spiritual things as relate to affection and its derivative thought: angels then entered into conversation with me from heaven and said, "You know already what is represented by a dock or arsenal for shipping, also by ships, and boys and girls on their decks, but you do not know what is signified by turtles. Understand therefore that turtles represent such of the clergy as entirely separate faith from charity and its good works, affirming in their own minds that there is no conjunction whatever between them; but that the Holy Spirit, through faith in God the Father for the sake of his Son's merits, enters into a man, and purifies his interiors till it reaches to the man's own will, of which they make as it were an oval plane, and when the operation of the Holy Spirit approaches that plane, it turns itself about it on its left side, and never enters into contact with it, and thus the interior or superior part of the human faculties is intended for God, and the exterior or inferior part for man, and consequently that nothing which a man does appears in God's sight, whether it be good or evil, the good not appearing because it is meritorious, nor the evil because it is evil; whence if either were to appear, the man would inevitably perish; but as they are thus kept out of sight, it is allowable for a man to will, think, speak, and act just as he pleases, having nothing to guard against but worldly censures and punishments." I then asked whether such persons assert also that it is allowable to think of God as not being omnipresent and omniscient: to this the angels replied, "This also is allowable according to their maxims, since God, with those who have obtained faith, and are thereby purified and justified, does not look at any thing belonging to their thought and will, and they still retain in the inner chambers, or superior regions of their mind, that faith which they had received in its first act or operation, which act they insist may some time or other return without their knowing any thing of the matter. These tenets are the things represented by the small head which they draw into the fore-parts of the body, and also insert in the great head, while they talk with the laity; for their discourses with such persons do not proceed from the small head, but from the great one, which appears in front with a face resembling that of a man: and they converse with them from the Word about love, charity, good works, the commandments of the decalogue.

and repentance, in which discourses they quote from the Word almost all that is said on those subjects; but at times they put the small head into the great one, and think with themselves in the former that these duties are not to be performed for the sake of God and salvation, but only with a view to the public good or private advantage. Since however their discourses on such occasions are pleasing and elegant, particularly when they speak about the gospel, the operation of the Holy Spirit, and the nature of salvation, therefore they appear to their hearers like handsome and comely persons, of a wisdom superior to the rest of mankind; and this is the reason why, as you observed, the boys and girls on the decks of the ships gave them delicate food, and other things of value. These then are those whom you saw represented as turtles. In the world where you live they are scarcely distinguishable from other people, except in this respect, that they fancy themselves wiser than others, and treat the rest of mankind with contempt, even those who profess the same doctrine respecting faith as themselves, but do not dive so deeply into its mysteries. They carry about them a particular mark or signature in their clothes by which they are known to one another. I shall not tell you," said my angelic instructor, "what are their sentiments in regard to other subjects connected with their faith, as election, free-will, baptism, and the holy supper, which are such as they never divulge, but yet are known to us in heaven. This however being their nature and quality in the world, and no one being permitted after death to think one thing and say another, therefore when they come into another world, where they cannot refrain from uttering all their insane conceptions, they are treated accordingly, and expelled from all societies, and at length cast down into the bottomless pit, mentioned in the Revelation, chap. ix. 2, where they become corporeal spirits, and appear like Egyptian mummies; for the interiors of their mind contract a hard callous covering, from the barrier which they themselves had placed between the two regions of their minds while in the world. The infernal society consisting of such spirits, is in the neighborhood of the infernal society of the Machiavelists, and they are continually passing from the one to the other, and calling one another fellow-companions; but they do not stay long with each other, because there is a diversity between them arising from the circumstance that some sort of religious impression, connected with their notion concerning the act of justification by faith, had been cherished by the former, while the Machiavelists had rejected every thing of the kind."

After I had seen these spirits expelled from the societies, and collected together in order to be cast down into the bottomless pit, I observed a ship flying in the air, having seven sails, and in it officers and sailors in purple garments, with caps magnificently adorned with laurel, who exclaimed, "Lo, we are in heaven

We are the truly learned, distinguished above others by our purple robes and grand laurel wreaths, because we are the chief of the wise from all the clergy in Europe." I was wondering what this exhibition meant, when I was informed that it rose from the conceited images and ideal thoughts, called phantasies, proceeding from those who had before appeared as turtles, and who were now expelled from every society as insane, and were collected into a body in one place. I then became desirous of conversing with them, and accordingly walked towards the place where they were assembled, and paid my respects to them, and said, "Is it you that have separated men's internals from their externals, and the operation of the Holy Spirit, as being within faith, from its co-operation with man, as having nothing to do with faith, and who have thus separated God from man? Have you not, by so doing, separated not only charity and its works from faith, as many other teachers among the clergy have done, but also faith itself, as to its manifestation in the sight of God, from man? But in discussing this subject with you, which do you prefer, that I should draw my arguments from reason or from the sacred Scripture?" They said, "Begin with reason." So I proceeded, saying, "How is it possible for a man's internal and external to be separated from each other? Who does not or may not plainly see, from a perception common to all men, that all a man's interiors proceed and are continued to his exteriors, and even to what is most external, in order to produce their effects and perform their works? Do not internal things exist for the sake of external, that they may be terminated by them, and subsist in them, and thus exist, like a column on its pedestal? How plain is it to see that unless there was such a continuation and consequent conjunction, the things most external must be dissolved, and melt into nothing, like bubbles in the air? Who can deny that the interior operations of God in a man are myriads of myriads, utterly unknown to the man himself? And what does it signify whether they be unknown or not, provided that what is extreme and most external be known, in which the man, with his thought and will, is together with God? But let us illustrate this matter by an example. Is a man at all acquainted with the interior operations of his faculty of speech, as how the lungs draw in the air, and fill with it the vesicles, the bronchiæ, and the lobes; how they emit it into the trachea, and there convert it into sound; how the sound is modified in the glottis by the assistance of the larynx; and how the tongue afterwards articulates it, and the lips complete the articulation, in order to its becoming speech? Do not all these interior operations, of which the man is altogether unconscious, exist for the sake of the last, or most external, which is articulate discourse? If you remove or separate any one of those internal operations, so as to destroy its connection with the last, or most

external, would it not be as impossible for a man to speak as for a stock or a stone? Take another example. The two hands are the ultimate or extreme parts of the human body; but do not the interiors which are continued to them, descend from the head through the neck, and also through the breast, the shoulders, the arms, and the fore-arms? Are there not innumerable muscular textures, innumerable orders of moving fibres, innumerable fascicles of nerves and blood-vessels, with several articulations of bones, with their ligaments and membranes, of which the man is utterly unconscious? And yet are not all and every one of these unknown parts necessary for the operation of the hands? Supposing those interior parts to be reflected back to the left or right, about the elbow-joint, and not to be continued below, would not the hand necessarily fall from the joint, and putrefy like something inanimate, that was separated from all connection with the source of its life? Doubtless, under such circumstances, it would be with the hand as it is with the body when a man is beheaded. Just so would it be also with the human mind, and with its two lives, the will and the understanding, if the divine operations relating to faith and charity should stop in the middle of their course, and not proceed by continued connection to the man himself. In such case the man would be not only a brute animal, but a rotten branch broken off from its parent stock. Thus far I have explained to you the dictates of reason in regard to this subject: I will now show you, if you are disposed to hear me, that the sacred Scripture inculcates the same doctrine. Does not the Lord say, 'Abide in me, and I in you: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit' (John xv. 4, 5). Does not fruit mean good works, which the Lord works by a man, and which the man works of (*ex*) himself from (*a*) the Lord? Again, the Lord says, 'Behold! I stand at the door and knock: if any man will open the door I will come in to him, and sup with him, and he with me' (Rev. iii. 20). Does not the Lord give pounds and talents to the intent that men should trade with them, and make profit of them, and in proportion to such profit should receive eternal life? (Matt. xxv. 14—34: Luke xix. 13—26.) And again: Does he not give to every one according to the work which he does in his vineyard? (Matt. xx. 1—17.) But these are only a few passages selected out of many; for it would be easy to fill sheets with extracts from the Word, insisting that a man ought to bear fruit like a tree, that he ought to work in obedience to the commandments, that he ought to love God and his neighbor, and the like. I am well aware, however that your own intelligence, grounded in your *proprium*, cannot have any thing in common with the contents of the Word, according to their true and proper sense, and therefore, not withstanding you can introduce such passages into your dis-

course, yet the ideas you attach to them are such as pervert them; and this is a necessary consequence of your removing all things that are of God from man as to communication and conjunction. What more can you reject, unless you also abandon all things belonging to worship?" When I had done speaking, the assembly appeared to me in the light of heaven, which detects and manifests the true nature and quality of every one; and then they no longer seemed floating aloft in a ship, as if exalted into heaven, or clothed in purple, or crowned with laurel wreaths, but in a sandy place in tattered garments, having their loins girded with nets like those used by fishermen, through which their nakedness appeared; and then they sunk down to the society bordering on the Machiavelists.

CHAPTER VIII.

FREE-DETERMINATION.

463. Before I proceed to deliver the doctrine of the New Church on Free-determination, it may be necessary to state the opinions and tenets maintained by the present church in her books on that subject; or else any person of sound reason and religion might suppose that it would not be worth while to advance any thing new on this point; for he might urge, "Who can be ignorant that every man is endowed with freedom of determination in spiritual things? Were it not so, of what use would be the preaching of ministers, instructing us that we must believe in God, be converted, and live a life according to the commandments in the Word; that we must fight against the lusts of the flesh, and prepare ourselves to become new creatures, with much more to the same purpose?" Every person of sound reason and religion must conclude that all such injunctions are mere empty sounds unless man has free-determination in whatever concerns his salvation, and that to deny such freedom is nothing short of madness, because it is contradictory to common sense. The present church, however, maintains such contradiction, and does not admit the doctrine of free-determination into its creeds, as will appear manifest from the following passages collected from the book entitled Formula Concordiæ, which is received by the Evangelical Protestants as the exposition of their faith; and the same doctrine, and consequently the same faith, in regard to free-determination, prevails throughout the reformed churches, whether in Germany, Sweden, Denmark, England, or Holland, and indeed throughout all Christendom, as is evident from the books that contain an exposition of their doctrines. The following quotations are from the Formula Concordiæ, according to the edition published at Leipsic in 1756.

464. 1. "The doctors of the Augsburg Confession assert that man, in consequence of the fall of his first parents, is become so thoroughly corrupt, that he is by nature blind as to things spiritual, or such as relate to conversion and salvation, and that he neither understands nor is able to understand the Word of God when preached to him, but judges it to be a trifling, foolish thing, and never of himself draws nigh unto God, but is rather God's enemy, and so continues to be, until by the power of the Holy Spirit operating through the preaching and hearing of the Word, he is of mere grace, without any co-operation on his part, converted, gifted with faith, regenerated, and renewed."—Page 656. 2. "We believe that the understanding, heart, and will of an unregenerate man, in regard to things spiritual and divine, are of their own natural powers utterly incapable of understanding, believing, embracing, thinking, willing, beginning, finishing, acting, operating, or co-operating in any respect, but that man is altogether corrupt and dead to what is good, insomuch that in the nature of man since the fall, before regeneration, there is not a single spark of spiritual strength remaining, whereby he can prepare himself to receive the grace of God, or apprehend it when offered him, or accommodate himself, and of himself be capable of accepting it, or contribute, act, operate, or co-operate of himself, by his own power, in any respect towards his conversion, either wholly, partly, or in the smallest degree; but that man is the servant of sin and the slave of Satan, by whom he is instigated, in consequence whereof his natural free-determination, by reason of his corrupted powers and depraved nature, is only active and efficacious in such things as are displeasing and opposed to God."—Page 656. 3. "That man is industrious and ingenious in civil and natural things, but in things spiritual and divine, which relate to the salvation of his soul, he is like a stock, a stone, or the pillar of salt into which Lot's wife was turned, which have no use either of eyes, of mouth, or of any other senses."—Page 661. 4. "That nevertheless man still enjoys a locomotive power, whereby he can direct his outward members, and can hear the gospel, and can in some measure meditate on what he hears; but that still in his private thoughts he despises it as a foolish thing, and is incapable of believing it, in which respect he is worse than a stock, unless the Holy Spirit is efficacious in him, kindling and working in him faith, obedience, and other virtues which God approves."—Page 662. 5. "In one respect a man may be said not to be a stock or a stone; for a stock or a stone makes no struggle or opposition, nor understands or perceives what is doing with it; whereas a man continually struggles and strives in his will against God, until he is converted to God; and yet it is true that a man, before conversion, is a reasonable creature, having understanding, although not in divine things, and having a will, although not disposed to any saving good; but still he

can contribute nothing towards his conversion, and in this respect he is worse than a stock or a stone." Page 675, 673. 6. "That conversion is the entire operation, gift, and work of the Holy Ghost alone, who effects and produces it, by his virtue and power through the Word in the man's understanding, heart, and will, as in a passive subject, the man doing nothing at all, but remaining altogether passive; and yet this operation is not like the forming of wood into a statue, or the stamping an impression on wax; for wood and wax have neither knowledge nor will." Page 681. 7. "It is maintained by certain fathers and modern doctors, *that God indeed draweth, but only such as are willing to be drawn*, consequently that the man's will is in some respect active in the business of conversion. This opinion, however, is not consonant with the words of holy Scripture, for it establishes a false notion of the powers of the human will in regard to conversion." Page 582. 8. "That in respect to the outward concerns of the world, which fall under the cognizance of reason, there still remains in man some share of understanding, strength, and ability, although these miserable remains are very weak; and even these, small as they are, are infected and contaminated with the poison of the hereditary disease, so as to be of no account in the sight of God." Page 641. 9. "That a man in the business of conversion, whereby from a child of wrath he becomes a child of grace, does not co-operate with the Holy Spirit, for the work of conversion is of the Holy Spirit wholly and solely." Page 219, 519, 663, and append. 143. "That nevertheless a regenerate man, by the power of the Holy Spirit, can co-operate, although his co-operation is attended with much infirmity; and he co-operates well so long and in such proportion as he is led, guided, and governed by the Holy Spirit; but still his co-operation with the Holy Spirit is not like that of two horses drawing together in the same chariot." Page 674. 10. "Original sin does not consist in any particular fault perpetrated or brought into act, but remains intimately rooted in man's nature, substance, and essence, and is the fountain from whence all actual sins flow, as depraved thoughts and words, and evil works." Page 577. "This hereditary disease, whereby man's whole nature is rendered corrupt, is horrible sin, and is in fact the beginning and cause of all sins, from which, as from their root and spring, all transgressions are derived." Page 640. "That nature, by means of this sin, as by a spiritual leprosy, is totally infected and corrupt before God, in the inmost bowels and deepest recesses of the heart, and by reason of such corruption every individual man is accused and condemned by the law of God, so that by nature we are all the children of wrath, death, and damnation, unless we are delivered and saved from such evils by the benefit of Christ's merits." Page 639. "That hence a total absence or privation of original righteousness, or

the image of God formed in paradise, has taken place, attended with such impotence, unfitness, and stupidity, as render man altogether indisposed towards things divine or spiritual. That instead of the image of God thus lost in man, has arisen an inmost, most vile, most profound, inscrutable, inexpressible corruption of his whole nature, and of all his powers, particularly of the superior and principal faculties of his soul, in the mind, understanding, heart, and will." Page 640.

465. Such are the precepts, tenets, and decrees of the present church on man's free-determination in regard to spiritual and natural things, and also on original sin. They are adduced in order that the precepts, tenets, and decrees of the New Church on the same subjects may more evidently and distinctly appear; for different forms and objects placed near each other tend, by the contrast, to make truth more apparent and distinct, just as in a picture an ugly and a beautiful face are frequently contrasted with each other, so that the beauty of the one and the ugliness of the other, may be exhibited in a more striking point of view. The following are the tenets and decrees of the New Church in regard to free-determination.

I. That the two trees in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify the free-determination which man enjoys in respect to spiritual things.

466. It is believed by many persons that Adam and Eve, mentioned in the book of Genesis, do not mean the first of the human race that were created on the earth; and in support of this opinion they adduce arguments from chronological computations found among some people and nations which favor the existence of men prior to Adam, and also from what Cain, Adam's first-born, said to Jehovah: "I shall be a fugitive and a vagabond in the earth; and it will come to pass that every one that findeth me will kill me. And Jehovah set a mark upon Cain, lest any one finding him should kill him" (Gen. iv. 14, 15). "And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, and built a city" (verses 16, 17); whence they conclude that the earth was inhabited before the time of Adam. In addition to this I have abundantly demonstrated in the Arcana Cœlestia, published at London, that Adam and his wife mean the most ancient church that existed on our earth; and in the same work it is further shown that the garden of Eden means the wisdom of the men of that church; and the tree of life the Lord in man, and man in the Lord; and the tree of the knowledge of good and evil, man not in the Lord, but in his *proprium*, or self-hood, as is the case with every one who believes that he does all things, even what is good, from himself. I have also proved that the eating of this tree means the appropriation of evil.

467. In the Word, the garden of Eden means not any particular garden, but intelligence; and a tree not any particular tree, but man. The garden of Eden signifies intelligence and wisdom, as appears from these passages: "*With thy wisdom and thine intelligence* thou hast gotten thee riches: thou hast been in *Eden, the garden of God:* thou sealest up the sum, full of *wisdom*, and perfect in beauty: every precious stone was thy covering" (Ezek. xxviii. 4, 12, 13). This is spoken of the prince and king of Tyre, of whom wisdom is predicated, because Tyre, in the Word, signifies the church as to the knowledges of good and truth by which wisdom is attained: the precious stones which were his covering, also signifies the same knowledges of good and truth; for the prince and king of Tyre were never in the garden of Eden. Again, in Ezekiel: "Behold, Ashur was a cedar in Lebanon; the cedars in *the garden of God* could not hide him: no tree in *the garden of God* was like unto him in his beauty: all the trees of *Eden that were in the garden of God* envied him" (xxxi. 3, 8, 9). And further: "To whom art thou thus like in glory and in greatness among the *trees of Eden?*" (verse 18). This is said of Ashur or Assyria, because Assyria, in the Word, means rationality and intelligence thence derived. So in Isaiah: "Jehovah shall comfort Zion; he will make her wilderness like *Eden*, and her desert like *the garden of Jehovah*" (li. 3). Zion in this passage is the church, and Eden and the garden of Jehovah are wisdom and intelligence. So in the Revelation: "To him that overcometh will I give to eat of *the tree of life*, which is in the midst of the *paradise of God*" (ii. 7). "In the midst of the street of it, and on either side of the river, was the *tree of life*" (xxii. 2). Hence it plainly appears that the garden of Eden, in which Adam is said to have been placed, means intelligence and wisdom, because the like is asserted of Tyre, Assyria, and Zion. A garden also, in other parts of the Word, means intelligence, as in Isaiah lviii. 11; lxi. 11; Jer. xxxi. 12; Amos ix. 14. This spiritual meaning of a garden is grounded in the nature of representations in the spiritual world, in which world gardens and paradises appear, where dwell the angels who excel in intelligence and wisdom. The intelligence and wisdom which they receive from the Lord form themselves into such representations around them, and this takes place from correspondence, all things that exist in the spiritual world being correspondences.

468. That a tree signifies a man, is plain from these passages in the Word: "All the trees of the field shall know that I Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish" (Ezek. xvii. 24). "Blessed is the man whose delight is in the law of the Lord: he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Psalm i. 1—3; Jer. xvii. 8). "Praise the Lord, ye fruitful trees" (Psalm

cxlviii. 9). "The trees of the Lord are full of sap" (civ. 16). "The axe is laid unto the root of the trees; wherefore every tree which bringeth not forth good fruit is hewn down" (Matt. iii. 10; vii. 16—20). "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit" (xii. 33; Luke vi. 43, 44). "I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree" (Ezek. xx. 47). In consequence of this signification of a tree it was made a statute "that the fruit of every tree serviceable for food in the land of Canaan should be accounted uncircumcised" (Levit. xix. 23). And as the olive-tree signifies a man of the celestial church, it is therefore said of the two witnesses who prophesied, that they were "two olive-trees standing before the Lord of the whole earth" (Rev. xi. 4: see also Zech. iv. 3, 11, 12). And in David: "I am like a green olive-tree in the house of God" (Psalm lii. 8). And in Jeremiah: "The Lord called thy name a green olive-tree, fair and of goodly fruit" (xi. 16); not to mention other passages, too numerous for insertion.

469. Any person of interior wisdom may, at this day, perceive, or at least conjecture, that the circumstances recorded of Adam and Eve must have a spiritual signification, which has heretofore remained unknown, because the spiritual sense of the Word was never discovered till now. Who cannot discern, on the slightest glance, that Jehovah could never have placed two trees in a garden, one of which might prove a stumbling-block, unless they had some spiritual representation? or, that both Adam and his wife were cursed, because they ate of the fruit of a certain tree, and that the curse adheres to all their posterity, so that the whole human race is subjected to damnation for the fault of one man, in which fault there was no apparent evil of the lust of the flesh, or iniquity of heart? Does such a proceeding accord with the divine justice? May it not reasonably be asked, why Jehovah did not remove that fruit out of Adam's reach before he ate of it, and why He did not cast the serpent into hell, before he persuaded him to eat? But, my friend, God did not do so, because by so doing He would have taken away man's free-determination, and it is by virtue of free-determination that a man is a man, and not a beast. If this consideration be well digested, it will evidently appear that those two trees, one of life, and the other of death, represented man's free-determination in spiritual things. Besides, hereditary evil is not a consequence of what Adam did, but is successively communicated to children from their parents, who necessarily entail upon them that inclination to evil which prevails in themselves. That this is the case, may be clearly discerned by an attentive observer of the manners, minds, and countenances of children, yea of whole families descended from one father; but still it depends on each individual in every

family whether he will choose or refuse the evil so propagated; for every one is left to his own free-determination. The particular signification of the tree of life, and of the tree of the knowledge of good and evil, was fully explained in the MEMORABLE RELATION, n. 48, to which the reader is referred.

II. A MAN IS NOT LIFE, BUT A RECIPIENT OF LIFE FROM GOD.

470. It is generally believed, that life is in a man, and is his own, consequently that he is not only a recipient of life, but actually is life: this general belief is grounded in appearance, for he lives, that is, he feels, thinks, speaks, and acts altogether as of himself. This proposition then that a man is a recipient of life, and not life itself, must appear like some strange doctrine or like a downright paradox, clashing with all sensible conception, in consequence of its opposition to appearances. The cause of this fallacious belief that a man is life, and consequently that life is inherent in him from creation, and afterwards propagated by descent, I have deduced from appearance; but the true ground or cause of the fallacy founded on this appearance is this, that most at this day are merely natural men, and few respectively are spiritual, and the former judge by appearances and thence by fallacies, which are diametrically opposite to this truth, that a man is not life, but only a recipient of life. That a man however is not life, but only a recipient of life from God, may be collected from these plain proofs, that all created things are in themselves finite, and that a man, in consequence of being finite, must needs be created out of finite things; wherefore it is said in the book of Genesis that Adam was made of the dust of the earth, from which also he had his name, Adam signifying the mould or soil of the earth; and in reality every man consists only of such things as are in the earth, and are exhaled from it in the atmospheres; what he receives from the atmospheres he imbibes by his lungs and through all the pores of his body, and the grosser parts of his composition he receives from meats and drinks, which are composed of earthly particles. With respect to his spirit, this also is created of things finite; for what is the human spirit but a receptacle of the life of the mind? The finite things of which it consists are spiritual substances, which are in the spiritual world, and which are also collated into our earth, and therein lie concealed: unless these were present within, together with material forms, it would be impossible for any seed to be impregnated from its inmost parts, and in consequence to vegetate in a wonderful manner without any deviation from its proper order, from its first germination to the production of fruit and new seeds; neither could any insects be procreated out of the effluvia arising from the earth, or out of the perspirable matter exhaling from vegetables, with which the atmospheres are impregnated. How is it possible, according to any rational conception, for infinite to create any thing but what is finite?

Can a man therefore, since he is finite, be reasonably conceived to be any thing but a form, which infinite may vivify from the life which it possesses in itself? This also is signified by these words: "Jehovah formed man of the dust of the earth, and breathed into his nostrils the breath of lives" (Gen. ii. 7). God, since He is infinite, is Life in Himself, which life He cannot by any possibility create, and so transcribe it into a man, for this would be to make him God. That such a thing could possibly be was an insane suggestion of the serpent or devil, which he instilled into Adam and Eve; for the serpent said, "In the day ye eat of the fruit of this tree, your eyes shall be opened, and ye shall be as God" (Gen. iii. 5). This dreadful persuasion, that God had transfused and transcribed Himself into men, was entertained, as I have been informed from their own lips, by the men of the most ancient church, at the period of its end or consummation; and it is on account of this horrible faith, in thus supposing themselves to be gods, that they lie concealed in a deep cavern, to which no one can approach without being seized with such an interior dizziness as to cause him to fall down. The reader was apprised in the preceding article, that by Adam and his wife is understood and described the most ancient church.

471. How plain is it for any one to see, if he can but think from reason elevated above the sensualities of the body, that life is not creatable! For what is life, but the inmost activity of love and wisdom, which are in God, and which are God, which life may also be called the very essential living force? He whose eyes are open to see thus far, may also see further, that this life cannot possibly be transcribed into any man, unless love and wisdom be transcribed into him with it; and who denies, or can deny, that all the good of love, and all the truth of wisdom, are from God alone, and that as a man receives them from God, in the same proportion he has life from God, and is said to be born of God, that is, to be regenerated? And on the other hand, as far as a man does not receive love and wisdom, or what amounts to the same, charity and faith, from God, so far he does not receive life, which in itself is life, from God but from hell; he receives an inverted life, which is called in Holy Scripture spiritual death?

472. From what has been said above, we may come to this perception and conclusion, that the following things are not creatable: 1. what is infinite; 2. love and wisdom; 3. life; 4. light and heat; 5. activity, considered in itself: but that the organs receptive of the above, are creatable, and are created. This may be illustrated by the following comparisons: light is not creatable, but its recipient organ, the eye, is creatable: sound also, which is an activity of the atmosphere, is not creatable, but its recipient organ, the ear, is: so neither is heat, which is the primary principle of activity, for the reception of which

all the subjects of the three kingdoms of nature are created, but which, however, in proportion to their reception of it, do not act, but are acted upon. It is a law of creation, that wherever there are things active, there are also things passive, and that these two should join themselves together into a one. If the active were creatable, as the passive are, there would have been no need of the sun, or of the heat and light thence proceeding, but all created things might have subsisted without them; whereas the fact is, that were the sun with its heat and light to be removed, the whole universe of creation would become a chaos. The sun of this world consists of created substances, the activity of which produces fire. These considerations are adduced by way of illustration, and to show what would be the case with a man if that spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, were not to enter into him by influx, and be received by him: for the whole man is nothing but an organized form adapted to the reception of heat and light, both from the natural world and the spiritual, for the heat and light of both worlds mutually correspond. To deny that a man is a form receptive of love and wisdom from God, would be to deny the doctrine of influx, and consequently that all good is from God; in which case conjunction with God must also be denied, so that it would be absurd to talk of a man's being the habitation and temple of God.

473. The cause why this is not in some measure apparent to man by rational light, is, because that light is clouded over by the fallacies arising from a belief in the appearances which strike the external senses of the body. A man can draw no other conclusion from his sensible impressions than that he lives from a life which is his own; for in the connection subsisting between the instrumental and the principal, the latter is perceived by the former as its own, or as something belonging to itself, and cannot therefore distinguish it from itself; for the principal cause and the instrumental act together as one cause, according to a maxim established and allowed in the learned world. The principal cause is life, and the instrumental cause is the mind of man. It appears also as if beasts possessed in themselves created life, but this is a similar fallacy; for all beasts are organs created to receive light and heat from the natural world and from the spiritual at the same time, every species being a form of some particular natural love, and receiving light and heat from the spiritual world mediately through heaven or hell, the gentle kinds through heaven, and the fierce through hell. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord; and herein consists the difference between them.

474. The Lord is life in himself, thus life itself, as he himself teaches in John: "The Word was with God, and the Word

was God: in him was life, and the life was the light of men (i. 1, 4). Again: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26). And again: "I am the Way, the Truth, and the Life" (xiv. 6). And again: "He that followeth me shall have the light of life" (viii. 12).

III. That a man, during his abode in this world, is held in the midst between heaven and hell, and thus in a spiritual equilibrium, which constitutes free-determination.

475. In order to understand what free-determination is, and its nature and quality, we must first know whence it springs; for the knowledge of its origin will lead immediately not only to an assurance of its existence, but to a discovery of its quality. Its origin is from the spiritual world, in which the mind of man is kept by the Lord. The mind of man is his spirit, which lives after death, and his spirit is continually in consort with its like in that world, while by means of the natural body with which it is clothed it is in consort with men in the natural world. The reason why man does not know that his mind is in the midst of spirits is, because those with whom he is in consort in the spiritual world think and speak spiritually, whereas his spirit, during its residence in the material body, thinks and speaks naturally; and spiritual thought and speech cannot be understood or perceived by the natural man, nor, on the contrary, can natural thought and speech be understood or perceived by spirits; for the same reason they remain invisible to each other; but when a man's spirit is in society with spirits in their world, then too it comes into the exercise of spiritual thought and speech with them, because the human mind, as to its interiors, is spiritual, but as to its exteriors is natural; hence by its interiors it has communication with spirits, and by its exteriors with men. It is in consequence of this communication with spirits that a man enjoys the faculty of perception, and the power of thinking analytically on all subjects; and if this communication were removed, he would be incapable of any more or other kind of thought than a beast, and if it were intercepted entirely, he would instantly die. But in order to assist the apprehension in conceiving how a man may be held in the midst between heaven and hell, and thus kept in a spiritual equilibrium, which is the true cause of free-determination, it may be expedient to acquaint the reader with the following particulars. The spiritual world consists of heaven and hell: heaven is above, or over the head, hell is beneath, or under the feet, not however in the centre of the globe which men inhabit, but under the earth or ground of the spiritual world, which ground is also of a spiritual origin, and consequently not in any actual extense, but in an appearance of extense. Between heaven and hell is a great interstice, which appears to those who dwell there like a complete globe or world: into this interstice there arises a most copious exhalation of evil out of hell, and of

the other hand there descends into it continually as copious an influx of good from heaven. It was this interstice of which Abraham spoke to the rich man in hell, when he said, "Between us and you there is a great gulf fixed, so that those who would pass from hence to you cannot, neither can those pass to us that would come from thence" (Luke xvi. 26). Every man as to his spirit is in the midst of this interstice, solely to this intent, that he may be in the possession and enjoyment of free-determination. This interstice, from its being so large, and appearing to those who are in it as a great globe or world, is called the WORLD OF SPIRITS; for it is full of spirits, being the first common receptacle of every man after death, where each is prepared for his final abode either in heaven or in hell, and where he lives in consort with spirits, as he had before done with men in this world; not that there is any such place as purgatory there, which is a mere fiction invented by the Romish church. But the subject of this world is more particularly enlarged upon in the work on HEAVEN AND HELL, published at London in the year 1758, n. 421—603.

476. Every man, from his infancy even to old age, changes his place or situation in the world of spirits: when an INFANT he is kept in the eastern quarter, verging towards the north; when a CHILD, as he learns the rudiments of religion, he recedes by degrees from the north towards the south; when a YOUTH, as he begins to think for himself, he is carried on further towards the south; afterwards, as he comes to maturer years, and is left to his own judgment and direction, according to his advancement in such principles and practices as interiorly relate to God and to love towards his neighbor, he moves on from the south towards the east; but if he inclines to evil, and imbibes it with greediness, he then advances towards the west; for all have their abodes in the spiritual world distinguished according to the quarters. In the EAST are those who are in good from the Lord, the sun being in that quarter, in the centre of which is the Lord. In the NORTH are such spirits as are in ignorance; in the SOUTH, such as are in intelligence; and in the WEST, such as are in evil. A man is kept in this interstice, or middle region between heaven and hell, not as to his body, but as to his spirit; and in proportion as this changes its state, by its approaches towards good or evil, it is translated to places or situations in this or that quarter, and enters into consort with the spirits that dwell there. It is to be observed, however, that the Lord does not translate the man either this way or the other, but the man translates himself, which different men do in different ways: if he chooses good, then he, together with the Lord, or rather the Lord together with him, translates his spirit towards the east; but if he chooses evil, then he, together with the devil, or rather the devil together with him, translates his spirit towards the west. It is to be noted, that when heaven is here mentioned, the Lord also is meant, because

the Lord is the all in all in heaven; and when hell is mentioned, the devil is meant, because all the inhabitants of hell are devils.

477. The sole cause why a man is kept in this great interstice, and is continually in the midst of it, is, that he may be in the continual possession and enjoyment of free-determination as to things spiritual; for this is a spiritual equlibrium, being between heaven and hell, and consequently between good and evil. All who are in this great interstice are, as to their interiors, in conjunction either with angels of heaven, or with devils of hell; and at this day either with the angels of Michael, or with those of the dragon. Every man after death betakes himself to his own, that is, to those with whom he had before been joined in that interstice, and associates himself with such as are influenced by the same love with himself; for love conjoins every one in that world with his like, and enables him to respire freely, restoring him to the state of his former life. By successive degrees, however, the spirit is divested of its externals, so far as they do not make a one with its internals; and when this is done, if he is a good spirit, he is taken up into heaven, and if he is an evil spirit, he casts himself down into hell, every one entering into society with such as he is united with as to his ruling love.

478. This spiritual equilibrium which constitutes free-determination will admit of illustration from cases of natural equilibrium. It is like the equilibrium of a man bound about the waist or by the arms, and placed between two men of equal strength, one of whom strives to draw him to the right hand, and the other to the left; in which case he has power freely to turn himself which way soever he pleases, as if there was no force acting upon him; and if he betakes himself to the right hand, he then pulls the man on the left hand violently towards him, till he brings him to the ground. The effect would be the same if any person, let him be ever so weak, were to be bound between three men on the right, and as many of equal strength on the left, or between the same number of camels or horses. Spiritual equilibrium, in which free-determination consists, may be also compared with a balance, containing in each of its scales an equal weight; when, if a very small addition be made to the scale on one side, the axis of the beam immediately begins to vibrate; the case would be the same with a bar or great beam balanced on a lever. A similar equilibrium prevails in all and every part of the human body, as in the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest of the organs; so that each part is enabled to perform its functions in a state of the most perfect rest and freedom. The case is similar too with all the muscles of the body, without whose equilibrium there could be no action and reaction, and consequently, a man could no longer continue to act as a man. And as all the parts of the human body are in such a state of equilibrium, so also are all the parts of the brain

and consequently all things in the mind contained in it, which relate to the will and the understanding. Beasts, birds, fishes, and insects, are also in a state of freedom; but these animals are carried away by the senses of the body, according to the suggestions of pleasure and appetite; nor would a man be at all unlike them, if he had the liberty of acting without restraint as he has the liberty of thinking; in which case he too would be carried away by the bodily senses only, according to the suggestions of pleasure and lust. Circumstances however are changed where a man imbibes the spiritual things of the church, and by them restrains his free-determination: such a person is withdrawn by the Lord from lusts and evil pleasures, with all their greedy connate desires, till he finds delight in what is good, and detests what is evil; and then he is translated by the Lord nearer towards the east, and at the same time towards the south, in the spiritual world, and is introduced into a state of heavenly freedom, which is freedom truly and properly so called.

IV. That from the permission of evil, which every one experiences in his internal man, it plainly appears that a man has free-determination in spiritual things.

479. The proposition that a man has free-determination in spiritual things, shall be confirmed first from such general considerations, and next from such particular ones, as every person must acknowledge to be true as soon as he hears them. The general considerations tending to confirm this proposition are these: 1. The wisest of mankind, Adam and his wife, suffered themselves to be seduced by the serpent. 2. Their first-born son, Cain, slew his brother Abel; in both which cases Jehovah God did not interfere to prevent evil, by forewarning the perpetrators of it, but only pronounced a curse after it was committed. 3. The children of Israel worshipped a golden calf in the wilderness, when nevertheless Jehovah observed their idolatry from mount Sinai, and took no measures to prevent it. 4. David numbered the people, for which they were visited with a plague which proved fatal to so many thousands, and God, not before, but after the perpetration of the evil deed, sent the prophet Gad to denounce punishment. 5. Solomon was permitted to establish idolatrous worship. 6. Many kings after him were permitted to profane the temple and the holy rites of the church. 7. And finally, that nation was permitted to crucify the Lord. Mahomet also was permitted to establish a religious system, in many respects not conformable to the Holy Scripture. 8. The Christian church is divided into several sects, and each of these overspread with heresies. 9. There are so many wicked people in the Christian world, and some who even glory in their wickedness; and so many snares and stratagems contrived against the pious, just, and upright 10. Injustice sometimes prevails over justice in judiciary proceedings, and the common concerns of life. 11. The

wicked are frequently exalted to honors, and fill the highest offices in church and state. 12. Wars are permitted, in which so many thousand lives are lost, and so many cities, nations, and families are plundered and ruined; not to mention many other considerations of a similar kind. Now is it possible to explain or account for the existence of such enormities from any other principle than that free-determination which every man possesses? The permission of evil, which is acknowledged throughout the whole world, cannot be deduced from any other origin. The laws of permission are laws of the Divine Providence, as may be seen in a work on the DIVINE PROVIDENCE, published at Amsterdam in the year 1765, n. 234—274, where an explanation is given of the cases above adduced.

480. The PARTICULAR CONSIDERATIONS tending to show that a man has the same free-determination in spiritual concerns as in natural, are innumerable. Let every one, if he please, consult himself, and try whether he cannot think of God, of the Lord, of the Holy Spirit, and of the divine subjects which are called the spiritualities of the church, seventy times in a day, or three hundred times in a week, without perceiving at such times any compulsion, especially if he is led to such meditation by any pleasure, or even by any lust, and this whether he have any faith or not. Let him also examine, in whatever state he be, whether, without free-determination, he have the power to think at all. In his common discourse, in his prayers to God, while he is preaching to others, or hearing others preach to him; in all these cases does not every thing depend on free-determination? Indeed, without free-determination even in the most minute particulars, a man could no more respire than a statue, for respiration in every movement [*in omni passu*] follows the thought, and thence the speech. I say no more than a statue, and not than a beast, because a beast has the power of respiration from his natural free-determination, whereas a man has the same power from his free-determination both in natural and spiritual things at the same time; for a man is not born like a beast, a beast being born with all the ideas necessarily attendant on its natural love, thus into the knowledge of whatever concerns nutrition and prolification; whereas a man is born without any connate ideas, endowed only with the faculty of attaining knowledge, intelligence, and wisdom, and with an inclination to love himself and the world, and also his neighbor and God. This is the reason why we have affirmed that if a man were deprived of free-determination in all particulars relating to what he wills and thinks, he would have no more power of respiration than a statue, instead of saying no more than a beast.

481. It is not denied that a man has free-determination in natural things; but yet this natural free-determination is merely a consequence of his free-determination in spiritual things; for, as was

shown above, the Lord enters by influx into every man with his divine good and divine truth by a superior or interior way, and by this inspires him with life distinct from that of beasts; and in order that he may be capable of receiving such influx, and acting under its influence, the Lord further bestows on him the faculty to exert power and will, and this he never takes away from any person: hence it follows that it is the perpetual will of the Lord that a man should receive truth and do good, and thus become spiritual, which is the end for which he is born; but to become spiritual, without free-determination in spiritual things, is as impossible as it is to drive a camel through the eye of a sewing-needle, or to touch with the hand one of the stars in the firmament. That every man, and even every devil, is gifted with the power of understanding and willing truth, and that this power is never taken away, was made manifest to me by convincing experience. One of the infernal inhabitants was on a time raised up into the world of spirits, and being questioned by angels from heaven whether he had power to understand the subjects on which they were discoursing with him, which were spiritual-divine subjects, he replied that he did understand them. They then asked him why he did not receive and cherish them; he said that he did not love them, and consequently was not willing to receive them. Ha was then informed that he had the power to will; at which he was much surprised, and declared it impossible; whereupon the angels inspired his understanding with the glory of reputation and distinction attended with its delights, which he no sooner received than he was willing, and even desirous, to receive and cherish what he had before rejected. Presently, however, he was suffered to relapse into his former state, in which he was a robber, an adulterer, and a calumniator of his neighbor; and then he no longer understood what the angels said, because he was not willing to understand them. Hence then it is very plain that a man is a man from his free-determination in spiritual things, and that without it he would be a stock or a stone, or like the pillar of salt into which Lot's wife was turned.

482. A man would have no free-determination in civil, moral, and natural concerns, unless he had free-determination in spiritual, as is evident from this circumstance, that spiritual things, which are called theological, reside in the highest region of the human mind, like a soul in its body: they reside in that region, because there is the door by which the Lord enters into man: below them reside whatever relates to civil, moral, and natural concerns, which receive all their life from the spiritual things that reside above them; and since life is derived by influx from the Lord, entering in at the supreme parts of the soul, and the life of man consists in a power to think and will, and thence to speak and act in freedom, it follows of consequence, that his free-determination in political and natural matters must be derived solely

from this origin. By virtue of this spiritual freedom, he is gifted with a perception of what is good and true, and of what is just and right in civil matters, which perception constitutes the very essence of the understanding. The free-determination of man in spiritual things is comparatively like air in the lungs, which is inspired, detained, and expired, according to the turns and changes which take place in his thoughts, and without which he would be in a far worse condition than a person afflicted with a nightmare, or with the spasmodic disease of the heart called *angina pectoris*, or with an asthma. It may also be compared with blood in the heart: if this be deficient, the heart is straightway seized with palpitations, and after convulsions for a short time entirely ceases to beat. It may further be compared with a body in motion, which motion is continued so long as the effort or tendency to move remains in it, but which ceases immediately on the cessation of that tendency. This is exactly the case with that freedom of determination which the will of man enjoys. Both of them taken together, that is, freedom of determination and will, may be called a living effort or tendency in man; for on the cessation of will, cessation of action ensues, and when freedom of determination ceases, will also ceases at the same time. Were spiritual freedom removed from man, it would be also comparatively as if the wheels were removed from machines, the vanes from windmills, or sails from ships. Yea, it would be as when man emits his breath at the moment of death; for the life of man's spirit consists in his free-determination in spiritual things. The angels sigh when it is but mentioned that this free-determination is denied at this day by many ministers of the church, and they call the denial of it delirium upon delirium.

V. THAT WITHOUT FREE-DETERMINATION IN SPIRITUAL THINGS THE WORD WOULD NOT BE OF ANY USE; CONSEQUENTLY THE CHURCH WOULD BE A NONENTITY.

483. It is generally acknowledged throughout the Christian world that the Word is, in an extensive sense, the law, or is a book of laws for the regulation of man's life, that he may attain eternal life; and what is more frequently insisted on therein than that he should do good, and not evil, and that he should believe in God, and not in idols? Moreover, the Word abounds with injunctions and exhortations to obedience, and with blessings and promises of rewards for those who practise its precepts, and with curses and threatenings against those who do not practise them but to what purpose would all this be, unless a man had free-determination in spiritual things, that is, in whatever regards salvation and eternal life? Surely, in such case, every divine declaration would be vain and useless; and if a man were to entertain the idea that he had no power and no liberty in spiritual things, and consequently no power of will in relation to them, could the Holy Scripture possibly appear to him in any other light than

as so much white paper, without a syllable of writing in it, or as paper entirely blotted over with ink, or as so many dots and points without letters, thus as an idle unmeaning volume? It would have been needless to produce any passages from the Word in proof of this position, had not the several churches at this day immersed themselves deeply into a void of empty speculations upon spiritual subjects, and in confirmation of such speculations quoted some passages from the Word, and interpreted them falsely; but this being the case it may be expedient to adduce a few particular passages, which insist on man's doing and believing. Let us take the following: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). "Bring forth therefore fruits worthy of repentance. Even now the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke iii. 8, 9). "Jesus said, Why call ye me Lord, Lord, and do not the things which I say? Whoever cometh to me and heareth my sayings, and doeth them, is like a man that built his house upon a rock; but he that heareth and doeth not, is like a man that built a house upon the ground without a foundation" (Luke vi. 46—49). "Jesus said, My mother and my brethren are those who hear the Word of God, and do it" (Luke viii. 21). "We know that God heareth not sinners; but if any man is a worshipper of God, and doeth his will, him he heareth" (John ix. 31). "If ye know these things, happy are ye if ye do them" (John xiii. 17). "He that hath my commandments, and doeth them, he it is that loveth me, and I will love him" (John xiv. 21). "Herein is my Father glorified, that ye bear much fruit" (John xv. 8). "Ye are my friends, if ye do whatsoever I command you. I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv. 14, 16). "Make the tree good and his fruit good; for the tree is known by his fruit" (Matt. xii. 33). "Bring forth fruits worthy of repentance" (Matt. iii. 8). "He that receiveth seed into the good ground, is he that heareth the Word, and also beareth fruit and bringeth forth" (Matt. xiii. 23). "And he that reapeth receiveth wages, and gathereth fruit unto eternal life" (John iv. 36). "Wash you, make you clean; put away the evil of your doings; learn to do good" (Isaiah i. 16, 17). The Son of Man will come in the glory of his Father, and then he will reward every man according to his works" (Matt. xvi. 27). "They that have done good, will come forth unto the resurrection of life" (John v. 29) "And they were judged every man according to their works" (Rev. xx. 12, 13). "Behold, I come quickly, and my reward with me, to give every man according as his work shall be" (Rev. xxii. 12). "According to our ways, and according to our dealings, so hath Jehovah dealt with us" (Zech. i. 6). The Lord teaches the same

thing in his parables, in several of which it is insisted, that those who do good are accepted, and those who do evil are rejected; as in the parable concerning the husbandmen and the vineyard (Matt. xxi. 33—44); and in those concerning the talents and pounds to trade with (Matt. xxv. 14—31; Luke xix. 13—25). Respecting FAITH, which is inculcated in like manner, it is said, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die" (John xi. 25, 26). "This is the will of him that sent me, that every one that believeth on the Son should have eternal life" (John vi. 40). "He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life, but the anger of God abideth on him" (John iii. 36). "God so loved the world, that he gave his only-begotten Son, that all who believe in him should not perish, but should have eternal life" (John iii. 15, 16). And further: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself: on these two commandments hang all the law and the prophets" (Matt. xxii. 37—40). But these are only a very few of the passages which might be adduced to the same purpose, and are as a few cups of water taken out of the body of the ocean.

484. Who does not see the emptiness, not to say the folly, of the passages above quoted, n. 464, from the canonical book entitled FORMULA CONCORDIÆ, while he reads these and other similar declarations in the Word? If the doctrine asserted in that book be true, that a man has no free-determination in spiritual things, would not any one naturally ask, "What then is religion, which consists in doing good, but an empty sound? And what is the church without religion, but like the bark about a piece of wood, which is of no use but to burn? And if, as it would thus appear, the church is a nonentity, because religion is so, what then are heaven and hell but fabulous devices invented by priests and prelates, in order to catch the ears of the vulgar, and to raise themselves to superior honors and emoluments?" Hence arise those detestable sayings, so common in many men's mouths, "Who can do good of himself? Or who can acquire faith of himself?" the consequence of which is, they become regardless of both, and live like pagans.

But do you, my friend, flee from evil, and do good, and believe in the Lord with your whole heart and your whole soul, and the Lord will love you, and will give you love as a principle of action, and faith as a principle of belief, and then you will do good from love, and will believe from faith amounting to trust and confidence; and if you persevere in this course, reciprocal conjunction will be effected between you and the Lord, which will be rendered perpetual; and this is the essence of salvation and eternal life. If a man does not employ the powers with which

he is endowed, in doing good, and believing in the Lord, what is he but a wilderness and a desert, being in fact altogether like dry parched ground, which does not imbibe the rain which falls upon it, but shoots it off again; or like a sandy plain where there are sheep, but no pasture for them; or like a fountain whose spring is dried up; or like water stagnated from the obstruction of its current; or like a country to dwell in, where no corn grows, and where there is no water, from which, unless a man instantly remove and seek an abode in a more propitious soil, he must necessarily die with hunger and thirst.

VI. That without free-determination in spiritual things, a man would have nothing which could enable him to conjoin himself by reciprocation with the Lord; and consequently there would be no imputation, but mere predestination, which is a shocking and detestable doctrine.

485. Without free-determination in spiritual things a man would be incapable of receiving either charity or faith, and still more incapable of becoming a subject of their conjunction, as was fully shown in the chapter concerning faith; hence it follows, that without free-determination in spiritual things he would not have any thing by which the Lord might conjoin himself to him, and yet without reciprocal conjunction there can be no reformation and regeneration, and consequently no salvation. That without the reciprocal conjunction of man with the Lord, and of the Lord with him, there could be no such thing as imputation, is an undeniable consequence. There are many conclusions that follow from a confirmation of the belief, that there is no imputation of good and evil, which results from the denial of man's free-determination in spiritual things: and we intend to expose the enormous opinions which have been broached on this subject, in the last part of this work, which is designed to treat of the heresies, paradoxes, and contradictions which flow from the faith prevailing at this day, which regards the merit and righteousness of the Lord God the Saviour as imputable to man.*

486. Predestination is a birth conceived and brought forth by the faith of the present church, because it springs from the belief of man's absolute impotence, and total want of free-determination, in spiritual things; to which may be added, as a further cause of its production, the supposition that on man's part the conversion to God is inanimate, in which he is acted upon like a stock or a stone, and that after conversion he knows not from any feeling of consciousness whether he is a stock quickened by grace or not: for it is asserted, that election is of God's mere grace, exclusive of any activity on man's part, either of the powers of nature or of reason; and that election is effected where, and whenever, God wills, thus solely according to his good pleasure:

* This would have formed part of the *Coronis* or *Appendix* to this work, but the author died before it was completed.

the works which follow faith as the evidences of its existence, appear to the reflecting mind like the works of the flesh, while the spirit which operates them does not make known from what origin they proceed, but produces them as faith itself is supposed to be produced, of free grace and the good pleasure of God. Hence it is plain, that the tenet of the present church, in regard to predestination, has sprung from those notions, like a shoot or twig from the vegetating seed; and I can venture to assert, that such a tenet must follow almost unavoidably as the natural consequence of such faith. This tenet was first broached by the PREDESTINARIANS, and afterwards espoused by GODOSCHALCUS, then by CALVIN and his followers; and lastly, it was established and confirmed by the SYNOD of DORT, whence it was conveyed into the church by the SUPRALAPSARIANS and INFRALAPSARIANS, as the palladium of religion, or rather as the head of Gorgon or Medusa, engraven on the shield of Pallas. But what more pernicious doctrine could have been devised, or what more cruel notion in regard to God could have been conceived, than that any of the human race are damned by a positive predetermined decree? How cruel is a faith which maintains, that the Lord, who is love itself and mercy itself, can cause a multitude of men to be born, and devoted to hell; or that thousands and tens of thousands are brought into the world with an inevitable curse on their heads, being in fact born devils and satans; and that in his infinite divine wisdom, he never did and never does provide some method of deliverance for those who lead good lives, and acknowledge the being of a God, that they might escape everlasting fire and punishment! Is not the Lord the Creator of all, and the Saviour of all? And does not he alone guide and govern all his creatures, not desiring the death of any? What then can be believed or conceived more inhuman than that whole tribes of nations and people should under his auspices and intention be delivered up, by a positive predetermined decree, as a prey to the devil, and to glut his voracious appetite? This, however, is a birth conceived and brought forth by the faith of the present church: the faith of the New Church abhors it as a monster.

487. As I could never conceive how such an extravagant doctrine as that of predestination could be devised by any Christian, much less how it could be maintained and published to the world, which nevertheless was done by the Synod of Dort, where great numbers of the clergy were collected, whose decision in its favor was afterwards carefully drawn up and diligently circulated, therefore, in order to convince me of the fact, some of the members who composed that Synod were sent to visit me. When I saw them standing near me, I said, "How is it possible that any one, possessing any share of sound reason should conclude in favor of predestination? Must not that doctrine necessarily give rise to cruel notions respecting God, and to the most shock

ing opinions respecting religion? Must not a man who has engraved the belief of predestination on his heart by confirmations in its favor, necessarily conceive that all church doctrines and institutions, and the Word too, are mere vanity and foolishness? and must not his idea of God, in consequence of his predestinating so many myriads of men to hell, be that he is a tyrant?" As I thus spoke, they gave me a satanical look, and said, "We were once members, by appointment, of the Synod of Dort, and had at that time, and still more since that time, confirmed ourselves in many opinions regarding God, the Word, and religion, which we durst not make public; but in all our conversations and discourses from the pulpit on such subjects, we wove and twisted a web of various-colored threads, which we covered over with feathers borrowed from peacocks' wings." They were then proceeding to weave a like web, when the angels, by a power given them from the Lord, closed up the externals of their minds, and opened their internals, compelling them to speak according to the dictates of their internals; and then they said, "Our faith, which we have formed from a regular series of conclusions, always was, and still is, the following: 1. What is called the Word of Jehovah God is not really so; but it is an empty breath proceeding from the mouths of the prophets; for the Word predestinates all to heaven, and teaches that man alone is in fault if he does not walk in the ways that lead thither. 2. There is such a thing as religion, because it is expedient there should be; but it is only like a gale of wind conveying a fragrant perfume to the nostrils of the vulgar; in consequence of which it ought to be taught by all ministers, and enforced from the Word, because the Word is generally received: we are led to embrace this opinion, because where predestination is maintained, there religion is annihilated. 3. The laws of civil justice constitute religion; but predestination does not depend on a life conformable to those laws, but merely on God's good pleasure, as the favors of an arbitrary monarch depend on his caprice. 4. All church doctrines and tenets ought to be exploded as groundless, and be rejected as trash, except this, THERE IS A GOD. 5. Spiritual things, so much boasted of, consist merely of etherial matters, collected under the sun, which, in case they penetrate deeply into the mind, affect it with dizziness and stupor, and make a man a detestable monster in God's sight." 6. On being questioned respecting the faith from which the doctrine of predestination is adduced, and asked whether they believed it to be spiritual; they replied, "Predestination takes place according to that faith; but when faith is given, the man is like a stock, and though he is afterwards quickened, the life he thus receives is not spiritual." After they had uttered these horrid opinions, they seemed willing to depart, but I desired them to wait a while, and hear me read a passage from Isaiah: I accordingly read as

follows: "Rejoice not thou, whole Philisthæa, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (xiv. 29): I explained these words according to their spiritual sense, showing that Philisthæa means the church separate from charity; the cockatrice which came forth out of the serpent's root means the church's doctrine concerning three gods, and concerning an imputative faith applied to every one of the elect singly; and his fruit, which is a fiery flying serpent, means that no imputation of good and evil is allowed, but only immediate mercy without any regard to a man's life, whether he has lived well or ill. On hearing this explanation, they said, "Be it so; but let us now hear out of that volume, which you call the Holy Word, something regarding predestination." Then I opened the book, and found in the same prophet the following pointed passage: "They hatch cockatrices' eggs and weave the spider's web: he that eateth of their eggs dieth, and when a person crusheth one, a viper is hatched" (lix. 5). On hearing this passage they could not endure to have it explained; but some of those who had been sent to me (there were five of them) rushed hastily into a cave, about which there was a fiery appearance of a dusky hue, a token that they had neither faith nor charity. Hence it is very evident, that that synodical decree concerning predestination, is not only an insane but also a cruel heresy; and therefore it ought to be eradicated from the brain, till not a single root or fibre of it is left remaining.

488. This shocking faith, that God predestinates men to hell, may be compared with the savageness of parents among some barbarous nations, who cast out their sucking infants and little children, and expose them in the streets; or with the savageness of some hostile troops, who cast the dead bodies of the slain into woods to be devoured by wild beasts. It may also be compared with the cruelty of a tyrant, who divides his subjects into companies, and delivers some to be put to death by the executioner, some to be cast into the sea, and some to be thrown into the fire. It may also be compared with the furious rage of certain wild beasts which devour their own cubs, or with the madness of dogs, that attack their own images when seen in a looking-glass.

VII. That without free-determination in spiritual things, God would be chargeable as the cause of evil, and consequently there would be no imputation.

489. That God is the cause of evil, follows as a consequence from the faith which now prevails, which faith was first devised by those who composed the council of Nice. In that council the heresy still extant was conceived and brought forth, that three divine persons have existed from eternity, each of whom is by himself separately God; the favorers of which scheme

must needs approach and address each person as a God. They therefore compiled a faith imputative of the merit and righteousness of the Lord God the Saviour; and in order to prevent man's entering into a participation of merit with the Lord, they took away from him all free-determination in spiritual things, and insisted on his utter impotence as to the attainment of that faith; and as they deduced from that faith alone all that was spiritual in the church, they maintained the like impotence as to every point that the church teaches concerning salvation. Hence have sprung many dreadful heresies, one after another, grounded on that faith and on man's impotence in spiritual things, among which was that most horrible one on predestination discussed in the foregoing article. All these heresies imply that God is the cause of evil, or that he created both good and evil. But do not you, my friend, depend on any council of men, but on the Word of the Lord, which is above all councils; for what opinions have not the Roman Catholic councils espoused and taught? What did not the Council of Dort espouse and teach, which reared and let loose into the world that horrid viper, predestination? It may possibly be imagined that the free-determination with which man is gifted in spiritual things, was the mediate cause of evil; consequently, that if it had not been given him, he could not have transgressed: but, my friend, pause here a while and consider with yourself, whether any man could possibly have been created without free-determination in spiritual things, and still be a man; if you take from him that freedom, he is no longer a man, but a statue only. For what is man's free-determination, but a power of willing and acting, of thinking and speaking, to all appearance as from himself? And as he was gifted with this power that he might become a living man, therefore two trees were placed in the garden of Eden, the tree of life and the tree of the knowledge of good and evil; by which is signified, that man, in consequence of the freedom with which he was endowed, had ability to eat of the fruit of the tree of life, and of the fruit of the tree of the knowledge of good and evil.

490. Every thing that God created was good, as is plain from the first chapter of Genesis, where it is said, verses 10, 12, 18, 21, 25, "God saw that it was good;" and verse 31, "God saw all that he had made, and behold, it was very good." The same truth is evident also from the primeval state of man in paradise; but that evil had its origin from man, appears from the state of Adam which succeeded his fall, when he was driven out of paradise. Hence it is manifest, that had he not been endowed with free-determination in spiritual things, God himself, and not man, would have been the cause of evil, and consequently God must have created both good and evil, and to imagine that he created evil is both wicked and blasphemous. It cannot be considered that God is the author of evil, notwith-

standing his having endowed man with free-determination in spiritual things; or that he inspired him with any evil, because he is good itself, and in this he is omnipresent, perpetually striving and urging to be received; and though he is not received, still he does not remove himself away; for should he do so, the man would instantly die, yea, he would be reduced to a nonentity, since his life, and the subsistence of whatever enters into his composition, is from God. Evil then was not created by God, but was introduced by man after creation: the cause of this is, that he turns the good which proceeds continually by influx from God, into evil, in consequence of averting himself from God, and turning himself towards himself, in which case the delight of good remains and becomes the delight of evil; for unless a delight apparently similar to the former remained, it would be impossible for a man to live, since delight constitutes the life of his love These two delights are, nevertheless, diametrically opposed to each other, with which circumstance, however, the man is unacquainted during his life on earth; but after death he comes to the knowledge and even clear perception of it, the delight of the love of good being then changed into celestial blessedness, but the delight of the love of evil into infernal horrors. From what has been said it is evident that every man is predestinated to heaven and none to hell, but that he consigns himself to hell from the abuse of his free-determination in spiritual things, by choosing and embracing such things as exhale from hell; for, as was said above, every man is held in the midst between heaven and hell, in order that he may be in equilibrium between good and evil, and hence in the enjoyment of free-determination in spiritual things.

491. God has given freedom not only to man, but also to every beast, and something analogous to it even to inanimate subjects, imparting to every thing a faculty to receive it according to its nature; and he likewise provides and offers good to all creatures and things,—but the recipient objects turn it into evil, as may be illustrated by the following comparisons:—The atmosphere gives to every man the power of respiration, in like manner to every tame and wild beast, and also to every bird, both to the owl and to the dove, affording to these in addition the means of flying; and yet the atmosphere is not the cause of the different modes in which that power is received by creatures of different natures and dispositions. The ocean too affords in itself a habitation, and also provides food and nourishment, for all kinds of fish; but it is not on this account the cause of one fish devouring another, and of the crocodile's turning its food into poison, and thereby becoming fatal to man. The sun again dispenses his light and heat to all recipient objects, but those objects, which are the various vegetables of the earth, receive them in different manners; a useful tree and shrub differently from a thorn or a bramble, and an innocent herb differently from

a poisonous one. The rain in like manner descends from the higher regions of the atmosphere upon all parts of the earth, and the earth presents the water thus received to all kinds of shrubs, herbs, and grass, each of which applies it to itself according to its necessities; and this may be considered as something analogous to free-determination, since all vegetables imbibe it freely by their little mouths, pores, and ducts, which stand open when the weather is warm, the earth only offering its moisture and elemental particles, while the plants draw them in, according as they are influenced by a certain want, answering to hunger and thirst. The case is similar with men, with each of whom the Lord enters by influx with spiritual heat, which in its essence is the good of love, and with spiritual light, which in its essence is the truth of wisdom; but then he receives such influx according to the direction in which he is turned, whether it be towards God, or towards himself; therefore the Lord says, when he is teaching the duty of loving our neighbor, "that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45); and in another place: "That he willeth all to be saved."

492. To the above I will add this memorable circumstance: I have at particular times heard expressions relating to the good of charity sent down out of heaven, which passed through the world of spirits, and penetrated even to the depths of hell; and I have observed that in the course of their descent, those expressions were changed into such as were wholly opposite to the good of charity, and at length into such as breathed hatred against the neighbor; a proof that whatever proceeds from the Lord is good, and that it is turned into evil by spirits in hell. The same occurred in regard to certain truths of faith, which in the course of their descent were changed into the opposite falses; for the recipient form converts whatever it receives into somewhat agreeable to its own nature and quality.

VIII. That every spiritual principle of the church that is admitted and received with freedom, remains, but not otherwise.

493. Those things remain with a man which he receives in a principle of freedom, because freedom relates to the will, and consequently to the love; we have shown elsewhere that the will is the receptacle of love. That whatever is of the love is free, and belongs also to the will, must be obvious, for every one comprehends the force of this reasoning, "I will a thing because I love it," and *vice versâ*, "because I love a thing I also will it." But the human will is twofold, interior and exterior, that is, of the internal and external man; so that he can play the sycophant, or act and talk in one character before the world, and in another before his intimates. Before the world his actions and words

proceed from the will of his external man, but before his intimates from the will of his internal: in this case, however, we mean the will of the internal man where the ruling or governing love has its abode. From these few observations it is evident that the interior will is the real man, since it is there that both the *esse* and the essence of his life reside, the understanding being only the form by which the will renders its love visible. All that a man loves, and from a principle of love wills, is free; for whatever proceeds from the love of the internal will is the delight of his life; and as the same is the esse of his life, it is also his *proprium*, which is the true reason that whatever is received from the freedom of this will remains, because it adds itself to the *proprium*. The contrary is the case if any thing be introduced in a state of mind not free; for in such case it is not received in the manner above described: but on this subject we will speak more hereafter.

494. It should however be carefully observed, that although the spiritual things of the Word and the church, which a man imbibes from a principle of love, and which the understanding confirms, remain with him, yet matters of a civil and political nature do not remain in the same manner: the reason of this is, because spiritual things ascend into the highest region of the mind, and there form and arrange themselves, that being the place of the Lord's entrance into man with his divine truths and goods, and as it were the temple in which he dwells; whereas civil and political concerns, as relating to the world, occupy the inferior parts of the mind, and some of them are like buildings on the outside of the temple, and some like the courts introductory to it. Another reason why the spiritual things of the church reside in the highest region of the mind is, because they belong peculiarly to the soul, and regard its eternal life, and the soul is in the supreme regions, and its nourishment consists of such food only as is spiritual; for which reason the Lord calls himself bread, as where he says, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever" (John vi. 51). In that region also resides a man's love, which constitutes his blessedness after death; and in the same region likewise his free-determination in spiritual things principally resides, from which all the freedom that he enjoys in natural things descends, and in consequence of such origin, it communicates with all free-determination in natural things, by means of which the love that reigns in the supreme regions assumes to itself whatever is conducive to its purposes. This communication between spiritual and natural freedom is like that which subsists between the fountain-spring and the waters that flow from it, or like that between the prolific principle in the seed and all and every part of the tree which it produces, particularly the fruit, in which it renews itself by the formation of new seeds. But if

any one denies free-determination in spiritual things, and in consequence of such denial rejects it, he makes for himself another fountain, and opens a communication with it, and changes spiritual freedom into a freedom merely natural, and at length into that which is infernal. This latter freedom is also like the prolific principle of seed, which has a free transit through the trunk and branches of the tree into the fruit; but then the fruit is inwardly rotten, by reason of the corrupt source from which it is derived.

495. All freedom which is from the Lord, is freedom indeed, but that which a man derives from hell is not freedom, but slavery; still, however, spiritual freedom must appear like slavery to one who is in infernal freedom, because they are in opposition to each other; nevertheless all who are in spiritual freedom have not only a knowledge, but a clear perception, that infernal freedom is slavery, on which account the angels hold it in the utmost aversion, like the stench arising from a putrid carcass, whereas the infernal spirits regale themselves with it as with an aromatic perfume. It is an acknowledged truth collected from the Word of the Lord, that worship proceeding from freedom is true worship, and that the Lord is well pleased with whatever is spontaneous or voluntary: it is therefore said in the Psalms, "A voluntary offering will I sacrifice to thee" (liv. 6); and in another place: "The willing among the people are gathered together, the people of the God of Abraham" (xlvii. 9). Hence among the children of Israel, whose worship consisted principally in sacrifices, spontaneous or free-will sacrifices were instituted: for the same reason it was enjoined, that "every one whose heart stirred him up, and every one whom his spirit made willing," should bring the Lord's offering to the work of the tabernacle (Exod. xxxv. 5, 21, 29); and the Lord says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed" (John viii. 31—36).

496. That which is received in freedom remains, because the will of man adopts and appropriates it to itself, and it gains admission into the love, and the love acknowledges it as its own, and forms and fashions itself by it. This circumstance may be illustrated by comparisons taken from natural things, if only in the place of love we substitute heat. Now it is well known that by heat, and according to its degree, the pores are opened in every vegetable, and as this is effected, the vegetable returns inwardly into the form of its own nature, spontaneously receives its nutriment, retains what is suitable and salutary to it, and increases by growth. The case is the same with respect to the brute creation; whatever food they choose and eat, from the love of nutrition which is called appetite, becomes a part of their bodies, and thus remains and abides: and the reason of

such incorporation of suitable and salutary substances is, because all things that enter into the composition of the animal body are in a perpetual state of renovation; a circumstance which is indeed known, but not to many. Heat also, in its action on the brute creation, opens all parts of their bodies, so that their natural love can act freely; and hence in the time of spring and summer they experience a return of the instinct of prolification and of the education of their young, which functions they perform with the utmost freedom, because they are effects of that ruling love implanted in them by creation, for the sake of preserving the universe in its created state. The reason why the freedom of love may be illustrated by the freedom occasioned by heat, is because love produces heat, as is evident from its effects in causing a man to take fire, to grow warm, and to burst into a flame, when the love is exalted into zeal, or kindled into anger: this is the true and only source of the heat of the blood, or the vital heat of men, and in general of all animals; and it is owing to this correspondence, that the bodily organs, by means of heat, are adapted freely to receive such things as the love desires and seeks after. All the internal parts of the human body are in the same kind of equilibrium, and consequent freedom; the heart in this state of freedom impels its blood equally upward and downward, the mesentery its chyle, the liver, the kidneys, and the glands perform their several operations of separating, secreting, and purifying the blood, &c.: if this equilibrium were affected, each member would be disordered, and would labor under a paralysis, or an ataxy. Equilibrium and freedom are in this case one and the same thing; and there is not a substance in the created universe, which has not a tendency towards an equilibrium that it may be in a state of freedom.

IX. THAT THE HUMAN WILL AND UNDERSTANDING ENJOY THIS FREEDOM OF DETERMINATION; BUT THE COMMISSION OF EVIL, BOTH IN THE SPIRITUAL AND THE NATURAL WORLD, IS RESTRAINED BY LAWS, OR ELSE SOCIETY IN BOTH WOULD PERISH.

497. Every man may be convinced that he enjoys freedom in spiritual things, by attending only to his own thoughts; for who has it not in his power to think of God, of the Trinity, of charity and his neighbor, of faith and its operation, of the Word and all the subjects which are thence derived? and after having studied theology, who is not able to reflect on the particulars of the system? Who has not the power to think, and even to determine, teach, and write, either in favor of such subjects, or against them? If this freedom were to be removed from a man but for a moment, must not his thought instantly cease, his tongue be dumb, and his hands hang down motionless? Wherefore, my friend, you may if you please, only by obse-va-

tion on your own thoughts, reject and renounce that absurd and pernicious heresy, which at this day has brought a lethargy over men's minds throughout all Christendom, in regard to the heavenly doctrine of charity and faith, salvation, and eternal life. The following are the causes why this freedom of determination resides in a man's will and understanding: 1. Because those two faculties are first to be instructed and reformed, and by them the two faculties of the external man, by which he speaks and acts: 2. Because those two faculties of the internal man constitute his spirit, which continues to live after death, and is subject only to the divine law, the first principle of which requires that a man should reflect on the law, should practise it and obey it, as of himself, and yet from the Lord: 3. Because a man as to his spirit is in the midst between heaven and hell, thus between good and evil, and thence in equilibrium, which is the cause and source of the free-determination he enjoys in spiritual things, as was shown above, n. 475; so long however as he lives in this world, he is as to his spirit in equilibrium between this world and heaven, and is little aware that as he withdraws his affections from heaven and fixes them on the world, in the same proportion he draws near towards hell: this circumstance is partly known to him, and partly unknown, to the end that in this, as in other cases, he may be left to his own freedom, and so be in a capacity of being reformed: 4. Because these two, the will and the understanding, are the receptacles of the Lord, the will being the receptacle of love and charity, and the understanding of wisdom and faith; and the Lord operates and produces each of these graces while the man is in the fullest enjoyment of freedom, in order that a mutual and reciprocal conjunction may be effected, on which depends salvation: 5. Because all the judgment which a man possesses after death, depends on the use he makes of his free-determination in spiritual things.

498. It follows as a consequence from these considerations, that free-determination essentially resides in the human soul in the fullest perfection, and thence, as a spring of water flows into a fountain, it flows into the mind as to both its parts, the will and the understanding, and through these into the bodily senses, the words and actions. For there are in every man three degrees of life,—the soul, the mind, and the sensual body; and whatever is in a superior degree is in a state of perfection above that which is an inferior. This freedom which he possesses is the faculty by which, in which, and with which, the Lord is present in him, who, though he is continually urgent to be received, yet never puts aside or takes away his freedom, because, as was said above, nothing in relation to spiritual matters, which a man does not do in a state of freedom, can remain with him: so that it may truly be affirmed that this freedom is the faculty in which the Lord dwells with him in his soul. But that the outward com-

mission of evil is restrained by laws, both n the spiritual and in the natural worlds, because society could not otherwise subsist, is a truth which requires no explication. It may be expedient, however, to illustrate this position, that without those external restraints it would not only be impossible for society to subsist. but also that the whole human race would inevitably perish. Man is wholly possessed by two kinds of love, the love of ruling over all, and the love of possessing the wealth and property of all: these two loves, if the reins be given them, are unlimited in their career. All the hereditary evils in which a man is naturally born are chiefly derived from these two kinds of love. The sin of Adam consisted only in his wishing to become as God, which evil inclination the serpent infused into him; hence in the curse pronounced against him it is said the earth shall bring forth to him thorns and thistles (Gen. iii. 5, 18): which signifies every kind of evil, and its attendant falses. All who are enslaved by those two kinds of love regard themselves alone as a sort of single central point, in and for which all other things and persons were created: they are therefore void of compassion, of the fear of God, and of love towards their neighbor; and of consequence are full of unmercifulness, savageness, and cruelty, attended with an infernal covetousness and greedy desire of robbing and plundering other people, to effect which purposes they stop at no sort of craft and treachery. Such evil propensities are not innate in the beasts of the earth, for they never kill and devour one another from any other love than that of satisfying their hunger, or protecting themselves from danger; so that an evil man, considered as to those loves, is more savage, fierce, and vile than any beast. That this is a true description of man as to his internal state, is plain from what is observable in cases of seditious tumult, when a lawless mob throws off all the restraints of obedience to civil authority. It is plain also from the horrid butchery and rapine which take place when a besieged city is delivered up to pillage; for when the conquerors have full liberty to vent their fury upon their enemies, scarcely one is found to abstain, until the drum gives the signal to desist. Hence it is evident, that unless men were kept in awe by the fear of punishment which the law inflicts, not only would it be impossible for society to subsist, but the whole race of mankind must inevitably perish. These evils natural to man can only be removed by the true use of free-determination in spiritual things, which consists in fixing the mind intently on such thoughts as relate to its state of life after death.

499. This subject may be further illustrated by the following comparisons:—Unless all created things, both animate and inanimate, possessed some kind of free-determination, there could be no creation; for without freedom of determination in natural things as respects the brute creation, they would have no choice

of food conducive to their nourishment and preservation, nor would they have any power of prolification, or of taking care of their young, consequently they must cease to exist. Supposing the fish of the sea, and the shell-fish in its depths, to be deprived of this freedom, it is plain there could be neither fish nor shell-fish. In like manner unless every insect was gifted with the same freedom, there could be no silk-worm to produce silk, or bee to produce honey and wax, and no butterfly to sport with its partner in the air and feed on the juices of flowers, exhibiting an emblem of the blessed state of man in the heavenly atmosphere, when, like this insect, he casts off his outward terrestrial covering. Unless again there was something analogous to freedom of determination in the soil of the earth, in the seed sown in it, and in all the parts of the plant or tree thence produced, in its fruits, and also in its new seeds, there could be no vegetable of any kind. The same must be the case with every metal and stone, whether precious or common, yea, with every the smallest grain of sand; for there could be no such thing as metal, stone, or grain of sand, unless each possessed somewhat analogous to such freedom. Even these mineral substances freely imbibe the ethereal particles, and breathe forth their native essences, and cast off what is obsolete, and renew themselves with fresh substances, in consequence of which each is encompassed with its circumambient sphere, as the magnet with a magnetical sphere, iron, copper, silver, gold, stone, nitre, and sulphur, each with a sphere according to their respective natures and qualities; even the very dust of the earth exhales also its particular sphere, compounded of various properties, by which the inmost parts of every seed are impregnated, and its prolific principle caused to vegetate. Indeed without such an exhalation from every particle of dust, there could be neither beginning nor continuance of vegetation; for the earth cannot possibly penetrate, with its dust and water, into the inmost centre of the seed sown in it, otherwise than by the minute particles exhaled from it; as into a "grain of mustard-seed, which is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree" (Matt. xiii. 31, 32). Since then all created objects are endowed with freedom of determination, each according to its nature, how much rather ought a man to be endowed with the same freedom, according to his nature, which is, to become a spiritual being! It is a great truth, therefore, that a man enjoys free-determination in spiritual things from the day of his birth till the day of his death, and afterwards to all eternity.

X. THAT IF MEN WERE DESTITUTE OF FREE-DETERMINATION IN SPIRITUAL THINGS, IT WOULD BE POSSIBLE FOR ALL MEN THROUGHOUT THE WHOLE WORLD, IN A SINGLE DAY, TO BE INDUCED TO BELIEVE IN THE LORD; BUT THIS IS IMPOSSIBLE, BECAUSE NOTHING

REMAINS WITH A MAN BUT WHAT HE RECEIVES WITH FREE-DETERMINATION.

500. The consequence of not understanding the nature of the divine omnipotence is a belief in the truth of this position, that God could, without gifting man with free-determination in spiritual things, induce all the inhabitants of the earth to believe in him within the compass of a day. Those who do not conceive aright of the divine omnipotence, may imagine either that there is no such thing as order, or that God can alike act contrary to order and according to it; when nevertheless without it there could have been no creation. It is a primary law of order that a man should be an image of God, consequently that he should be perfected in love and wisdom, and thus become more and more such an image. This is the intent of God's continual operation on him; but without free-determination in spiritual things, by which he has the power to turn himself to God and to enter into mutual conjunction with him, such operation would be to no purpose, because the end designed could not possibly be accomplished; for it is from and according to order that the whole world, with all and every thing it contains, was created; on which account God is called order itself; so that it is the same thing to speak of acting contrary to order, or contrary to God. Even God himself cannot possibly act contrary to his own divine order, because that would be to act contrary to himself; consequently he leads every man according to order, that is, according to himself, endeavoring, as order, to bring the wandering and backsliding into order, and to reduce the disobedient to order. If man could have been created without free-determination in spiritual things, what could have been more easy to an Omnipotent God than to cause all mankind to believe in the Lord? Would it not have been in his power to have conferred this faith on every man, both immediately and mediately? immediately by his absolute power, and by making that operation of it which is continually at work to affect man's salvation, irresistible; or mediately, by exciting the pangs of remorse in his conscience, by inflicting mortal convulsions on his body, and keeping him under the constant alarms of death if he refused to receive that faith? Might he not also have used other means to produce this effect, such as laying open the infernal kingdom, and terrifying him with the presence of devils holding burning torches in their hands, or raising up from the dead his friends and acquaintances to alarm him under the shapes of terrible apparitions? But to this reasoning we may reply in the words of Abraham to the rich man in hell: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31).

501. It may possibly be asked why miracles are not wrought in our days, as they were formerly, from a presumption that it

they were wrought, every man would instantly give a hearty assent to the truths of religion. But miracles are not wrought now as in former times, because they carry compulsion with them, and take away a man's free-determination in spiritual things, and change him from a spiritual into a natural agent. Since the time of the Lord's coming into the world, every one that is born in a Christian country has a capacity to become spiritual, which is effected solely by the Lord through the Word; but this capacity would be destroyed if his faith were influenced by miracles, since these, as just observed, carry compulsion with them, and take away his free-determination in spiritual things; and all compulsion in such matters only influences the natural man, closes up the spiritual man, which is the true internal man, as with a door, and deprives it of all capacity of seeing any truth in the light: the consequence of this is, that the man afterwards reasons respecting spiritual things from the natural man alone, which sees every thing truly spiritual in an inverted view. Miracles indeed were wrought previous to the Lord's coming into the world, because the members of the church at that time were merely natural men, to whom spiritual things, such as are those of the internal church, could not be opened: for if so they would have profaned them. Hence too all their divine worship consisted in rituals, which represented and signified the internal things of the church, and to the exact performance of which there was no possible method of engaging them but by miracles; but even these were insufficient for the purpose, as those representative rituals contained within them a spiritual internal, as is plain from the case of the children of Israel in the wilderness, who, though they had witnessed so many miracles wrought in Egypt, and afterwards that greatest of all on mount Sinai, yet when Moses was absent from them for about a month, danced around a golden calf, and cried aloud that that idol had brought them forth out of Egypt Equally rebellious was their behavior in the land of Canaan, notwithstanding the extraordinary miracles wrought by Elijah and Elisha, and lastly, the truly divine miracles wrought by the Lord. There is also this especial reason why they are not wrought at this time,—the church has taken away from man all freedom of will, by insisting that he cannot possibly contribute any thing towards the reception of faith, towards conversion, or in general towards salvation, as may be seen above, n. 464. Such a belief renders a man more and more natural; and the natural man, as just observed, beholds every thing of a spiritual nature under an inverted aspect, and consequently in thought opposes it. Where this is the case, the superior region of the human mind, where free-determination in spiritual things principally resides, is closed up, and if miracles were then to be wrought, and spiritual things to appearance confirmed by them, they would only occupy the inferior region of the mind, which is

merely natural, while all sorts of false notions respecting faith, conversion, and salvation, would remain in the region above; the consequence of which must be that satans would have their habitation above, and angels beneath, like vultures above poultry; and after some time the satans would break down the barrier, and would furiously rush upon the spiritual things below, and would not only deny, but also blaspheme and profane them; hence the latter state of such a man would be worse than the first.

502. The man who is rendered merely natural by imbibing false notions respecting the spiritual things of the church, must conceive of the divine omnipotence as being above order, consequently as independent of it; wherefore in the wildness of imagination he would ask, "To what purpose did the Lord come into the world, and adopt this mode of accomplishing the work of redemption, when God, by his omnipotence, might have effected the same redeeming work in heaven, without coming down here on earth? Why was not the whole race of mankind, without exception, saved by redemption, and why is the devil permitted to prevail in man over the Redeemer? Why is there such a place as hell? Has not God, from his omnipotence, power to destroy it, to rescue thence its inhabitants, and to make them angels of heaven? For what purpose is the final judgment? Could not God translate all the goats from the left hand to the right, and there change them into sheep? Why did God cast down the angels of the dragon, and the dragon himself from heaven, when he might have converted them into angels of Michael? Why does he not give faith alike to all, and impute to them his Son's righteousness, and so remit their sins, justify and sanctify them? Why does he not endow the beasts of the earth, the birds of the air, and the fish of the sea, with the gift of speech, and give them understanding, and introduce them, together with men, into heaven? Why did he not originally, or does he not still, make the whole face of the earth a paradise, where there should be no tree of the knowledge of good and evil, and no serpent; but every hill should run down with generous wines, and produce gold and silver, each in its native state, and where all the inhabitants might live as images of God in singing and jubilee, and thus in perpetual festivity and joy? Would not all this be worthy of an omnipotent God?" These are the questions he would ask, with many more of a similar kind. But, my friend, these are all vain and futile fancies. The divine omnipotence does not exist without order. God himself is order: and since all things were created from God, they were also created from order, in order, and for it. There is likewise a certain order from which man was created, and this is, that his blessedness or misery should depend on free-determination in spiritual things; for, as was observed above, without free-determination it

would have been impossible for men to have been created, or even beasts, birds, or fish: the brute creation, however, enjoy only natural free-determination, whereas men enjoy both natural and spiritual together.

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503. To the above I will add the following MEMORABLE RELATIONS.—FIRST. I was once informed that a meeting was convened in the spiritual world in order to deliberate on man's free-determination in spiritual things. The learned from all quarters, who had thought much on the subject in the world where they had formerly lived, and many of whom had been present at councils, either greater or lesser, held both before and since the Council of Nice, were there assembled. The place of meeting was a kind of round temple, not unlike the Pantheon at Rome, which had formerly been consecrated to the worship of all the gods, but was afterwards, by the pope's order, dedicated to the worship of all saints and martyrs. By the walls of this temple there were a species of altars, and at every one, seats, on which the members of the assembly reposed themselves, leaning with their elbows on the altars, as on so many tables. There was no president appointed to regulate their proceedings, but each person, as his fancy directed, stood forth in the midst of the council, and disclosed the sentiments that he cherished in his breast; and what surprised me, all the members of the assembly were full of confirmations in favor of man's utter impotence in spiritual things, and consequently ridiculed the notion of free-determination. When all were assembled, a certain person stepped into the middle of the meeting, and with a loud voice delivered his opinion to the following effect: "A man possesses no more free-determination in things spiritual than Lot's wife did after she was turned nto a pillar of salt; for if he were to enjoy any greater share of free-determination than this, he would of himself seize and lay claim to the faith of our church, which teaches that God the Father gives faith *gratis*, out of his free-determination and good pleasure, to such persons and at such times as he sees meet; which good pleasure and free grace could in no wise belong to God if any freedom or good pleasure be allowed to man, so that he may claim that gift to himself; and the consequence of this must be, that our faith, which is a bright star, shining day and night before us, would be dissipated, as a falling meteor is dissolved into air." After him another hastily rose from his seat, and said, "A man enjoys no more free-determination in spiritual things than a beast, yea, than a dog; for if he were possessed of free-determination, he would do good of himself, when nevertheless all good is from God, and no one can take any thing except it be given him from above." After him another started from his chair and exclaimed, "The free-determination of man in spiritual things, even as to

the capacity of discerning, is not greater than the sight of an ow. in the daytime, or than that of a chicken while it is yet hidden in the egg. In such matters he is as blind as a mole; for if he were capable of discerning clearly what belongs to faith, salvation, and eternal life, he would believe that he could regenerate and save himself, which he would likewise attempt to do, and thus would profane his thoughts and actions with his own merits." Then another rushed into the midst of the congregation, and delivered this opinion: "Whoever, since the fall of Adam, imagines he has the power either to will or to understand any spiritual matters, is out of his senses, and is a madman: for in such a case he must suppose himself a kind of god or deity possessing a share of divine power in his own right." This person was succeeded by another, who ran panting into the midst, with a book under his arm called FORMULA CONCORDIÆ, whose orthodoxy, as they term it, the Evangelical Protestants bind themselves by oath to believe: he opened the book, and read from it the following passage:—"Man is altogether corrupt and dead to what is good; consequently, in the nature of man, since the fall, before regeneration, there does not remain a single spark of spiritual strength, whereby he may be prepared for the grace of God, either to apprehend it when offered, or of and by himself to be capable of receiving it; or in spiritual things to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply, or accommodate himself to grace, or contribute any thing of himself in the least respect towards conversion. And further, a man, in respect to spiritual things, such as regard the salvation of the soul, is like the pillar of salt into which Lot's wife was changed, and like a stock or a stone without life, which has not the use of eyes, mouth, or any other senses. Yet still he enjoys a locomotive power, whereby he can govern his outward members, attend public worship, and hear the Word and the gospel." (This passage occurs in my edition, pp. 656, 658, 661—663, 671—673). After this they unitedly exclaimed, "This is truly orthodox." I was standing near, listening attentively to all that passed, and being much warmed in spirit, I asked aloud, "If you thus make a man a pillar of salt, a beast, blind and mad, in regard to spiritual things, what then do you make your theology? Is not this in all and every part of it spiritual?" To this, after a short silence, they replied, "In our whole system of theology nothing at all is spiritual which reason comprehends. Our faith in it is alone spiritual; but this we have carefully closed up to prevent its being looked into, and have taken especial care that not a single spiritual ray shall proceed thence and appear to the understanding. Moreover, we assert that a man cannot, by any determination of his own, contribute at all towards receiving that faith. We have also separated charity from all relation to what is spiritual, and have made it a merely moral virtue; and

so we have done likewise with the decalogue. With respect to justification, remission of sins, regeneration, and consequent salvation, we in like manner hold nothing to be spiritual, asserting them all to be the operations of faith; but in what manner they are produced, we are altogether ignorant. In the place of repentance we have adopted contrition; and lest it should be believed that this is of a spiritual nature, we have separated it from all connection with faith. On the subject of redemption we have likewise adopted none but merely natural ideas, the chief of which are that God the Father has included the whole race of mankind under the curse; that his Son took that curse upon him, and suffered himself to be crucified, and so moved his Father to compassion; not to mention other similar doctrines, in which you will discover nothing spiritual, but all merely natural." When they had thus explained their sentiments, in the warmth of zeal with which I was before influenced, I thus continued: "Supposing a man to have no free-determination in spiritual things, what in such a case would he be but a mere brute? For is not this the chief distinction which raises a man above a brute? On this supposition too, would not the church be like the black face of a chimney-sweeper, the only white spots about which are in his eyes? And what would the Word be but an empty volume? What is more frequently said and insisted on in the Word than that a man ought to love God and his neighbor, and also to have faith, and that he will receive life and salvation according to his love and belief? Who has not a capacity to understand and do the precepts which are contained in the Word and in the decalogue? How could God have prescribed and ordained such duties, unless he had given man a capacity? Tell a plain rustic, whose mind is untainted with theological fallacies, that he has no more power than a stock or a stone to understand or will any thing touching faith, charity, and salvation, and that he cannot apply or accommodate himself to receive such gifts, will he not laugh heartily at your information, and exclaim, 'What wilder fancies can be uttered? What then have I to do with either priest or preaching? What is a church more to me than a stable, and what the worship of God more than the handling of a plough?' Oh, what madness is it to talk at this rate, what excess of folly! Who denies that all good comes from God? But is it not granted to man to do good of himself from God, and in like manner to believe?" On hearing this they all exclaimed, "We, whose instructors were orthodox, deliver orthodox sentiments; but you, with your rustic tutor, talk like a rustic." At that instant a thunderbolt fell from heaven, and for fear of being consumed by it, they rushed out tumultuously and fled away, each to his own home.

504. THE SECOND MEMORABLE RELATION.—I was once in interior spiritual sight, such as the angels of the higher heaven

enjoy, but at the time in the world of spirits; and I observed two spirits not far from me, yet distant from each other, and I apperceived that one of them loved good and truth, and so was in conjunction with heaven, and the other loved evil and the false, and so was in conjunction with hell. I drew nigh and called them both to me, and from their tones of voice and answers I collected that they both enjoyed the same power of apprehending truths, of acknowledging them when apprehended, consequently of thinking from understanding, and also of directing and determining their intellectual powers at pleasure, and their powers of will as it seemed good to them, and of course that they both enjoyed the same free-determination as to rational matters. I further observed, that in consequence of that freedom in their minds, there appeared a lucidity extending from the first seat of vision, which is that of perception, to the last, which is the eye. When the spirit who loved evil and the false was left to himself, I took notice that a smoke as it were ascended from hell and extinguished the lucidity which was above the memory, and occasioned a thick darkness there, like that of midnight, and also that the smoke, being kindled into a blaze, burnt like flame, and illuminated the region of the mind which was below the memory, in consequence of which he conceived in his thoughts terrible falses, arising from the evils of the love of self: but when the other spirit, who loved good and truth, was left to himself, I observed as it were a mild gentle flame flowing down out of heaven, which illuminated the region of his mind above the memory, and likewise the region below it, even to the eye; and the light occasioned by that flame shone brighter and brighter in proportion as, from the love of good, truth influenced his perceptions and thoughts. From what I observed it was evident to me that every man, whether good or evil, enjoys spiritual free-determination, but that with the wicked hell sometimes extinguishes it, and with the good heaven exalts and kindles it. After this I entered into conversation with each, and first with the spirit who loved evil and the false; and after making some inquiries about his condition, I mentioned free-determination; at which he took fire and said, "Ah! what madness is it to believe that a man enjoys free-determination in spiritual things! For who can apply faith to himself, or do good of himself? Do not the clergy at this day teach, and ground their doctrine on the Word, that no one can take any thing except it be given him from above? And did not the Lord Christ say to his disciples 'Without me ye can do nothing?' To which I add, that no one can move his foot or hand to do any good, or his tongue to speak any truth from good; therefore the church, under the direction of her wise children, has concluded that a man has no more power to will, understand, or think any thing spiritual, or indeed to accommodate himself so to will, understand, or think, than a stock or a

stone; and that therefore faith is inspired by God of his good pleasure, he alone possessing the most free and most unbounded power, which faith, through the operation of the Holy Ghost, without any labor or exertion on the man's part, produces all the graces and virtues which the unlearned ascribe to him." I then talked with the other spirit, who loved good and truth; and after making some inquiries about his state and condition, when I mentioned free-determination he said, "What madness is it to deny free-determination in spiritual things! Who has not power to will and to do good, and to think and speak truth of himself from the Word, consequently from the Lord who is the Word? for the Lord has said, Bring forth good fruits, and believe on the light, and also, Love one another, and love God. Again, 'He that heareth and doeth my commandments, loveth me, and I will love him;' not to mention a thousand other passages in the Word to the same purpose. Of what use now would the Word be if a man had no power to will and think, to do and speak, what is commanded in it? Without he had such a power, what would religion and the church be but like the wreck of a ship lying at the bottom of the sea, with the pilot standing on the top of the mast, and crying out, 'I have no power to do any thing,' while he sees the other sailors take to the boats, hoist their sails, and make their escape? Was not free power granted to Adam to eat either of the tree of life, or of the tree of the knowledge of good and evil? And as from this freedom he ate of the latter tree, therefore smoke arising from the serpent, that is from hell, entered into his mind, on which account he was cast out of paradise and cursed; nevertheless he did not lose his free-determination, for it is written, the way to the tree of life was guarded by a cherub, without which precaution he might still have been desirous to eat of it." As he uttered these sentiments the other spirit, who loved evil and the false, said, "I leave what I have heard, and retain what I have asserted; for who does not know that God alone has life, and consequent activity, and that a man of himself is dead, and consequently merely passive; how then can such a being, who in himself is dead and merely passive, take to himself any thing alive and active?" To this I replied, "A man is an organ of life, and God alone is life: God infuses his life into the organ and all its parts, as the sun infuses its heat into a tree and all its parts; and God grants man a sense that the life in himself is as if it were his own, and is desirous that he should have such a sense of it, to the intent that he may live as of himself, according to the laws of order, which are as many in number as the precepts of the Word, and might thus dispose himself to receive the love of God; nevertheless God continually with his finger, as it were, holds the perpendicular tongue which is over the balance, in order to moderate its motions; but still he never violates free-determination by

compulsion. A tree cannot receive any thing which the heat of the sun introduces through the root, unless it acquire a degree of warmth and heat in all its filaments; nor can the elements rise through the root, unless all its filaments, from the heat received, also give out heat, and thus contribute to the passage. This is precisely the case with a man, in consequence of the heat of life he receives from God; but still he differs from the tree in this respect, that he feels the life in himself as his own, although it is not his: so far however as he believes it to be his, and not God's, he receives from God the light of life, though not the heat of love, but the heat of love from hell, which being of a gross nature, obstructs and closes up the purer branches and fibres of the organ, just as impure blood does the capillary vessels of the body. Thus a man from a spiritual being makes himself a merely natural one. His free-determination is a consequence of this circumstance, that he has a sense of life being in himself as his own; and God permits him to have such a sense for the sake of conjunction, which cannot be effected unless it be reciprocal, and it becomes reciprocal when a man acts from freedom altogether as of himself. Had not God permitted him to have such a sense, he would not have been a man, or a subject of eternal life; for the faculty of reciprocal conjunction with God is what makes him a man and not a beast, and is the true ground and cause of his living after death; and this is an effect of free-determination in spiritual things." As I ended, the evil spirit removed himself to a distance from me, and straightway I saw a swift-darting serpent, called by the ancients *prester*, upon a tree, which held forth some fruit gathered from it to a certain person. I went instantly towards the place, and there, instead of the serpent, appeared a monster of a man, whose face was so covered with a beard that no part was visible but his nose; and instead of the tree there was a fiery stump, by which stood the spirit into whose mind the smoke from hell had before entered, and who afterwards rejected all belief of free-determination in spiritual things. Then on a sudden a like smoke arose from the stump, and overspread them both; and being thus removed from my sight, I departed; but the other spirit, who loved good and truth, and asserted man's free-determination in spiritual things, accompanied me home.

505. THE THIRD MEMORABLE RELATION.—I once heard a noise like the collision of two mill-stones against each other; but as I approached the place from whence it came it ceased, and I saw a narrow gate leading obliquely downward to a certain vaulted house, which consisted of many apartments, divided into small cells, in each of which sat two persons collecting passages from the Word to confirm the doctrine of justification by faith alone. One collected and the other transcribed, and this they did alternately. I went towards one of the cells near

the door, and asked what they were collecting and writing; they said, "On the ACT OF JUSTIFICATION, or on FAITH IN ACT, which is essential, justifying, quickening, and saving faith, and the chief doctrine of the church in our part of Christendom." I then said, "Tell me some mark or sign of that act, when that faith is introduced into a man's heart and soul." They replied, "The sign of that act is momentary or instantaneous, when a man under the anguish of condemnation for sin, and contrition on that account, thinks of Christ as having taken away the condemnation of the law, and lays hold with confidence of this his merit, and keeping it in his thoughts, approaches and prays to God the Father." Then I said, "Suppose it to be so, and that this act is instantaneous; yet how am I to conceive what is asserted of this act, that the man contributes nothing towards it, any more than if he were a stock or a stone, and that he has no power to begin, will, understand, think, operate, co-operate, apply, and accommodate himself to this act? Tell me, how does this agree with what you said, that the act takes place when a man is thinking about the justice of the law, and the removal of its condemnation by Christ, in consequence of which he lays hold with confidence of his merit, and approaches and prays to God the Father with this in his thoughts? Are not all these things done by the man?" They answered, "Not actively, but passively." I replied, "How can any one think, have confidence, and pray passively? If you at such times take away the man's activity and co-operation, do you not also take away his capacity of reception, consequently whatever belongs to him as a man, and with it the act itself? And what in this case does the act become but something purely ideal, such as is called a merely mental entity? I trust that you do not believe that such an act takes place only among the predestinate, who are utterly unacquainted with any infusion of faith in themselves, and who might throw a cast of dice, and by that hope to ascertain whether faith is infused into them or no: on which account do you, my friends, believe that a man, with respect to faith and charity, operates of himself from the Lord, and that without this operation, your act of faith, which you call the chief doctrine of the church in the Christian world, is but a mere pillar or statue, like Lot's wife, which being touched with a scribe's pen or finger-nail, makes a tinkling noise, because it is composed of nothing but salt. (Luke xvii. 32.) I use this comparison, because as to that act you make yourselves just like statues." As I said this, one of them took up a candlestick intending to throw it violently at my face, but the candle suddenly going out, he threw it against the forehead of his companion; at which I smiled and departed.

506. THE FOURTH MEMORABLE RELATION.—I saw in the spiritual world two flocks, the one of GOATS, the other of SHEEP

I wondered who they were; for I knew that the animals seen in the spiritual world are not animals, but correspondences of the affections, and the thoughts flowing from thence, of those who are on the spot: so I approached nearer, and as I approached, the likeness of animals disappeared, and instead of them I saw men; and it was shown me, that those who formed the flock of goats were such as had confirmed themselves in the doctrine of justification by faith alone, and those who formed the flock of sheep were a company of such as had believed that charity and faith were one, even as good and truth are. I then spoke with those who had appeared like goats, and said, "Why are you thus assembled?" The greater part of them were of the clergy, and possessed extraordinary notions of themselves on account of the fame of their erudition, because they were skilled in the mysteries of justification by faith alone. They informed me that they were assembled to form a council; for they had heard that it had been affirmed that Paul's saying in Romans, iii. 28, "Therefore we conclude that a man is justified by faith without the deeds of the law," was not rightly understood; for it was said that faith in that passage does not mean the faith of the present church, which is directed towards three divine persons from eternity, but a faith in the Lord God the Saviour Jesus Christ, and that the deeds of the law do not mean those of the law of the decalogue, but those of the Mosaic law peculiar to the Jews; and that by a wrong interpretation of these few words, two enormous falsities had been adopted, which were, that the faith there mentioned meant the faith of the present church, and the deeds of the law, those of the law of the decalogue; whereas Paul did not mean these deeds, but those of the Mosaic law that were peculiar to the Jews, which clearly appeared from his own words to Peter, whom he accused of Judaizing, when he knew, nevertheless, "that a man is not justified by the deeds of the law, but by the faith of Jesus Christ" (Gal. ii. 16); where the faith of Jesus Christ* means a faith directed towards him and derived from him: and because the deeds of the law mean the deeds of the Mosaic law, he has therefore distinguished between the law of faith and the law of works, and between the Jews and the gentiles, or the circumcision and the uncircumcision; and the circumcision there means Judaism, as in all other places; and he even closes those sayings by these words, "Do we then make the law void through faith? God forbid: yea, we establish the law" (Rom. iii. 31): he also says in the preceding chapter, "Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. ii. 13); as also verse 6, "God will render unto every man according to his deeds;" also, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to

* See above, n. 337.

what he hath done, whether it be good or bad" (2 Cor. v. 10), besides many other passages of the same apostle; from whence it appears, that Paul rejected faith without good works, as well as James in his Epistle, ii. 17—26. Paul understood the deeds of the Mosaic law, which was made for the Jews, as is further affirmed to be evident from this circumstance, that every statute passed for the Jews is in Moses called the law, thus the works of the law. This appears from the following passages: "This is the law of the sacrifice of peace-offering" (Levit. vii. 11). "This is the law of the burnt-offering, of the meat offering, of the trespass-offering, for the consecration, for the sacrifice and peace-offering" (vii. 37). "This is the law of beasts and of fowls" (xi. 46, and following verses). "This is the law of her that hath borne a male or a female" (xii. 7). "This is the law of the plague of leprosy" (xiii. 59; xiv. 2, 32, 54, 57). "This is the law of him that hath an issue" (xv. 32). "This is the law of jealousy" (Numb. v. 29, 30). "This is the law of the Nazarites" (vi. 13, 21). "This is the law when a man dieth in a tent" (xix. 14). "This is the law of the red heifer" (xix. 2). "The law for a king" (Deut. xvii. 15—19). Indeed the whole book of Moses is called "the book of the law" (xxxi. 9, 11, 12, 26); also in Luke ii. 22; xxiv. 44; John i. 45; vii. 22, 23; viii. 5. To this also it is added, that it might be seen in Paul, that a man must live according to the law of the decalogue, and that it is fulfilled by charity (Rom. xiii. 8—11); and also that he says, "Now abide faith, hope, and charity; but the greatest of these is charity" (1 Cor. xiii. 13), and not faith. These assertions, they informed me, were what they were assembled to consider. So not to disturb them, I withdrew; and then again afar off, they appeared like goats, sometimes lying down, and sometimes standing up, but they turned themselves away from the flock of sheep: they appeared lying down when they were in deliberation, and standing up when drawing their conclusions. I kept my sight fixed on their horns, and wondered to see that the horns on their foreheads sometimes appeared as projecting forward and upward, sometimes as bent towards the back, and at last as quite bent back. Then of a sudden they turned towards the flock of sheep, yet still they appeared as goats; so I approached them again, and asked what they had determined on. They said, "They had concluded that faith alone produces the goods of charity, as a tree produces fruits." But just then a clap of thunder was heard, and a flash of lightning was seen from above; and presently an angel appeared standing between the two flocks, who cried to the flock of sheep, "Do not hearken to them; they have not receded from their former faith, which is, that faith alone justifies and saves, and that actual charity is of no avail; neither is faith a tree, but man is; but repent, and look to the Lord, and you shall have faith. Faith before repent-

ance is not a faith in which there is any life." Then the goats, with their horns bent backward, were desirous to approach the sheep; but the angel standing between them, divided the sheep into two flocks, and said to those on the left, who favored the goats, "Adjoin yourselves to the goats, if you will; but I assure you that a wolf will come, that will seize them, and you along with them."

After the two flocks of sheep were separated, and those on the left had heard the threatening words of the angel, they mutually looked at each other, and said, "Let us converse with our former companions." Then those on the left spoke to those on the right, saying, "Why do you separate from our pastors? Are not faith and charity one thing, like a tree and its fruits? For a tree by its branches is continued into its fruit; and if a part of the branch, by which the tree by continuation flows into its fruit, is broken off, will not the fruit perish, and along with it the seed of the tree that should serve for a future growth? Ask our priests whether it is not so." They then asked the priests, and these looked around to the rest who winked at them to say that the flock had spoken well. The priests then answered, "You have spoken aright; but as to what concerns the continuation of faith into good works, as of a tree into its fruit, we are acquainted with many mysteries, but this is not the place to make them public: for in the band or thread connecting faith and charity, there are many little knots, which we who are of the priesthood are alone able to untie." Then one of the priests who was among the sheep on the right, arose and said, "To you they have answered, that this matter is so, but to their own party, that it is not so, for they think otherwise." The first inquirers asked therefore, "How do they think? Do they think as they teach?" He said, "No; for they think that all the good of charity, which is called good works, done by a man with a view to salvation and eternal life, is not in the least degree good, because that in a work done by him he seeks to save himself, and arrogate to himself the righteousness and merit of the one Saviour as his own, and that this is the case in every good work in which he is sensible of the interference of his own will; therefore they assert that there is no sort of conjunction whatever between faith and charity, and that faith is not even retained or preserved by good works." But those on the left said, "What you have asserted of them is not true; for do they not openly preach to us charity and its works, which they call the works of faith?" To this he answered, "You do not understand their preachings; for none but such of the clergy as may be present attend to and understand their meaning; for they mean only moral charity, the civil and political goods of which are what they call the good works of faith, although they are not really so; for an atheist can do such works in like

manner, and under the same form: therefore they maintain unanimously, that no man is saved by any works, but by faith alone. But I will illustrate this by comparisons, thus: an apple-tree produces apples; but they assert, that if a man does good works for the sake of salvation, as this tree produces apples by continuity, then the apples are inwardly rotten, and full of worms. Again: a vine produces grapes; but they assert, that if a man should do spiritual good, as a vine produces grapes, he would produce only wild grapes." But then they asked, "What then is the nature of their goods of charity, or of those works which they consider as the fruits of faith?" He answered, "Perhaps they are some secret operations, wholly imperceptible, the abode of which is somewhere near faith, with which, however, they have no coherence, being but like a man's shadow, which is behind him when he looks towards the sun, and is not observable to him unless he turns himself backward; indeed, I may even say they are like the tails of horses, which are now commonly cut off in many places, from a supposition that there is no use in retaining them, and if suffered to continue attached to the horse they would be very liable to get defiled." Having heard this, some one in the flock of sheep on the left said, in great indignation, "There certainly is some kind of conjunction, or else how can they be called the works of faith? Perhaps the goods of charity are insinuated by God into the voluntary works of man by some kind of influx, or by some affection, aspiration, inspiration, incitement, and excitation of the will, some tacit perception in the thought, and hence by exhortation, contrition, and so by conscience, with a consequent impulse to action and obedience of the decalogue and the Word, either as an infant, or as one endowed with wisdom, or by some other means like these; for otherwise how could good works be called fruits of faith?" To these things the priest answered, "They do not allow this to be the case; and if they say that good works are produced by some such means, yet they so manage it, by other expressions in their sermons, as to prove that they are not from faith after all. Yet some of them do support such things, but then only as *signs of faith, and not as the bonds of connection between it and charity.* Some nevertheless have contrived a conjunction by the Word." The others then said, "Is there not a conjunction then?" But he answered, "They do not mean a real conjunction, but only the mere hearing of the Word; for they assert that all a man's rational and voluntary faculties are, in matters of faith, impure and meritorious, because in spiritual matters he can no more understand, will, work, and co-operate than a block." But one of them, hearing that a man was thought to be in such a predicament as to all that belongs to faith and salvation, said, "I once heard a certain man say, 'I have planted a vineyard; now I will drink wine even to

intoxication.' But another asked him, 'Will you drink wine out of your own cup, held in your own hand?' 'No,' replied he; 'but out of an invisible cup, in an invisible hand.' The first added, 'then certainly you will not be intoxicated.'" The same man said, "But hear me, I pray; I tell you, Drink wine from the Word understood: do you not know that the Lord is the Word? Is it not from the Lord, and so is he not in it? If therefore you do good from the Word, do you not do it from the Lord, from his own mouth and will? And if you then look to the Lord he will also lead and teach you, and you will do it of yourselves from him. Who, that executes any commission by the special command of a king, delivered from his own mouth, can say, I do this of myself, from my own command, and from my own will?" After this he turned himself to the clergy, and said, "Ye ministers of God, do not seduce your flock." On hearing these things, the greater part of the flock on the left retired from the goats, and joined itself to the flock on the right side. Then some of the clergy said, "We have heard what we were unacquainted with before; we are the shepherds of our sheep and will not forsake them." And they retired along with them. They then said, "This man has spoken the truth. Who that does any thing from the Word, and thus from the Lord's mouth and will, can say, 'I do this of myself?' Or who can say, when doing any thing from a king's mouth and will, 'I do this of myself?' Now we see the Divine Providence, why a conjunction of faith and charity has not as yet been found which could be acknowledged by the ecclesiastical body. It could not be found, because it could not even exist, for there was no faith in the Lord, who is the Word, and from thence neither was there any faith from the Word." But the priests that were of the flock of goats, went away, waving their hats, and crying, "Faith alone, faith alone, shall endure for ever."

507. THE FIFTH MEMORABLE RELATION.—I was once engaged in conversation with the angels, and our closing subject was the lust of evil in which every man is born. One of them said, "In our world, those who are under the influence of lust appear to us angels as idiots, but to themselves as supremely wise; therefore in order to draw them out of their infatuation, they are alternately let into it, and into the rational principle, which with them resides only in their externals: in this state they see, acknowledge, and confess their insanity, but are still desirous to emerge again from their rational into their insane state, and do again cast themselves into it, as an escape from a state of compulsion and dissatisfaction into a state of freedom and delight: thus they are inwardly delighted with lust, and not with intelligence. There are three universal loves of which every man is composed by creation; the love of his neighbor, which is a

love of performing uses, and is a spiritual love; the love of the world, which is a love of possessing wealth, and is a material love; and the love of self, which is a love of exercising dominion over others, and is a corporeal love. A man is truly a man while the love of his neighbor, or the love of performing uses, constitutes the head, and the love of the world, or the love of possessing wealth, constitutes the breast and the belly, and the love of self, or the love of dominion, constitutes the feet and soles of the feet; but if the love of the world constitutes the head, he then becomes like a man hunchbacked; and if the love of self constitutes the head, he then becomes like a man standing not on his feet, but as it were on the palms of his hands, with his head downward and his haunches upward. When the love of performing uses constitutes the head, and the two other loves constitute in order the body and feet, such a man appears in heaven of an angelic countenance, with a beautiful rainbow about his head; but if the love of the world or of wealth constitutes the head, he then appears, when seen from heaven, of a pale countenance like a corpse, with a yellow circle about his head; and if the love of self, or of exercising dominion over others, constitutes the head, he appears, when seen from heaven, of a dusky yet fiery countenance, with a white circle about his head." Hereupon I inquired what was represented by circles about the head; they answered, "Intelligence; a white circle about the head, where the countenance is dusky and fiery, is a representative that the intelligence of such a person is in his externals or about him, but insanity in his internals or within him: such a person also, when he is in the body is wise, but when in the spirit is insane; and no man is wise in spirit but from the Lord, in proportion as he is born again, and created anew by him." As they uttered this, the ground opened to the left, and through the opening I saw a devil arising of a dusky and fiery countenance, with a white circle about his head: I asked him, "Who art thou?" He said, "I am Lucifer, son of the morning; and because I made myself like unto the Highest, I was cast down, according to the description in Isaiah, chap. xiv." (Nevertheless he was not Lucifer, but only fancied that he was). I said, "Since you have been cast down, how are you able to rise again out of hell?" He replied, "There I am a devil, but here I am an angel of light: do not you observe my head encompassed with a white zone? You shall see too, if you wish, that among the moral I am moral, among the rational I am rational, and among the spiritual I am spiritual: I could also preach on an occasion." Then I asked, "How did you preach?" He answered, "Against cheats, adulterers, and all infernal loves; at such times I have even called myself no longer Lucifer, but a devil, and have poured forth curses against self, for which I was commended and extolled to the skies: hence it is that I am

called the son of the morning; and, what I have often wondered at, when I was in the pulpit, I thought no other than that I was speaking what was right and true; but the cause of this was discovered to me, for I was then in my externals, which were at the time separated from my internals; yet, notwithstanding this discovery, I was still unable to change myself, for I have elevated myself above the Most High, and raised myself up against him." Then I asked him, "How could you speak in such a manner, when you were yourself a cheat and an adulterer?" He replied, "While I am in externals, or in the body, I am one person, but when I am in internals, or in the spirit, I am another: in the body I am an angel, but in the spirit a devil; for in the body I am in understanding, but in the spirit in will, and understanding raises me upward, but will carries me downward; and while I am in understanding a white belt encompasses my head, but when the understanding yields itself subject to the will, and is made its servant, which is our last state, then the belt blackens and disappears, after which I can no longer ascend into this light." As he said this, on a sudden seeing the angels who attended me, his countenance became inflamed, and his voice harsh, and he grew black, even as to the belt about his head, and fell down into hell through the opening by which he had risen. On seeing and hearing what had passed, those who were present drew this conclusion, that a man's nature and quality depend on the nature and quality of his will, and not of his understanding; for the will easily draws over the understanding to its party and makes a slave of it. I then inquired of the angels, whence the devils derive rationality: they said, "From the glory of the love of self; for this love is encompassed with glory, being the splendor of its fire, and this glory raises the understanding almost into the light of heaven; for the understanding in every one is capable of being elevated according to the knowledges he possesses, but the will can only be elevated by a life in conformity to the truths of the church and of reason. Hence it is that even atheists themselves, who from the love of self are in the glory of reputation and distinction, and thence in the conceit of their own intelligence, enjoy a more sublime degree of rationality than many others; but then this is only the case when the thinking principle of the understanding is uppermost in them, and not when the love principle of the will is uppermost; and the love principle of the will possesses the internal man, but the thinking principle of the understanding the external." The angels further explained the reason why man is compounded of the three kinds of love,—the love of uses, the love of the world, and the love of self, saying, "It is in order that he may think from God, and yet altogether as of himself; for in the human mind the highest parts are turned upward towards God, the middle parts outward towards the world,

and the lowest parts downward towards the body; and in consequence of these being turned downward, he thinks altogether as of himself, when nevertheless it is from God."

508 THE SIXTH MEMORABLE RELATION.—On a certain day there appeared before me a magnificent square temple, whose roof was like a crown, arched above, and elevated round about; its walls were continuous windows of crystal, and its gate of a pearly substance; within on the south side, verging towards the west, was a pulpit, on which, towards the right, lay the Word open, encompassed with a sphere of light, whose brightness surrounded and illuminated the whole pulpit: in the midst of the temple was a sacred place with a veil to cover it, which at that time was removed, and within it stood a cherub of gold, with a sword in his hand that turned every way. While I was taking a view of all these things, and meditating upon them, the signification of each object was discovered to me by an influx from above: thus I saw that the temple signified a new church; the gate of a pearly substance, entrance into it; the windows of crystal, the truths which enlighten it; the pulpit, the priesthood and preaching; the Word, which was open upon the pulpit, and illuminated the higher part of it, the revelation of its internal sense, which is spiritual; the sacred place in the midst of the temple, the conjunction of that church with the angelic heaven; the cherub of gold within, the Word in its literal sense; the sword vibrating in his hand, signified that this sense of the letter is capable of being turned every way, only that it be applied to favor some particular truth; the removal of the veil before the cherub, signified that now the Word is laid open. Afterwards, when I approached nearer, I saw written over the gate, NOW IT IS ALLOWABLE; which signified that now it is allowable to enter intellectually into the mysteries of faith. On seeing this writing, it occurred to my thoughts how extremely dangerous it is to enter intellectually into tenets of faith, formed from a man's own intelligence, and consequently consisting of falses; and how much more so to confirm them from the Word, so as to close the understanding above, and by degrees below also, and that to such a degree, that matters of a theological nature are not only held in disgust, but are also obliterated and effaced, just like writing on paper by worms, or the nap on cloth by moths, while the understanding abides only in political concerns, such as regard a man's life in the state to which he belongs, in civil concerns relating to his own particular occupation, and in domestic concerns or the business of his own family; in all which he attaches himself continually to Nature, being smitten with the love of her from the fascinating pleasures which she presents, and feels as enamored as an idolater when he kisses the golden image which he carries in his bosom. Now the tenets maintained at this day in all Christian churches are derived, not

from the Word, but from man's own intelligence, and consequently they consist of falses, which yet are confirmed by some passages out of the Word: therefore among the Roman Catholics, by the divine providence of the Lord, the Word was taken out of the hands of the laity; and though it was left accessible among the Protestants, it was still closed up by the maxim common among them, that the understanding is to be kept bound under obedience to faith. But in the New Church the case is totally reversed: in this it is allowed to enter with the understanding, and to penetrate into all its secrets, and likewise to confirm them by the Word, and the reason is, because its doctrinals are a chain of truths revealed from the Lord by the Word, and their confirmation by rational considerations causes the understanding to be opened more and more upward, and thus to be elevated into the light which the angels of heaven enjoy, which light in its essence is truth, and in this light the acknowledgment of the Lord as God of heaven and earth is resplendent in all its glory. This is meant by the inscription over the gate of the temple, NOW IT IS ALLOWABLE, and also by the veil being removed from before the cherub in the sacred place; for it is one of the canons of the New Church, that falsities close the understanding, and truths open it. After this I saw as it were an infant over my head, holding a paper in his hand, who as he approached me grew to the stature of a middle-sized man. He was an angel from the third heaven, where all appear, at a distance, like infants. When he was come near he presented me the paper; but as it was written with letters of a rounded form, such as are used in that heaven, I gave it him back, and requested him to explain the meaning of its contents in words adapted to the ideas of my thought. Then he replied, "The contents are these: FROM THIS TIME ENTER INTO THE MYSTERIES OF THE WORD, WHICH BEFORE WAS CLOSED UP; FOR ALL ITS TRUTHS ARE SO MANY MIRRORS OF THE LORD."

CHAPTER IX.

REPENTANCE.

509. AFTER treating on faith, charity, and free-determination, repentance comes next in order for consideration, since true faith and genuine charity are not attainable without repentance, and none can do the work of repentance without free-determination. Another reason also for considering the subject of repentance in this place is, because the chapter on regeneration immediately succeeds it, and none can become regenerate before those more grievous evils, which render a man detestable in the sight of God, are

removed, and the removal of such evils can only be effected by repentance. What is an unregenerate man, but an impenitent one? And what is an impenitent man, but like a person in a lethargy, knowing nothing of the nature of sin, and therefore cherishing it in his bosom, and hugging it to his embraces, as an adulterer does the partner of his shame? But in order to understand what repentance is, and its effects, it may be expedient to arrange the consideration of it under separate heads or articles.

I. That repentance is the first constituent of the church in man.

510. The fellowship or communion called the church consists of all such persons as have the church abiding in them, and it gains admission into every one when he is regenerating; and every one becomes regenerate in proportion as he abstains from the evils of sin, and shuns them as he would troops of infernal spirits, whom he saw ready to assault him with burning torches, to cast him on a pile of fire. There are several things which in the first stages of life prepare a man for the church, and introduce him into it; but acts of repentance alone effect a formation of the church in him. Acts of repentance are all such as make a man cease to will, and in consequence cease to practise evils, which are sins against God. Before this the man stands in an outer place with respect to regeneration, in which case if any thought enter his mind about eternal salvation, he turns towards it, and presently away from it; for it penetrates no further than the ideas of his thought, thence makes its way into expressions of speech, and possibly also into some bodily gestures conformable to his words: but when such thought enters into the will, it then gains a place in him, for the will is the very man himself, because his love dwells there; but the thought is without, or extraneous to him, unless it proceed from his will: if this be the case, then will and thought act as one, and together constitute the man. Hence it follows, that repentance, that it may be truly such, and become efficacious in a man, must affect the will, and thence the thought, and not the thought alone; it must consequently be actual, and not merely of the lips. That repentance is the first constituent of the church, appears evidently from the Word: for John the Baptist, who was sent before to prepare men for the church which the Lord was about to establish, while he baptized, preached at the same time repentance, so that his baptism was called the baptism of repentance, because by baptism was signified spiritual washing, which is cleansing from sins: this he did in Jordan, because Jordan signified introduction into the church, being the first boundary of the land of Canaan, where the church was established. The Lord himself also preached repentance for the remission of sins, thus teaching that repentance is the first constituent of the church, and

that in proportion as a man practises it, his sins are removed, and as they are removed, they are forgiven or remitted. Moreover, the Lord enjoined his twelve apostles, and also the seventy, to preach repentance: it is evident therefore, that repentance is the first constituent of the church.

511. That a man cannot possibly have the church in him until his sins be removed, must be plain to every considerate person, and may also be illustrated by the following comparisons. Who can introduce sheep, kids, and lambs, into fields or woods, where there are all kinds of wild beasts, until he has first driven out those beasts? Who can form a garden out of a piece of ground which is overrun with thorns, briers, and nettles, before he has rooted out those noxious plants? Who can establish any form of administration of justice from judgment, or introduce orderly government into a city possessed by enemies, until he has first expelled those enemies? The case is similar with respect to a man's evils, which are like so many wild beasts, or like thorns and briers, or like so many enemies; with which the church can no more dwell, than a man could dwell in a den along with tigers and leopards; or lie in a bed strewed over with poisonous and prickly herbs; or sleep soundly all night in a church, under the floor of which were graves full of corpses, while under the dread that spectres would arise and infest him like so many furies.

II. THAT CONTRITION, WHICH AT THE PRESENT DAY IS SAID TO PRECEDE FAITH, AND TO BE FOLLOWED BY EVANGELIC CONSOLATION, IS NOT REPENTANCE.

512. In the reformed parts of the Christian world, mention is made of a certain kind of anxiety, grief, and terror, which is called CONTRITION, and which with persons about to be regenerated is said to precede faith, and to be succeeded by evangelic consolation. It is further said of this contrition, that it arises from an apprehension of the just wrath of God, and of eternal damnation in consequence, to which every one is exposed by reason of Adam's sin, and the inherent proneness to evils thence propagated; and that without such contrition, the faith which is imputative of the merit and righteousness of the Lord the Saviour is not bestowed; but that such as obtain that faith, receive evangelic consolation, which implies that they are justified, that is, renewed, regenerated, and sanctified, without any co-operation on their part, and are thus translated from damnation to everlasting blessedness, which is eternal life. But on the subject of this contrition, it ought to be inquired, 1. Whether it be repentance; 2. Whether it be of any importance; 3. Whether there be any such thing.

513. *Whether contrition be repentance or not*, may be determined from a description that will be given of repentance, in the following pages; for it will be seen that it can have no place

or existence in a man unless he know himself to be a sinner, not only in general, but also in particular, which no one can know except he examine himself, and see the evils that are in him, and condemn himself on account of them. But the contrition which is declared necessary to attain faith has nothing in it which tallies with this description; for it consists only in a man's thinking and confessing that he is born in the sin of Adam, and with a nature inclining to all the evils thence resulting, so that he is under the wrath of God, and consequently deserving of damnation, the curse, and eternal death; whence it is evident, that this contrition is not repentance.

514. The second point to be considered is, *Whether it be of any importance.* It is said that it contributes to the attainment of faith, as that which precedes does to that which follows; but still that it does not enter faith, so as to conjoin itself with it. Now what is the faith that follows such contrition but this, that God the Father imputes his Son's righteousness, and immediately declares a man righteous, new, and holy, although he is not conscious of any sin, and thus clothes him with a robe washed and made white in the blood of the Lamb? and when he walks in this robe, what are the evils of his life but like stones of sulphur cast into the bottom of the sea? and what the sin of Adam but something covered or removed, or taken away by the imputed righteousness of Christ? When he thus walks, by virtue of such a faith, in the righteousness, together with the innocence, of God the Saviour, to what purpose does the before-mentioned contrition serve, but to inspire confidence that he is in the bosom of Abraham, from which place he regards all who have not received the contrition which precedes faith, as condemned criminals in hell, or as dead persons? for it is insisted that a living faith does not abide in those who have not experienced contrition. Wherefore it may be affirmed, that should persons so clothed have immersed or continue to immerse themselves in damnable evils, they take no more heed and have no more perception of them than young pigs have of the stench arising from the mire in which they wallow. Hence it is evident, that such contrition, not being repentance, is of no importance.

515. The third point to be considered is, *Whether there be such a thing as contrition without repentance.* I have asked many in the spiritual world, who have confirmed themselves in the faith imputative of the merit of Christ, whether they have had any contrition: and they have answered, "What have we to do with contrition, when we have firmly believed, from our infancy, that Christ by his passion has taken away all our sins? Contrition does not accord with this belief, for it consists in a man's casting himself into hell, and enduring pangs of conscience; whereas we know that we are redeemed, and so rescued out of hell, and consequently secure from all danger." To this they

added, "The doctrine of contrition is a mere trick, invented to take place of repentance, which is so often mentioned and insisted on in the Word; that possibly, however, some emotion may be excited in simple minds, that are but little acquainted with the Gospel, when they hear or think of hell-torments." They said, moreover, that the consolation of the Gospel, impressed on their minds in their early years, had so far removed contrition, that they smiled at the very mention of it, and that hell had no more power to strike terror into them, than the fire of Vesuvius and Ætna had to alarm the inhabitants of Warsaw and Vienna, or the basilisks and serpents in the desert of Arabia, or the tigers and lions in the forest of Tartary, to terrify those who live in safety, tranquillity, and peace, in some city of Europe; and that the wrath of God affected them no more with fear and contrition, than the wrath of the king of Persia did the people of Pennsylvania. From this relation, and the reasonings which it suggested, I am fully persuaded, that contrition, if unconnected with repentance, such as is described in the following pages, is nothing but a sleight and deceit of the imagination. But the Reformed substituted contrition in the place of repentance, that they might be separated as far asunder as possible from the Roman Catholics, who urged the necessity of repentance together with charity: and after they had established justification by faith alone, they alleged this as a reason for accepting contrition in the place of repentance,—that by repentance, as by charity, something of a man's own, which must savor of merit, would enter into his faith, and so blacken and defile it.

III. That the mere lip-confession of being a sinner is not repentance.

516. On the subject of this lip-confession the Reformed, who subscribe to the Augsburg Confession, thus express themselves:—"No man can ever possibly know his sins, therefore they cannot be enumerated; they are besides hidden deep in the inner parts, therefore confession would be false, uncertain, imperfect, and mutilated; but whoever confesses himself to be altogether mere sin, comprehends all sins, excludes none, and forgets none. Still, however, the enumeration of sins, although it be not necessary, ought not to be forbidden, for the sake of tender and timid consciences; but this is only a puerile and common form of confession for the simple and ignorant. Formula Concordiæ, pp. 327, 331, 380. This confession was substituted by the Reformed in the place of actual repentance, after they had separated from the Roman Catholics, because it is founded on their imputative faith, which alone, without charity, and consequently without repentance, is said to produce remission of sins, and the whole of man's regeneration. It is founded also on this maxim, which is annexed inseparably to such faith, that in the act of justification there is no co-operation on man's part with

the Holy Ghost; and on this, that no one enjoys free-determination in spiritual things; and again on this, that every thing is an effect of immediate mercy, independent of any mediate mercy operating by and through man.

517. Many reasons might be assigned why the mere lip confession of being a sinner is not repentance; but it may be sufficient to mention this: Every man, however wicked, yea, even a very devil, may make such confession, and that with an external appearance of much devotion, while the torments of hell threaten him, and stare him in the face. But who does not see that such a confession, not proceeding from any internal principle of devotion, must be imaginative, and thus from the lungs, and not voluntary from the interior, and so not from the heart? For a wicked man and a devil, notwithstanding such confession, still burn inwardly with the lusts of the love of doing evil, by which they are agitated and impelled, like the sails of a mill in a violent storm. Such a confession, then, is a mere contrivance to deceive God for the sake of deliverance, or to impose upon the simple. For what is easier than to compel the lips to pour forth words, and to prepare the breath for that purpose, and to raise the eyes and hands? This is what the Lord observes in Mark: "Well hath Esaias prophesied of you, hypocrites! These people honor me with their lips, but their hearts are far from me" (vii. 6); and in Matthew: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of rapine and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (xxiii. 25, 26); besides other passages in the same chapter.

518. The like hypocritical worship is practised by all those who have confirmed themselves in the faith now prevalent, that the Lord took away all the sins of the world by his passion on the cross, by which they understand the sins of every particular person who does but put up formulary prayers regarding propitiation and mediation. Some persons of this character can even utter many holy sayings on repentance and charity, with a loud voice, and an apparent warmth of zeal from the pulpit, and yet believe neither of them of any avail to salvation; for by repentance they mean mere lip-confession, and by charity a mere outward morality in the common business of life; but the desire of popular favor is what influences them on such occasions. These are those whom our Lord describes in these words: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. vii. 22, 23). I once heard in the spiritual world a certain person praying thus: "I am full of infection, leprous all over,

and defiled from my birth; there is no part sound in me, from the crown of my head to the sole of my foot; I am not worthy to lift up my eyes towards God; death and eternal damnation are my deserved portion: have mercy on me for the sake of thy Son; purify me by his blood: the salvation of all is according to thy good pleasure; I implore thy mercy." Those who stood by and heard him, asked, "How do you know you are such a one as you have described yourself to be?" He replied, "I know it, because I have been told so." He was then sent to the examining angels, to whom he repeated the same declarations; and they, after investigating his real state and character, reported that all he had said of himself was true, but still that he was not acquainted with a single evil in himself, because he had never examined himself, and had fancied that evils, after lip-confession, were no longer evils in the sight of God, because he turns away his eyes from them, and his wrath is appeased. On this account he had never repented of any evil, although he was a deliberate adulterer, a robber, a deceitful detracter, and one who burnt with revenge against those who displeased him, and was such in will and heart, and consequently would have been such in words and actions had he not been restrained by the fear of the law and of the loss of reputation. After it was ascertained that this was his real character, he received sentence, and was cast down among the hypocrites in hell.

519. The nature and quality of such persons may be illustrated by comparisons. They are like temples occupied only by spirits of the dragon, and by those described in the Revelation as locusts; they are like the pulpits in those temples where the Word is not to be found, being buried under foot. They are also like walls covered over with plaster, beautifully painted in *fresco*, within which are owls, and horrid birds of night, flying in at the open windows. They are also like whitened sepulchres full of dead men's bones; and they are like coins made of the lees of oil, or dried dung, and washed over with gold. They are further like the bark and rind about rotten wood, and like the garments of Aaron's sons about a leprous body; yea, they are like sores and ulcers, which are supposed to be healed, but which nevertheless are full of corrupt matter, only covered over with a thin skin. How plain is it to every one that external holiness and internal profaneness cannot agree together! Such persons also are above others fearful of self-examination, so that they have no more sense or perception of the vices within them than of the fetid unsavory substances contained in the stomach and bowels before they are cast out into the draught. It is to be observed, however, that the persons whom we have been describing are not to be confounded with those whose actions and faith are unblamable, or with those who repent of some particular sins, and make a like general confession with their lips

when in worship, and more ardently in private prayer and meditation when under spiritual temptation, for such general confession both precedes and follows reformation and regeneration.

IV. That every man is born with a propensity to evils of all kinds, and unless he remove them in part by repentance he remains in them, and whoever remains in them cannot be saved.

520. It is well known in the church, that every man is born with a propensity to evils, and consequently that from his birth he is nothing but evil, and the reason of its being known is, because a tradition has been handed down by the councils and prelates of the various churches, that the sin of Adam has been transferred to all his posterity; that on this account alone every man after him, as well as himself, is sentenced to damnation; and that this is the sin inherent in every man from his birth. But besides this, several other doctrines of the church are grounded on this assertion: as that the washing of regeneration, which is called baptism, was instituted by the Lord to remove that sin; that this was the cause of his coming, and that faith in his merits is the means for its removal; not to mention other opinions built upon the same idea. But no hereditary evil springs from that origin: it was shown above, n. 466, that Adam was not the first of men, but by Adam and his wife the first church established on this globe is representatively described; by the garden of Eden, the wisdom of that church: by the tree of life, its looking towards the Lord who was to come; and by the tree of the knowledge of good and evil, its looking to itself and not to the Lord. That this church was representatively described in the first chapters of Genesis, has been fully evinced and confirmed by many parallel passages adduced from the Word in the Arcana Cœlestia, published at London. These things being understood and granted, the opinion hitherto received and cherished, that the sin of Adam is the cause of that evil which is innate in a man from his parents, will fall to the ground, and it will be seen that it originates, not from this, but from a different cause. That the tree of life, and the tree of the knowledge of good and evil are in every man, and that their being said to be planted in a particular garden signified the free-determination which a man enjoys of turning himself to the Lord, and away from him, has been fully proved in the chapter on Free-determination.

521. But, my friend, hereditary evil is derived solely from a man's parents; not indeed that very evil which he actually commits, but his inclination to it. That this is the case, must be obvious to every one who only reflects upon well-known facts and common experience. Who cannot see that children by birth bear a general resemblance to their parents as to their countenances, manners, and dispositions; and also that the likeness of an ancestor frequently returns in his descendants after an

interval of several generations; so that the general resemblance affords a mark by which many persons can readily distinguish different families from each other, and also different nations, as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, &c. How easy it is to discover a Jew by his face, eyes, speech, and gestures! And if you could but perceive by sensation the sphere of life which exhales from the native disposition of every one, you would in like manner be convinced of the similitude of dispositions (*animi*) and minds (*mentes*). Hence it follows that a man is not born in evils themselves, but only with an inclination to them, yet with a greater or less bias to particular evils; therefore after death no one is judged or condemned for any hereditary evil, but only for those which he has actually committed. This also is evident from this statute of the Lord: "The father shall not be put to death for the son, neither shall the son be put to death for the father: every one shall be put to death for his own sin" (Deut. xxiv. 16). This was also confirmed to me in the spiritual world by those who die in their infancy, who only incline to evils, and thus will them, but still do not commit them, for they are educated under the Lord's auspices, and are saved. The above-mentioned inclination and propensity to evils, handed down from parents to their children and posterity, can only be broken by a new birth from the Lord, which is called regeneration, without which such inclination not only continues uninterrupted, but acquires new strength in every succeeding generation, and becomes more prone to evils, till at length it tends to all kinds. Hence it is that the Jews still resemble their father Judah, who took to wife the daughter of a Canaanite, and committed adultery with his daughter-in-law Thamar, which two connections gave birth to three of their families: hence too this hereditary disposition, in process of time, has increased to such a height that they are unable, with a true faith of heart, to embrace the Christian religion. The expression, "they are unable," is made use of, because the interior will of their minds is averse to it, and it is this which produces inability.

522. That all evil, unless it be removed, remains with a man, and that he cannot be saved if he remain in his evils, are self-evident propositions; and that no evil can be removed except by the Lord, with such as believe on him and love their neighbor, may appear plain from what has been said above, particularly in the chapter on Faith: *The Lord, charity, and faith, make a one, like life, will, and understanding, and in case they are divided, each perishes like a pearl bruised in powder.* And again, *The Lord is charity and faith in a man, and a man is charity and faith in the Lord.* But it may be asked, How can a man enter into that union? To which it is answered, By no possibility, unless he in part remove his evils by repentance. We

speak of the man's removing them, because the Lord does not effect such removal immediately without his co-operation, as was fully shown in the same chapter, and in that which followed on FREE-DETERMINATION.

523. It is frequently urged, that none can fulfil the law, especially since he that offends against one commandment of the decalogue offends against all. This form of speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner, that whoever from purpose or confirmation acts in opposition to one commandment, acts in opposition to the rest; for so to act from purpose and confirmation is to deny its being sin, and if told that it is, to reject the consideration as of no moment; and whoever is guilty of such denial and rejection, makes light of whatever is called sin. Those who are unwilling to hear any thing about repentance, naturally fall into such a purposed and deliberate sinfulness; but on the other hand, those who by repentance have removed some particular evils, which are sins, are brought to the settled purpose of believing in the Lord and of loving their neighbor. These latter are kept by the Lord in the purpose of abstaining from more sins; so that if they should sin through ignorance, or the prevalence of some particular lust, it is not imputed to them, because they did not do it purposely, and they do not confirm it in themselves by the denial that it is a sin. This may be exemplified by the following experience:—I have met with several in the spiritual world, who had lived in the natural world like other people with respect to ornaments of dress, delicacies of food, making interest of money by trade and merchandise, frequenting play-houses, indulging in improper conversation, with several other things of a similar nature, and yet the angels charged such things as evils of sin on some, but not so on others, declaring the former criminal, and the latter not. Being asked the reason of such distinction, when both had indulged themselves in similar practices, they replied, they considered and regarded all as to their purpose, intention, and end, and distinguished them accordingly, and therefore excused or condemned those whom the end excuses or condemns, since a good end is regarded by all in heaven, and a bad end by all in hell.

524. But these points shall be illustrated by comparisons. Where sins are suffered to remain in an impenitent man, they are like various diseases of the human body, which, unless their malignity be removed by the administration of proper medicines, prove fatal: they may especially be compared to the disease called gangrene, which, if it be not cured in time, spreads its infection all around, and occasions inevitable death. In like manner they may be compared with imposthumes and abscesses, which, unless they be brought to a head and laid open, collect large quantities of putrid matter, so that the neighboring parts

are first infected, then the adjacent viscera, and lastly the heart, the consequence of which is death. Such unremoved sins may also be compared with tigers, leopards, lions, wolves, and foxes, which, except they be confined in dens, or be bound with chains or ropes, the former would assault the flocks and herds, and the foxes the poultry, and kill them. They may also be compared to venomous serpents, which, if they be not thrust down, and crushed with a stick, or deprived of their teeth, will bite, and infuse into men their deadly poison. The whole flock must perish if it be left in fields where there are poisonous herbs, unless the shepherd drive it thence into wholesome pastures. The silk-worm too must perish, and all the silk be lost, unless all other kinds of worms be shaken off the leaves of the tree on which it feeds. Such a state may likewise be compared with corn kept in barns or granaries, which must grow musty and rancid, and thus unfit for use, unless the air be suffered to pass freely through it, to keep it clean from all impurities. A fire that is not extinguished on its first breaking out, will quickly consume a whole city or forest. A garden that is not kept clear of weeds, will soon be entirely overgrown with brambles, thistles, and thorns. Skilful gardeners know that a bad tree communicates from its root its bad juices into the stem of a good tree ingrafted or inoculated upon it, and that the bad juices which enter from beneath, are there changed into good juices, and produce good fruits. The case is the same with a man, whose evils are removed by means of repentance, for by such removal he is ingrafted in the Lord, as a branch in a vine, and bears good fruit (John xv. 4—6).

V. THAT THE KNOWLEDGE OF SIN, AND THE DISCOVERY OF SOME PARTICULAR SIN IN A MAN'S SELF, IS THE BEGINNING OF REPENTANCE.

525. No one in the Christian world can possibly be without the knowledge of sin, for every one is taught from his earliest years what is evil, and as he advances in age what is the evil of sin. All young people learn this from their parents and masters, and likewise from the decalogue, which is the first book put into the hands of all Christian children, and in the future stages of life from public preaching and private instruction at home, and in fulness from the Word: they learn it also from the laws of civil justice, which teach the same things as the decalogue, and the other parts of the Word; for the evil of sin is evil against a man's neighbor, and evil against a man's neighbor is also evil against God, which is sin. But the knowledge of sin is of no avail unless a man examine the actions of his life, and consider whether he has committed any such thing in private or in public. Prior to this his knowledge of sin is merely notional; and whatever he hears from a preacher is but like an empty sound, which enters in at his left ear and goes out at his right, and so passes away.

it becomes at last a mere matter of thought, or common-place devotional phrase, proceeding only from the lungs, and is at length regarded by many persons as all imagination and chimera. But the case is altogether different where a man examines himself according to his knowledge of sin, and discovers some particular evil in himself, and then says to himself, "This evil is a sin," and abstains from it through fear of eternal punishment. Then for the first time the instruction heard in the church, by preaching and by prayer, begins to be received with both ears, and is admitted into the heart, and the man from a Pagan becomes a Christian.

526. Is there any truth more easy to be known throughout all Christendom than this, that a man ought to examine himself? For in all empires and kingdoms, whether of the Roman Catholic or the Protestant church, the admonition previous to the celebration of the holy supper teaches that a man should examine himself, and know and acknowledge his sins, and begin to lead a new life; and in the church of England this admonition is accompanied with terrible threatenings, where, speaking of the qualifications necessary for a worthy communicant, the following words are used:—"The way and means thereto is first to examine your lives and conversations by the rule of God's commandments, and whereinever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbor, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion does nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, a hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest after the taking of that holy sacrament the devil enter into you, as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul."

527. Still, however, there are some incapable of examining themselves, as infants and young children, before they come to maturity of understanding fitted for such examination. The case is the same with simple persons, who are incapable of reflection, and with all persons who have not the fear of God; and again, with those who labor under certain infirmities of mind and body; and lastly, with those who, in consequence of being confirmed in the doctrine of justification by the mere imputative faith of

Christ's merit, have persuaded themselves that, by examination and consequent repentance, something of a man's own would get admission which would defile faith, and thus cast him out and banish him from the only focus of salvation. Lip-confession alone is held sufficient by such persons; but this, as was shown above, is not repentance. But those who know what sin is, and particularly those who have much knowledge of the Word, and teach it to others, and yet do not examine themselves, and consequently do not see any sin in themselves, may be likened to such as scrape together great riches, and store them up in boxes and chests, without applying them to any other purpose than to look at and count, who are like the traders, one of whom hid his talent in the earth, and the other his pound in a napkin (Matt. xxv. 25; Luke xix. 20). They are also like hard and stony ground on which seed falls (Matt. xiii. 5); like fig-trees full of leaves, but barren of fruit (Mark xi. 13); like hearts of adamant, which cannot be made fleshy (Zech. vii. 12); and like partridges, which sit on their eggs and hatch them not; they get riches, but not with judgment; in the midst of their days they leave them, and in their end they become fools (Jer. xvii. 11); and they are like the five virgins who had lamps and no oil (Matt. xxv. 1—12). Those who read the Word, and extract thence many passages upon charity and repentance, and are acquainted with abundance of its precepts, but do not live in conformity with them, may be compared with gluttonous eaters, who put into their mouths great lumps of meat, and in consequence of letting it down into the stomach without proper mastication, it remains there indigested, vitiating the chyle, and occasioning lingering disorders, which at last put a miserable end to their lives. Such people being void of spiritual heat, however exalted in light, may not improperly be called winters, cold grounds, arctic climates, yea, even snows, and pieces of ice.

VI. THAT ACTUAL REPENTANCE CONSISTS IN A MAN'S EXAMINING HIMSELF, KNOWING AND ACKNOWLEDGING HIS SINS, SUPPLICATING THE LORD, AND BEGINNING A NEW LIFE.

528. Actual repentance is absolutely necessary, and man's salvation depends on it, as is plain from many passages and positive declarations of the Lord in the Word, of which we will here adduce the following: John preached the baptism of repentance, and said, "Bring forth fruits worthy of repentance" (Luke iii. 8; Mark i. 4). "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. iv. 17; Mark i. 14, 15). "Except ye repent, ye shall all likewise perish" (Luke xiii. 3.) Jesus said to his disciples that repentance and remission of sins should be preached in his name among all nations (xxiv. 47). Wherefore Peter preached repentance and baptism in the name of Jesus Christ for the remission of sins (Acts ii. 38); and also said, "Repent ye, and be converted, that

your sins may be blotted out" (iii. 19). And Paul preached "that all men everywhere should repent" (xvii. 30); and "showed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts xxvi. 20); "And testified both to the Jews and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ" (xx. 21). The Lord also said to the church of Ephesus, "I have somewhat against thee, because thou hast left thy first love: repent therefore, or else I will remove thy candlestick out of its place, except thou repent" (Rev. ii. 4, 5). And to the church in Pergamos, "I know thy works: repent" (ii. 13, 16.) And to the church in Thyatira, "I will give her up to affliction, except she repent of her deeds" (ii. 22). And to the church of the Laodiceans, "I know thy works: be zealous, therefore, and repent" (iii. 15, 19). And in another place: "There is joy in heaven over one sinner that repenteth" (Luke xv. 7); with many other passages to the same purpose. Hence it is evident that repentance is a duty of absolute necessity; the nature and the manner of performing it we will consider presently.

529. Who cannot understand, from the reason with which he is endowed, that it is no repentance for a man to confess with his lips only that he is a sinner, and to utter many things about sin, like the hypocrite mentioned above, n. 518? For what is easier for a man, when he is in pain and anguish, than by breathing from his lungs to pour forth sighs and groans through his lips, and also to beat his breast and make himself guilty of every sin, when yet he is not conscious of a single one in himself? But does the crowd of devils, which reside in his loves, depart with his sighing? Will they not rather make a mockery of it, and still remain in him as in their own habitation? From these remarks it may be evident that no such lip-repentance is meant in the Word, but, as is expressly affirmed, a repentance from evil works.

530. Is it asked, then, "How is repentance to be performed?" I answer, "Actually; that is, by a man's examining himself, knowing and acknowledging his sins, making supplication to the Lord, and beginning a new life." There can be no repentance without self-examination, as was shown in the foregoing article; but to what purpose is self-examination, except that a man may know his sins? And to what purpose is such knowledge, but that he may acknowledge them to be in him? And to what purpose are all these three duties, but that he may confess his sins before the Lord, and pray for divine succors, and thus begin a new life, which is the end to which every previous step has been directed? This is actual repentance; and this is the method by which it is to be performed, as may appear plain to

every one from the rite of baptism, in which the washing signifies regeneration; for at its celebration the sponsors promise for the child that he will renounce the devil and all his works. The like too may appear from the Lord's supper, previous to which all are admonished to repent of their sins, to turn themselves to God, and to begin a new life. It is plain also from the catechism, or decalogue, which is in the hands of all Christians, where in six of the commandments it is only enjoined that a man should not commit evil: the reason of this is, because unless he remove evils by repentance, he cannot possibly love his neighbor, and much less God; when nevertheless on these two duties hang all the law and the prophets, that is, the whole Word, and consequently salvation. If actual repentance be performed at stated times, especially as often as a man prepares himself to partake of the holy supper, supposing him afterwards to abstain from one or more sins, which he then discovers in himself, it is sufficient to initiate him into the actual practice of it; and when in that state he is then in the way to heaven, for he then begins from natural to become spiritual, and to be born anew of the Lord.

531. This may be illustrated by the following comparisons. A man, before repentance, is like a desert, in which there are terrible wild beasts, dragons, owls, bats, vipers, and venomous serpents; and in the thickets, ochim and tziim; with satyrs dancing here and there; but when these are cast out by the labor and industry of men, the desert may then be tilled and cultivated for the reception of seed, and sown first with oats, beans, and flax, and afterwards with barley and wheat. The case may also be compared with crime, which so much abounds; unless malefactors were chastised and punished with stripes, or with death, according to the laws, no city or kingdom could possibly subsist. Just so it is with a man, who is like a society in miniature; unless he deal with himself in a spiritual way, as is done with evil doers in a great society in a natural way, he, after death, will be chastised and punished, which will be continued until, through fear of punishment, he commit evil no longer, although even then he can never be reduced to do good from the love of good.

VII. That true repentance consists in a man's examining not only the actions of his life, but also the intentions of his will.

532. The reason why true repentance consists in a man's examining not only the actions of his life, but also the intentions of his will, is, because understanding and will produce those actions: for a man speaks from thought, and acts from will, so that speech is thought-speaking, and action is will-acting: and because this is the true source of speech and action, it indisputably follows, that those two principles are in fault when the

body offends. It is possible also for a man to repent of the evils which he has committed with the body, and still to think and will evil: but this is like cutting down the trunk of a bad tree, and leaving its root in the ground, from which the same bad tree grows again and spreads itself in all directions. Far different is the case when the root also is plucked up; and this is effected in a man when he examines not only the actions of his life, but likewise the intentions of his will, and at the same time removes evils by repentance. A man examines the intentions of his will at the time he examines his thoughts; for the intentions manifest themselves in the thoughts: thus while his thoughts are busied about revenge, adultery, theft, false witness, blasphemy against God, the Holy Word, and the church, &c., he also wills and intends such evils; but should he turn his attention towards his thoughts, and ponder in his mind whether he would commit the evils he finds there, supposing no obstacle to arise from the fear of the law and the loss of reputation, and should he then determine not to cherish them in thought or will, because they are sins, in such a case he performs true and interior repentance; and especially if he resists and abstains from those evils when they present themselves to him with delight, and when he is at liberty to commit them. He that practises such repentance repeatedly for any time, will perceive the delights of evil, when they return, undelightful, and will at length condemn them to hell. This is what the Lord meant when he said, "Whosoever will find his life shall lose it, and whosoever will lose his life for my sake shall find it" (Matt. x. 39). He that removes the evils of his will by such repentance, is like a man who in good time plucks up the tares sown in his ground by the devil, so that the seeds implanted by the Lord God the Saviour have free room to shoot forth, and to grow up into a plentiful crop (Matt. xiii. 25—31).

533. There are two kinds of love, which for a long time have been deeply rooted in the human race, the love of ruling over all, and the love of possessing the property of all: the former love, if left without restraint, is so boundless in its desires, that it would be the God of heaven; and the latter, if also left without restraint, would be the God of the world. All other evil loves are marshalled in subordination to these two, and form their troops or armies: but to search out these two is very difficult, because they reside, and conceal themselves in the inmost parts; for they are like vipers hid in the holes of a rock, which retain their poison till some one lies down on the rock, on whom they inflict a mortal wound, and then retire into their hiding-places. They are also like the fabled syrens of the ancients, which ensnared men by the melody of their songs, and then murdered them. These two kinds of love also adorn themselves with robes and dresses of great splendor, even as the devil by his magic art

and phantasy adorns both his own slaves and others on whom he would practise his illusions. But it is well to be marked, that these two kinds of love may possibly have more sway over the little than over the great, over the poor than over the rich, over subjects than over kings, the latter being born to dominion and wealth, which they come at last to regard just as a private individual, as for instance a governor, or a person in office, or the captain of a ship, or even as a poor husbandman, regards each his own household and possessions: the case however is different with such kings as pant after dominion over the kingdoms of other sovereigns. The reason why the intentions of the will ought to be searched out is, because the love resides in the will, which is its receptacle, as has been shown above: it is from hence that every kind of love exhales its delights, and infuses them into the perceptions and thoughts of the understanding, which do nothing of themselves, but are wholly influenced by the will, for they favor its impulses, consenting to and confirming whatever is agreeable to its love; so that the will is the house itself in which the man dwells, and the understanding is a court to it, through which he goes in and out. This then is the reason why it was said, that the intentions of the will ought to be searched out; for when this is done, the man is elevated out of the natural will, which is possessed by hereditary and actual evils, into a spiritual will, by which the Lord reforms and regenerates the natural, and thereby the sensual and voluntary principles of the body, and thus the whole man.

534. Those who never examine themselves may be compared to sick people, whose blood is become corrupt, in consequence of some obstruction in the very minute vessels, whence arise atrophy, sluggishness of the limbs, and acute chronic disorders, occasioned by the thickness, tenacity, acrimony, and acidity of the humors and consequently of the blood; but those who examine themselves even as to the intentions of the will, are like those who are cured of such diseases, and restored to the life which they enjoyed in their youth. Those who rightly examine themselves are like ships laden with gold, silver, and precious merchandise from Ophir; but before they examine themselves they are like ships laden with all kinds of dirt and filth from the streets. Those who interiorly examine themselves are like mines whose sides glitter with the ores of precious metals; but before they examine themselves they are like stinking bogs, full of snakes and poisonous serpents with shining scales, and noxious insects with glittering wings. Those who do not examine themselves, are like the dry bones in the valley; but when they have examined themselves they are like the same bones upon which the Lord Jehovah laid sinews, and brought flesh, and which he covered with skin, and put breath into, and they lived (Ezek xxxvii. 1—14).

VIII. That those also do the work of repentance, who, though they do not examine themselves, abstain from evils because they are sins; and this kind of repentance is done by those who perform works of charity from a religious motive.

535. Since actual repentance, which consists in self-examination, in the knowledge and acknowledgment of sins, in supplication to the Lord, and in beginning a new life, is exceedingly difficult in the Reformed parts of Christendom, for reasons which shall be given hereafter, we will here mention an easier kind of repentance; which is, that when a man is meditating and intending any evil, he should say to himself, "I meditate and intend this; but as it is a sin I will not do it." By this means the temptation injected from hell is repelled, and its further entrance prevented. It is wonderful that every one can chide another who intends evil, and say to him, "Do not give way to it, because it is a sin;" and yet it is with difficulty he can say the same to himself; because in the latter case the will is affected, but in the former only the thought which borders next on the organs of hearing. Inquiry was made in the spiritual world as to who could do what is here described; and so few were found capable of doing it, that they might be compared with doves in a wide wilderness. Some said they could do it, but they could not examine themselves, and confess their sins before God. Still, however, all those who do good from a religious motive avoid actual evils; and yet how rarely do they reflect on the interiors that regard the will, imagining that they are not in evils because they are in good; yea, that the good conceals the evil! But, my friend, the first constituent of charity is the shunning of evils, as the Word, the decalogue, baptism, the holy supper, and reason too, all teach; for how can any one flee from evils and put them away, unless he look into himself? And how can good become good, unless it be inwardly purified? I am well aware that all men of piety, and likewise all men of sound reason, will assent to this doctrine, and discern it to be genuine truth, and yet that few will practise it.

536. Still, however, all those who do good from a religious motive, whether they be Christians or pagans, are accepted by the Lord, and adopted after death; for the Lord said, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34 to the end). To what has been said I shall add this new information, that all those who do good from a religious motive, reject after death the doc-

trine of the present church concerning three divine persons existing from eternity, and likewise the faith of that church as applied to those three persons separately, and turn themselves to the Lord God the Saviour, and imbibe with pleasure the doctrines of the New Church. But others, who have not lived in the practice of charity from a religious motive, have hearts of adamant thus hardened against divine impressions. These first approach three gods, afterwards the Father alone, and lastly no God. They regard the Lord God the Saviour merely as the Son of Mary by her marriage with Joseph, and not as the Son of God; and then they shake off all the goods and truths of the New Church, and presently join themselves with the spirits of the dragon, and are driven along with them into deserts or caverns, which lie in the furthest limits of what is called the Christian orb; and after a time, being separated from the new heaven, they rush into the commission of heinous crimes, and are therefore cast down into hell. Such is the lot that awaits those who do not practise works of charity from a religious motive, under a persuasion that no one can do good of himself but what is meritorious, and so omit doing good, associating themselves with the goats, who are condemned and cast into everlasting fire prepared for the devil and his angels, because they never practised what the sheep did (Matt. xxv. 41, &c.). It is not there said that they did what is evil, but they did not do what is good; and those who do not do good from a religious motive do evil; since "no man can serve two masters; but either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi. 24). And Jehovah saith by Isaiah, "Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil; learn to do good; and then, though your sins be as scarlet, they shall be as white as snow; though they be red like purple, they shall be as wool" (i. 16—18): and by Jeremiah, "Stand in the gate of the house of Jehovah, and proclaim there this word: Thus saith Jehovah of Hosts, the God of Israel, Amend your ways and your doings. Trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah is here (that is, the church). Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all those abominations? Is this house, which is called by my name, become a den of robbers? Behold, even I have seen it, saith Jehovah" (vii. 2—4, 9—11).

537. It is to be remarked, that such as do good from the impulse of mere natural goodness, and not at the same time from a religious motive, are not accepted after death, because there is nothing but natural good, unaccompanied by spiritual, in their charity, and it is spiritual good alone which conjoins the Lord to man, and not natural without it. Natural goodness

is of the flesh alone, received by birth from a man's parents; but spiritual goodness is of the spirit, being received by a new birth from the Lord. Those who do good works of charity from a religious motive, and consequently do not commit evil, before they have received the doctrine of the New Church concerning the Lord, may be compared to trees that bear good fruits, although but few; likewise to trees that bear excellent fruits, though of small size, which nevertheless are preserved with care in our gardens. They may also be compared to olive-trees and fig-trees growing in forests, and likewise to fragrant herbs and balsamic plants growing on hills: they are besides like small chapels or houses of God, where pious worship is performed; for they are the sheep on the right hand, and the rams which the goats assault, according to Daniel, viii. 2 to 14. In heaven they are clothed in red garments, and after they are initiated into the goods of the New Church, they are clothed in purple garments, which, in proportion as they receive truths also, contract a tinge of beautiful yellow.

IX. That confession ought to be made before the Lord God the Saviour, and at the same time supplication for help and power to resist evils.

538. The Lord God the Saviour ought to be approached, because he is God of heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, mercy itself, and at the same time righteousness; also because man is his creature, and the church his sheepfold, and he has over and over in the new covenant enjoined that men should approach, worship, and adore him. That he alone ought to be approached, is insisted on in these words in John: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door, is the shepherd of the sheep. I am the door; by me if any man enter in he shall be saved, and shall find pasture. The thief cometh not but to steal, to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd" (x. 1, 2, 9—11). Man is forbid to climb up some other way, to prevent his immediate approach to God the Father, who is invisible, and consequently inaccessible, and incapable of conjunction; on which account he himself came into the world and made himself visible, accessible, and capable of conjunction, solely for this end, that man might be saved; for unless God be approached in thought as a man, all idea of God is lost, and becomes like bodily vision when directed towards the wide universe; so that it either fixes itself on an empty nothing, or on nature, or on something within nature. That God himself, who from eternity is one, came into the world, is abundantly evident from the birth of the Lord the Saviour, who was con-

ceived of the power of the Most High by the Holy Spirit, and his humanity was born of the Virgin Mary in consequence of such conception; whence it follows, since God is indivisible, that his soul was the divinity itself, which is called the Father, and the humanity thence born was the humanity of God the Father, which is called the Son of God (Luke i. 32, 34, 35). Hence it further follows, that while the Lord God the Saviour is approached, God the Father is also approached at the same time; therefore the Lord gave this answer to Philip, who desired He would show him the Father: "He that seeth me seeth the Father: how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father and the Father in me" (John xiv. 9—11). But more may be seen on this subject in the chapters concerning God, the Lord, the Holy Spirit, and the Divine Trinity.

539. There are two duties incumbent on man after examination,—supplication and confession. SUPPLICATION should consist in prayers for the Lord's mercy, that he would give power to resist the evils repented of, and would supply inclination and affection to do good, since without him a man can do nothing (John xv. 5). CONFESSION should be to this effect,—that the penitent sees, knows, and acknowledges his evils, and discovers himself to be a miserable sinner. There is not any need of a particular enumeration of sins before the Lord, or of supplication for their remission or forgiveness; for as to the enumeration of sins, it must be supposed that the penitent has already searched them out, and seen them in himself,—consequently they are present before the Lord, because they are present with himself: the Lord also was his guide in the work of examination, and discovered his sins to him, inspired him with sorrow for them, and at the same time with the endeavor to desist from them, and to begin a new life. There are two reasons why supplication for the remission or forgiveness of sins need not be made before the Lord: the first is because sins are not annulled, but removed, and they are removed in proportion as a man afterwards desists from them and enters on a new life; for there are innumerable lusts folded up, as it were, in every evil, which cannot be removed in a moment, but by degrees, in proportion as a man suffers himself to be reformed and regenerated. The second reason is, because the Lord, as he is mercy himself, remits every one's sins, and does not impute a single one to any man, for he says, "Forgive them; for they know not what they do:" and on Peter's asking how often he should forgive his brother his trespasses, the Lord replied, "I say not unto thee, till seven times, but until seventy times seven" (Matt. xviii. 21, 22). Where then can be the limits of the Lord's forgiveness? It is however to be observed, that sins are not taken away merely because they are remitted and forgiven. But still it cannot be considered as a

hurtful practice, for a person whose conscience is burdened to enumerate his sins before a minister of the church for the sake of absolution, and to obtain ease of mind; because by this means he is introduced into a habit of examining himself, and of reflecting on his daily evils: this confession however is of a natural kind, whereas that described above is spiritural.

560. To adore any one as God's vicar on earth, or to make invocation to any saint, is of no more avail in heaven, than praying to the sun, the moon, and the stars, and asking an answer of a diviner, and believing his word which is altogether vain: it is also like worshipping a temple, and not God who dwells there; and it is like entreating a king's servant who carries the sceptre and crown, to grant the honors which belong to distinguished services, instead of addressing the king himself; all which would be as fruitless as to kiss the splendor of purple, the glory, light, and golden rays of the sun, and a mere name, instead of the subjects in which they are inherent. It were well for all those who act in this manner to ponder on these words of John: "We are in him that is true, even in Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols" (1 Epistle v. 20, 21).

X. That actual repentance is an easy duty to those who have occasionally practised it, but meets with violent opposition from those who have never practised it.

561. Actual repentance consists in self-examination, in the knowledge of sins, confession before the Lord, and thus in beginning a new life, according to the description given of it above. In the Reformed parts of Christendom, which include all such as are separate from the Roman Catholic church (to whom may be added such as are members of that church, but who have never performed any actual repentance), this is a duty which is most repugnant to them: the reason is, that some are not willing, and some are afraid to look into themselves; and disuse hardens the heart, and begets unwillingness, which is at length confirmed by the reasonings of the understanding; and with some it occasions sorrow, dread, and terror at the thoughts of it. The principal reason why actual repentance is a duty which the Reformed part of the Christian world feel to be most repugnant, is to be found in their belief that repentance and charity contribute nothing to salvation, which depends wholly on faith alone, from the imputation of which follow remission of sins, justification, renovation, regeneration, sanctification, and eternal salvation, without any regard to man's co-operating of himself, or as of himself. This co-operation the maintainers of that faith call a vain thing, utterly contradictory, repugnant, and injurious to the merit of Christ; and this doctrine is propagated among the vulgar, who are ignorant of the mysteries of that faith, by the mere sound of these words, "that faith alone brings

salvation, and how is it possible for a man to do good of himself?" Hence it is that among the Reformed, repentance is like a nest of young birds forsaken by the old ones, which have been taken and killed by the hawk. To this reason another may be added; that every one of the Reformed, as they are called, is associated, as to his spirit in the spiritual world, only with his like; these are continually infusing this doctrine into the ideas of his thoughts, and so diverting him from the track of self-inspection and examination.

562. I have asked many of the Reformed in the spiritual world, why they never performed actual repentance, when yet it is enjoined them as a duty both in the Word and in the ordinance of baptism, and likewise before the participation of the holy communion in all their churches; and they have given me various answers. SOME have said, that contrition is sufficient, attended with a lip-confession of being a sinner; and SOME, that such repentance being performed by man's operating from his own will, does not coincide with the faith generally received. SOME said, "How is it possible for a man to examine himself, when he knows that he is nothing but sin? this would be like casting a net into a lake full of mud from the bottom to the top, and which contains nothing but noxious worms:" SOME, "Who can so deeply inspect himself, as to discover in himself the sin of Adam, from which all his actual evils take their rise? Besides, are they not all of them washed away with that sin by the waters of baptism, and wiped clean and covered by the merit of Christ? What then is repentance but an imposition which gives grievous disturbance to tender consciences? And are we not by the Gospel under grace, and not under the hard law of such repentance?" SOME said, that whenever they intended to examine themselves, they were seized with a sudden dread and terror, as if they saw a monster by their bedside at day-dawn. Hence the reasons appeared why actual repentance, in the Reformed parts of the Christian world, is out of use and rejected. I have also in their presence inquired of some persons belonging to the Roman Catholic communion about their actual confession before their ministers, whether it be a duty which they feel repugnant to them; and the answer they gave me was, that after they were initiated into it, they were not afraid to recount their sins before a confessor who was not severe, and that they found a degree of pleasure in recollecting them, and could cheerfully confess those of a lighter nature, but the more heinous not without some degree of fear; and that they freely repeated this customary duty every year, and returned after absolution to their former states of festivity; also, that they regard all as impure who are unwilling to lay open the defilements of their hearts. On hearing this account the Reformed who were present walked off, some laughing and deriding, others wondering and

yet commending. Afterwards there approached some of the same persuasion, but who had been brought up in countries amongst the Reformed, and, according to the custom prevalent in those countries, had not been used to make particular confession, like their brethren in other places, but only a general confession before their spiritual guide. These declared that they found it impracticable to examine themselves, to search out and bring to light their actual evils and the secrets of their thoughts, and that they felt as much repugnance and terror at the thought of such duties, as they should in passing a ditch to attack a rampart guarded by armed soldiers, who warned them not to approach. Thus it appears that actual repentance is an easy duty to such as have been familiarized to the practice of it, but to such as have never practised it, it is painful and difficult.

563. It is acknowledged that custom forms a second nature, and consequently that what is difficult to one is easy to another; so it is in the case of self-examination, and a confession of the sins that have been discovered. What, for instance, is more easy than for a laboring man, a porter, or a husbandman, to work with his hands from morning till evening, when yet a gentleman, or one delicately brought up, could not do the same work for the space of half an hour without fatigue and difficulty. A running footman, properly habited, finds no difficulty in running before a carriage many miles; and yet the person accustomed to ride within would find it painful to run the length of a street. Every workman, who is diligent at his work, performs it easily and with pleasure, and when he leaves it, is glad to return again to it; whereas another, who is perhaps equally skilful in his business, but slothful, can scarcely be compelled to set about it. The case is the same in every employment and pursuit. What is more easy than for a man of pious habits to pray to God? and yet what is more difficult, where a person has been long a slave to habits of impiety? What priest was ever without fear and apprehension on his first appearing to preach before a king? but when he has been in some degree accustomed to it, he proceeds with boldness. What is more easy than for a man-angel to raise his eyes towards heaven, and for a man-devil to cast down his towards hell? though if the latter be a hypocrite, he too can lift up his eyes towards heaven, but not his heart. It is the end regarded, and the habit thence contracted, which determines every one's particular complexion and constitution.

XI. That he that never did the work of repentance, and never looked into and examined himself, comes at last not to know the nature of either damnatory evil or saving good.

564. As there are but few persons in the Reformed parts of the Christian world who do the work of repentance, it is expe-

dient here to add this remark: He that never looks into and examines himself, comes at last not to know the nature of either damnatory evil or saving good; for such a one has no religion to lead him to that knowledge. The evil which a man does not see, know, and acknowledge, remains with him, and whatever remains is rooted in him more and more deeply, until at length it closes up and obstructs the interiors of his mind, so that he is rendered first natural, then sensual, and lastly corporeal; in all which states he is utterly unconscious of any damnatory evil or saving good, and becomes like a tree planted on a hard rock, which shoots a few roots between the clefts, and at length withers away for want of moisture. Every man rightly educated is rational and moral; but there are two ways which lead to rationality, —one from the world, the other from heaven. He that is made rational and moral from the world, and not from heaven also, is only so as to his outward speech and behavior, but within he is a beast, yea, a wild beast, acting in unity with the inhabitants of hell, who are all of such a quality; but whoever is made rational and moral from heaven also, is truly rational and moral, because he is so in spirit, in speech and body at the same time; for within the two latter dwells a spiritual principle as their soul, which is the source of action to what is natural, sensual, and corporeal: he also acts in unity with the inhabitants of heaven. There is then a spiritual-rational and moral man, and also a merely natural-rational and moral man, and in this world the latter is not distinguishable from the former, especially if he has acquired by practice the habit of hypocrisy; but the angels in heaven distinguish such as clearly as doves from owls, and as sheep from tigers. The merely natural man can see what is evil and good in others, and can also reprove them; but as he never looked into and examined himself, he does not see any evil in himself, and if any is pointed out to him by another, he masks it over by means of his rational faculty, as a serpent hides its head in the dust, and immerses himself in it as a hornet buries itself in dung. This is occasioned by the delight of evil, which envelops him as a thick mist does a bog, and absorbs and suffocates the rays of light. This, and nothing but this, constitutes the delight of hell, which exhaling thence, enters by influx into every man, but only by the soles of the feet, the back, and the hinder part of the head. If it be received by the head in the fore-part, and by the body in the breast, the man is then enslaved to hell: the reason is, because that part of the human brain called the *cerebrum* is allotted to the understanding and its wisdom, but that part called the *cerebellum*, to the will and its love; and hence it is that the brain is divided into two spheres. This infernal delight can only be amended, reformed, and inverted, by means of a spiritual-rational and moral principle.

565. We shall close what has been said with some description

of the rational and moral man as being merely natural, and who, regarded in himself, is a sensual man, and becomes corporeal or carnal. This description will be but a sketch, digested under particular heads. The sensual principle is the last and lowest sphere of the life of the human mind, adhering to and cohering with the five bodily senses. He is called a sensual man whose judgment on all occasions is determined by the bodily senses, who believes only what he can see with his eyes and touch with his hands, allowing such things to be real, and rejecting all others. The interiors of his mind, which see by the light of heaven, are closed, so that he has no discernment of any truth relating to heaven or the church. Such a person thinks in extremes, that is, his thought is confined to the last and lowest sphere of things; for he does not think interiorly from any spiritual light, but rests in gross natural light only; hence it is that he is inwardly opposed to the things of heaven and the church, although he can outwardly speak in their favor, and that with a degree of zeal proportioned to the hope of obtaining authority and opulence by their means. Men of learning and erudition, who have confirmed themselves deeply in falses, especially those who have confirmed themselves against the truths of the Word, are more sensual than the rest of mankind. Sensual men reason with shrewdness and dexterity, because their thoughts are so near their speech as to be almost in it, being, as it were, in their lips; and because they make all intelligence to consist in speaking merely from the memory. They are also expert in confirming falses, and after confirmation believe them to be true; and yet their reasonings and confirmations are grounded in the fallacies of the senses, by which the vulgar are ensnared and persuaded. Sensual men are cunning and malicious above all others. The covetous, the adulterous, and the deceitful are particularly sensual, though they may appear men of talent in the eyes of the world. The interiors of their minds are foul and filthy, in consequence of their communication with the hells; and in the Word they are said to be dead. All who inhabit the hells are sensual, and the more so as they are more deeply immersed. The sphere of infernal spirits conjoins itself with the sensual principle of man in the back; and in the light of heaven the hinder part of their heads appears hollow. Those who reasoned merely from sensual things, the ancients called serpents of the tree of knowledge. Sensual things ought to possess the last place, and not the first, and with every wise and intelligent man it is so, and they are kept in subjection to interior things; whereas with an unwise man they have the first place, and bear rule. Where sensual things are in the lowest place, a passage is opened by them to the understanding, and truths are eliminated by the mode of extraction. Such sensual things border most closely on the world; they admit whatever flows from the world, and as it were

sift it. Man by means of sensual things communicates with the world, and by means of rational things with heaven. Sensual things form a basis which is subservient to the interiors of the mind, some sensual things being subservient to the intellectual part, and some to the voluntary. Where the thought is not elevated above sensual things, the man attains only to small degrees of wisdom; but where it is, he enters into a clearer light (*lumen*), and at length into heavenly light (*lux*), and then he has a perception of the things which flow from heaven. Natural science is the ultimate of the understanding, and sensual delight the ultimate of the will.

566. A man, as to his natural principle, is like a beast, and acquires by a natural life the image of a beast; hence natural men in the spiritual world appear surrounded by beasts of all kinds, which are correspondences. For the natural principle of man, considered in itself, is a mere animal; but in consequence of a spiritual principle being superadded to it, its possessor has a capacity of becoming a man, and although he use not the faculty for the purposes intended by it, still he can counterfeit the man, when yet he is but a talking beast; for he talks from a natural-rational principle, but thinks from a spiritual infatuation: he acts from a natural-moral principle, but loves from a spiritual principle similar to the lust of a satyr; thus his actions, in the eye of the spiritual-rational man, differ but little from the dancing of a person bit by a tarantula, or laboring under the disease called St. Vitus's dance. Who is not aware that a hypocrite can talk about God, a thief about honesty, an adulterer about chastity, &c.? But unless a man had the power of shutting and opening the door between his thoughts and words, and between his intentions and actions, according to the direction of prudence or cunning as the door-keeper, he would rush more furiously than any wild beast to the perpetration of every wicked and barbarous outrage. That door however is opened in every person after death, when his true nature and quality appears; but still the wicked are kept under restraint by punishment and imprisonment in hell. Therefore, kind reader, look into yourself, and search out one or other of your evils, and remove it from a principle of religion; for if you remove them with any other view or purpose, you will succeed only so far as to conceal them from the world.

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567. To the above I shall add the following MEMORABLE RELATIONS.—First. I was once suddenly seized with a disease that seemed to threaten my life; my whole head was oppressed with pain; a pestilential smoke was let in upon me from Jerusalem, which is called Sodom and Egypt, Rev. xi. 8: I was half dead with intolerable agonies, and I expected every moment to be

my last. Thus I lay in my bed three days and a half. My spirit was reduced to this state, and in consequence of it my body. I then heard about me the voices of persons saying, "Lo! he that preached repentance for the remission of sins, and exhorted us to look to the man Christ only, lies dead in the streets of our city." On their asking several of the clergy whether he was worthy of burial, they answered, "No; let him lie to be looked at:" and they passed to and fro, and mocked. All this befell me, of a truth, while I was writing the explication of the eleventh chapter of the Revelation. Then I heard many shocking speeches of scoffers, who said, "How can repentance be performed without faith? And how can the man Christ be adored as God? Since we are saved of free grace without any merit of our own, what do we need but this faith,—that God the Father sent the Son to take away the curse of the law, to impute his merit to us, and so to justify us in his sight, to absolve us from our sins by the declaration of a priest, and then to give the Holy Ghost to operate all good in us? Are not these doctrines agreeable to Scripture, and also to reason?" All this the crowd who stood by agreed to and applauded. I heard what passed without the power of replying, being almost dead. But after three days and a half my spirit recovered; and being in the spirit, I left the street and went into the city, and said again, "Do the work of repentance, and believe in Christ, and your sins will be remitted and you will be saved, but otherwise you will perish. Did not the Lord himself preach repentance for the remission of sins, and that men should believe in him? Did he not enjoin his disciples to preach the same? Is not a full and fatal security of life the sure consequence of your faith?" To this they replied, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus are we led by the spirit of grace; how then can sin have place in us, and what power has death to hurt us? Do you comprehend this Gospel, you preacher of sin and repentance?" At that instant a voice was heard from heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come upon you that are secure, unblamable in your own eyes, justified in your own faith, ye satans." And suddenly a gulf was opened in the midst of the city, which spread itself far and wide, and the houses one after another fell down, and were swallowed up; and presently water began to bubble up from the wide whirlpool, and overflowed the waste.

When they were thus overwhelmed, and to appearance drowned, I was desirous to know their condition in the deep, and a voice from heaven said to me, "You shall see and hear." And straightway the waters, in which they seemed to be drowned, disappeared; for waters in the spiritual world are correspond

ences, and hence appear to surround those who are in falses. Then they appeared to me in a sandy place like the bottom of the sea, where there were large heaps of stones, among which they were running, and lamenting that they were cast out of their great city. And they raised their voices and exclaimed, "Why has all this befallen us? Are we not, through our faith, clean, pure, just, and holy? Are we not, by our faith, cleansed, purified, justified, and sanctified?" Others cried out, "Are we not by our faith rendered such as to appear clean, pure, just, and holy before God the Father, and to be declared so before the angels? Are we not reconciled, propitiated, atoned for, and thus absolved, washed, and cleansed from our sins? And is not the curse of the law taken away by Christ? Why then are we cast out hither as if subject to that curse? We have been told by a presumptuous preacher against sin in our great city, *Believe in Christ, and do the work of repentance.* But have we not believed in Christ while we believed in his merit? And have we not done the work of repentance while we confessed ourselves sinners? Why then has all this befallen us?" But immediately a voice from one side said to them, "Do you know any one of your sins? Have you ever examined yourselves? Have you in consequence shunned any evil as a sin against God? He who does not shun sin remains in it: and is not sin the devil? Thus it is of you the Lord saith, 'Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: but he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity' (Luke xiii. 26, 27; Matt. vii. 22, 23). Depart therefore every one to his place: you see the openings into those caverns; enter, and work shall be given each of you to do, and afterwards food in proportion to your work; and though you should refuse to enter, the calls of hunger will speedily compel you."

After this there came a voice from heaven to some on the earth,* who were without that great city, and who are described also in the Revelation, xi. 13, crying aloud, "Take heed to yourselves; take heed how you associate with such persons. Can you not understand that evils, which are called sins and iniquities, render a man impure and unclean? How can you be cleansed and purified from them, but by actual repentance, and faith in the Lord Jesus Christ? Actual repentance consists in self-examination, in the knowledge and acknowledgment of sins, in owning to their guilt, in confessing them before the Lord, in imploring help and power to resist them, thus in desisting from them, and in leading a new life, doing all these things as of yourselves. Practise this once or twice a year, when you approach the holy communion, and afterwards, when the sins of which you owned yourselves guilty recur, then say to yourselves,

* In the spiritual world.

'We will not consent to them because they are sins against God.' This is actual repentance. Who cannot perceive that where a man does not search out and see his sins, he remains in them? For all evil is delightful to a man from his birth: it is delightful to him to take revenge, to commit whoredom, to defraud, to blaspheme, particularly to rule over others from a principle of self-love. Does not the delight arising from these evils prevent you from seeing them; and if you happen to be told that they are sins, does not that delight prompt you to make excuses for them? Yea more, do you not strive by false reasonings to make it appear that they are not sins, and thus continue in them, and practise them afterwards more than before, even till you no longer know what sin is, or whether or no there be any such thing? But the case is otherwise with every one who performs actual repentance: he knows and acknowledges his evils, and calls them sins, and on that account he begins to shun and turn away from them, and at last no longer feels satisfaction in their delights; and in proportion as this is the case, he sees and loves what is good, and at length feels delight in it, which is the delight of the angels of heaven. In short, so far as any one casts the devil behind him, he is adopted by the Lord, and by him is taught, led, withheld from evil, and kept in good: this is the only way which leads from hell to heaven." It is something extraordinary, that Protestants have a certain deep-rooted repugnance, abhorrence, and aversion to actual repentance, which is so violent that they cannot force themselves to self-examination, neither can they look at their sins, or confess them before God; for they are seized as it were with horror at the bare thought of such a duty. I have inquired of many in the spiritual world concerning this circumstance, who all told me that it was not in their power; and when they were informed that the Roman Catholics practise such duties, that is, that they examine themselves, and confess their sins openly before a monk, they have greatly wondered, more especially as the Reformed cannot do the same in private before God, although it is equally enjoined them before they approach the Holy Supper. Some of them made an investigation into the cause of this, and discovered that it was the doctrine of faith alone which induced such an impenitent state and such a heart; and then it was granted them to see, that such of the Roman Catholics as adore Christ, and do not invoke saints, are saved.

After these events, there was heard as it were a noise of thunder, and a voice speaking from heaven, and saying, "We are astonished! Say to the assembly of Protestants, 'Believe in Christ, and do the work of repentance, and ye will be saved.'" I accordingly repeated these words to them; after which I added, "Is not BAPTISM a sacrament of repentance, and hence an introduction into the church? for what else do the sponsors promise

for the person to be baptized, but that he will renounce the devil and his works? Is not the HOLY SUPPER a sacrament of repentance, and hence an introduction into heaven? for is it not declared to the communicants that they must do the work of repentance before they approach? Does not the DECALOGUE, which is the universal doctrine of the Christian church, insist on repentance? for is it not said in six commandments of the second table, 'Thou shalt not do this and that evil,' and not, 'Thou shalt do this and that good?' Hence you may understand, that in proportion as any one renounces and turns away from evil, he desires and loves good; and that before this he does not know what good is, or even what evil is."

568. THE SECOND MEMORABLE RELATION.—What wise and pious person is not desirous to know the condition of his life after death? To gratify such a wish I will here give some general account of it. Every man after death, when he finds that he is yet alive, and in another world, and is told that above him is heaven where are eternal joys, and beneath him is hell where are eternal sorrows, is first let again into his externals as in the former world. In this state he believes that he shall certainly go to heaven, and talks intelligently, and acts prudently. Then some begin to profess, "We have lived moral lives, we have maintained fair characters, we have never intentionally done evil:" others say, "We have frequented the church, we have heard masses, we have kissed holy images, we have poured forth abundance of prayers on our knees:" others again profess, "We have given to the poor, we have assisted the needy, we have read books of devotion, and also the Word:" with much more to the same purpose. After making these professions, the angels come to them and say, "The things you have mentioned you have done in externals, but you are yet ignorant of the quality of your internals. You are now spirits in substantial bodies, and the spirit is your internal man, which thinks in you according to its will, and wills according to its love, and this is the delight of its life. Every man from his infancy enters upon life from externals, learning to act morally and to speak intelligently; and when he first acquires some idea of heaven and its blessedness, he begins to pray, to frequent churches, and to perform the solemnities of worship; nevertheless, as evils spring up from their native fountain, he harbors them in the recesses of his mind, and also ingeniously veils them over by reasonings drawn from fallacies, until at length he no longer knows evil to be evil; and after this, his evils being veiled over and covered as it were with dust, he no longer thinks any thing of them, only keeping on his guard so as to prevent their appearing before the world. Thus he studies only to lead a moral life in externals, and so becomes a two-fold or double man, being in externals a sheep, and in internals a wolf: hence he is like a box of gold filled with

poison; or like a person of a foul breath, who keeps in his mouth some sweet-smelling substance, to prevent its being perceived by the bystanders; or he is like a perfumed rat's skin. You profess that you have lived moral lives, and have been attentive to the practice of piety; but let me ask, have you ever examined your internal man, and there perceived any lusts prompting you to take vengeance even to death, to indulge in libidinous desires even to adultery, to defraud others even to the commission of theft, to tell lies even to the bearing of false witness? In four commandments of the decalogue it is said, 'Thou shalt not do such things,' and in the last it is said, 'Thou shalt not covet them.' Do you suppose that your internal man, with respect to those evils, is like your external? If you suppose so, you may possibly find yourselves mistaken." To this they have replied, "What is the internal man? Is it not one and the same with the external? We have been told by our ministers, that the internal man is nothing else but faith, and that pious discourse and morality of life are the signs of faith, being its operation." To which the angels have answered, "Saving faith is in the internal man, and so also is charity, and these are the source of Christian faithfulness and morality in the external; but if the fore-mentioned lusts remain in the internal man, that is, in the will and thence in the thought, so that you inwardly love them, and yet in externals act and speak otherwise, in this case evil in you is above good, and good is beneath evil; therefore whatever appearance of understanding may be in your speech, or of love in your actions, evil is within, only covered and concealed, and then you are like artful deceivers, who pretend to acts of humanity, while their hearts breathe a very different spirit. But the quality of your internal man, of which you are entirely ignorant, in consequence of never examining yourselves, and of never performing repentance after examination, you will see presently, when stripped of your external man and let into your internal; for then you will no longer be known to your companions or to yourselves. Indeed we have often observed evil-moral persons then become like wild beasts, viewing their neighbors with ferocious aspect, burning with deadly hatred towards them, and blaspheming God, whom in the external man they have worshipped." On hearing this they have retired, and the angels have said, "You will see the condition and lot of your life presently; for in a short time your external man will be taken away from you, and you will enter into the internal, which is now your spirit."

569. THE THIRD MEMORABLE RELATION.—Every kind of love in man exhales its delight, by which it makes itself perceptible: it exhales it first into the spirit, and thence into the body: and the delight of every one's love, together with the pleasantness of his thought, constitutes his life. These delights and pleasures

man perceives but in an obscure manner, so long as he lives in the natural body, because it absorbs and dulls them; but after death, when the material body is put off, and thus the covering or clothing of the spirit taken away, the delights of his love and the pleasures of his thought are then rendered fully sensible and perceptible; and what is surprising, they sometimes affect the senses as odoriferous smells. Hence it is that all in the spiritua world are associated together, according to their loves; in heaven, according to the loves that reign their, and in hell, according to the loves that reign there. The odors into which the delights of love are turned in heaven are all perceived like such fragrances, sweet smells, pleasant exhalations, and delightful perceptions, as prevail in gardens, shrubberies, fields, and woods, early of a morning in the spring of the year; but the odors into which the delights of love are turned into hell are perceived as fetid and nauseous stenches, such as arise from putrid carcasses, drains, and pools full of the runnings from dust heaps and dunghills; and yet what is wonderful, to the senses of the devils and satans in hell such stenches are like the perfume of balsams, spices, and frankincense, refreshing their nostrils and hearts. In the natural world also, beasts, birds, and creeping things have the faculty of associating according to the odors they exhale; but it is not so with men until they have cast off their mortal covering. Hence it is that heaven is arranged in the most distinct order, according to all the varieties of the love of good; and hell, on the contrary, according to all the varieties of the love of evil. Owing to this contrariety there is a great chasm between heaven and hell, which cannot be passed; for the inhabitants of heaven cannot endure any of the odors of hell, as they occasion loathing and sickness, and put the person who inhales them in danger of swooning: the case is the same with the inhabitants of hell, if they pass the middle of the chasm and imbibe the odors of heaven. I once saw a certain devil, who appeared at a distance like a leopard, and who, a few days before, had been seen among the angels of the last heaven, having the art to transform himself into an angel of light. He had passed the middle of the chasm, and was standing between two olive-trees, not yet being sensible of any odor offensive to his life; the reason of which was, because no angels were present; but as soon as they approached he was seized with convulsions, and fell down with all his joints contracted; and then he appeared like a great serpent, folding and writhing himself, till at length he made his escape through a cleft in the ground, and being received by his associates, he was conveyed down into a cavern, where he presently revived by the stinking odor of his own delight. I once also saw a certain satan punished by his associates, and on inquiring into the reason, was informed that he had stopped his nostrils and approached the heavenly odors, and on his return had brought

some taint of them along with him in his clothes. It has sometimes happened that a stench like that of a dead body, exhaling from some open cavern of hell, has slightly touched my nostrils, and brought on a vomiting. Hence the true reason may appear why smelling, in the Word, signifies perception, and why it is frequently said that Jehovah smelt a grateful odor from the burnt-offerings; also why the anointing oil and frankincense were prepared with fragrant spices; and on the other hand, why the children of Israel were commanded to carry all unclean things out of the camp, and also to dig a hole for their excrements, and to cover them in the ground (Deut. xxiii. 10—14); because the camp of Israel was representative of heaven, and the wilderness without the camp, of hell.

570. THE FOURTH MEMORABLE RELATION.—I was once engaged in conversation with a novitiate spirit, who, during his abode in the world, had meditated much about heaven and hell. By novitiate spirits, we mean men lately deceased, who being then spiritual men, are called spirits. When he first entered the spiritual world he began in like manner to meditate about heaven and hell, and while he was meditating about heaven he felt himself in a state of gladness, but while about hell in a state of sorrow. Upon calling to mind that he was in the spiritual world, he immediately inquired where heaven and hell were, and also about their nature and quality. The answer he received was, "Heaven is over your head, and hell is under your feet, for you are now in the world of spirits, which is in the midst between heaven and hell; but with respect to their nature and quality, they cannot be so briefly described." Then, from the burning desire he had to get information, he fell on his knees, and prayed earnestly to the Lord to be instructed; and lo! an angel appeared on his right hand, and raised him, and said, "You have prayed to be instructed about heaven and hell: INQUIRE AND LEARN WHAT DELIGHT IS, AND YOU WILL KNOW." Having said this, the angel was taken up from him. Then the novitiate spirit said within himself, "What can this mean? *Inquire and learn what delight is, and you will know the nature and quality of heaven and hell?*" So presently departing from the place where he stood, he wandered about, and addressed all that he met, saying, "I pray you be so kind as to inform me what delight is?" Some replied, "What a strange question! Who does not know what delight is? Is it not joy and gladness? Delight then is delight, and one delight is like another: we know no difference." Others said, "Delight is the mind's laughter; for while the mind laughs, the countenance is merry, the discourse jocular, the gestures sportive, and the whole man is in the enjoyment of delight." But some said, "Delight is the gratification of feasting, eating all kinds of dainties, and drinking generous wines to intoxication, and at the same time conversing on various subjects, particularly

on such as relate to the indulgences of Venus and Cupid." On hearing these descriptions of delight, the novitiate spirit in some warmth said within himself, "These are the answers of clowns, and not of sensible men. These delights do not constitute either heaven or hell. O that I could meet with some wise persons!" So he left these and began to inquire for wise men. Then a certain angelic spirit observed him, and said, "I perceive you have a desire kindled in you to know what is the universal constituent of heaven, and the universal constituent of hell, and since DELIGHT is that universal constituent, I will conduct you to the top of a hill, where a daily assembly is held of those who inquire into effects, of those who investigate causes, and of those who explore ends. Those who inquire into effects are there called spirits of the sciences, and in the abstract, sciences; those who investigate causes are called spirits of intelligence, and in the abstract, intelligences; and those who explore ends are called spirits of wisdom, and in the abstract, wisdoms. Directly over them, in heaven, are angels who from ends see causes, and from causes effects, and from these the three companies receive illustration." Immediately taking the novitiate spirit by the hand, he led him to the top of a hill, and introduced him to the assembly of those who explore ends, and who are abstractedly called wisdoms; and the novitiate spirit said, "Pardon, I entreat you, my intrusion: the cause of my coming hither is to inquire about heaven and hell, this being a subject which from my childhood has engaged my attention and thought; and on entering lately into this world, I was informed by some with whom I was then associated, that heaven is over my head and hell beneath my feet; but as they did not acquaint me with their nature and quality, I was brought into a state of anxiety by continual thought on the subject: then I prayed to God for information, and immediately an angel presented himself before me, who said, INQUIRE AND LEARN WHAT DELIGHT IS, AND YOU WILL KNOW WHAT YOU DESIRE. Accordingly I have made inquiry, but hitherto in vain; therefore I entreat you to be so kind as to teach me what is meant by delight." To this the wisdoms replied, "Delight is the all of life to every one in heaven, and the all of life to every one in hell: those who are in heaven perceive the delight of what is good and true, while those who are in hell, the delight of what is evil and false: for all delight is of love, and love is the *esse* of a man's life; and as a man is a man according to the quality of his love, so is he a man also according to the quality of his delight. The activity of love is what produces the sense of delight, which activity in heaven is attended with wisdom, and in hell with insanity, each of which in its respective subjects closes in delight; but the heavens and the hells are in opposite delights, the heavens being in the love of good, and thence in the delight of doing good, whereas

the hells are in the love of evil, and thence in the delight of doing evil: thus by knowing what delight is, you will know the nature and quality of both heaven and hell. Inquire, however, and learn further what delight is from those who investigate causes, and are called intelligences, who are assembled a little way from this to the right." So he took his leave; and being admitted among those called intelligences, he explained the reason of his coming, and entreated them to instruct him what is meant by delight. They were rejoiced at his making such an inquiry, and said, "It is true that he who knows what delight is, knows also the nature and quality of heaven and hell. The will, by virtue of which a man is a man, is never affected, in the smallest instance, but by delight; for will, considered in itself, is nothing else but the affection of some particular love, and consequently of some particular delight, the disposition to will being excited by some kind of pleasure, and its attendant satisfaction: and as it is the will which impels the understanding to think, so there cannot be the least excitement of thought but as a consequence of the influent delight of the will; and the reason of this is, because the Lord, by influx from himself, puts into action all things in the soul and in the mind, with angels, spirits, and men, and this he does by an influx of love and wisdom: this influx is the real activity whence all delight is derived; which in its source or origin is called blessedness, satisfaction, and happiness, and in its derivation delight, gratifications, and pleasure, and in a universal sense, good. But infernal spirits invert all things in themselves; thus they turn good into evil, and truth into the false, the delight still remaining; for without it they would not have either will or sensation, and consequently they would have no life. Hence it is plain what are the nature and quality, and what the origin of the delight of hell, and also what are the nature and quality, and what the origin of the delight of heaven." After this he was conducted to the third company, consisting of those who inquire into effects, and who are called sciences. They said, "Descend to the earth below, and ascend to the earth above;* for there you will perceive and be sensible of the delights of heaven and hell." And behold! at a distance from them, the earth straightway opened, and through the opening three devils ascended, having a fiery appearance from the delight of their love; and as the angels in consociation with the novitiate spirit perceived that all three were sent purposely from hell, they cried out to them, "Approach no further; but from the place where you now stand tell us something of your delights." They replied, "Know that every one, whether he is called good or evil, enjoys his own particular delight; he that is called good is in the enjoyment of

* The earth or region below is that part of the world of spirits which communicates with hell, and the earth or region above, that part of the same world which communicates with heaven.

his delight, and he that is called evil in the enjoyment of his." Then the angels inquired, "What is your delight?" They said, "It is the delight of whoredom, revenge, fraud, and blasphemy." The angel asked further, "But what are the nature and quality of these delights?" They replied, "In others they excite similar sensations to the stenches arising from dunghills, putrid carcasses, and stagnant urine." "And are these," said they, "delightful to you?" They rejoined, "Yes,—most delightful." "Then," said the angels, "you are like the unclean beasts which live in them." "Be it so," they answered; "but such things are most grateful to our nostrils." The angels then asked, "Have you any further information to give respecting your delights?" "Every one," they replied, "is allowed the enjoyment of his delight, even the most unclean, as they call it, provided he does not infest good spirits and angels; but as in consequence of our delight we cannot refrain from infesting them, we are confined in workhouses, where we undergo great hardships: the restraint laid on our enjoyments by the cessation of our delights in such places, is what is called hell-torment, being attended with interior pain." The angels further asked them, "Why do you infest the good?" "We cannot do otherwise," they replied; "it is as if we were seized with rage and madness when we see any angel, and perceive about him the divine sphere of the Lord." To this we replied, "You are then like wild beasts;" and presently afterwards, when they saw the novitiate spirit with the angels, a fit of fury came upon them, which appeared like a fire of hatred; therefore, to prevent their doing any mischief, they were cast down again into hell. After this appeared the angels who from ends see causes, and by causes effects, and who inhabited the heaven immediately over those three companies; they appeared in a clear bright light, which descending in spiral flexures, brought along with it a round garland of flowers, and placed it on the head of the novitiate spirit; and immediately these words issuing from the light were addressed to him: "This laurel crown is given you, because from your childhood you have meditated about heaven and hell."

CHAPTER X.

REFORMATION AND REGENERATION.

571. After treating of repentance, it comes next in order to treat of reformation and regeneration, because these follow repentance, and are promoted by it. There are two states into which a man must enter, and through which he must pass, that he may from natural become spiritual. The first state is called Reformation, and the other Regeneration. In the first he looks from his natural state towards the spiritual, with a great

desire to attain it; in the other state he becomes a spiritual-natural man. The first state is formed by the truths which belong to faith, by which he looks towards charity; the other is formed by the goods of charity, from which he enters into the truths of faith; or what is the same thing, the first is a state of thought from the understanding, the other is a state of love from the will. As this latter state commences and advances, a change or turning takes place in the mind; for then the love of the will enters by influx into the understanding, acting upon, and leading it to think in concord and agreement with its love; so that in proportion as the good of love fills the first station, and the truths of faith the second, the man is spiritual, and is a new creature. He then acts from charity, and speaks from faith; he sensibly feels the good of charity, and perceives the truth of faith; he is then in the Lord, he is in peace, and thus regenerate. The man who, during his abode in this world, has entered into the first of these states, is in a capacity after death of being introduced into the other; but he who during the present life has not entered into the first state, cannot after death be introduced into the second, and thus cannot be regenerated. These two states may be compared with the daily progression of light and heat in the spring season; the first with the early dawn or cock-crowing, the second with morning and sunrise; and the progression of the latter state may be compared with that of the day from morning till noon, and thus to light and heat. It may also be compared with a crop of corn, which is first a green herb, then puts forth spikes and ears, in which lastly grain is formed; and likewise with a tree, which at first sprouts forth from a seed in the earth, then forms a stalk, from which branches shoot out, and these are adorned with leaves, and afterwards with blossoms, in the inmost bosom of which the rudiments of fruits are formed, which as they ripen produce new seeds, like a new race or progeny. The first state, which is that of reformation, may also be compared with the state of a silk-worm, when it draws forth from itself and unfolds its silken web; but after its industrious toil is over it acquires wings, and flies forth into the open air, and then no longer derives its nourishment as before from leaves, but from the juices of flowers.

I. THAT UNLESS A MAN BE BORN AGAIN, AND AS IT WERE CREATED ANEW, HE CANNOT ENTER THE KINGDOM OF GOD.

572. That a man cannot enter the kingdom of God except he be born again, is the Lord's doctrine in John, where he said to Nicodemus, "Verily, verily (*Amen*), I say unto thee, except a man be born again, he cannot see the kingdom of God;" and further, "Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, and that which is born of the spirit is spirit" (iii. 3, 5, 6). The kingdom of God

signifies both heaven and the church; for the kingdom of God on earth is the church; and the same is meant by the kingdom of God in other places where it occurs, as in Matt. xi. 11; xii. 28; xxi. 43; Luke iv. 43; vi. 20; viii. 1, 10; ix. 11, 60, 62; xvii. 21; and elsewhere. To be born of water and the spirit, signifies by the truths of faith and a life in conformity to them. Water signifies truths, as may be seen in the APOCALYPSE REVEALED, n. 50, 614, 615, 685, 932. Spirit signifies a life in conformity to divine truths, as is evident from the Lord's words in John vi. 63. Verily, verily, signifies that it is the truth; and because the Lord was the truth itself, therefore he so often used that expression. He is also called the Amen (Rev. iii. 14). The regenerate in the Word are called sons of God, and born of God, and regeneration is described by a new heart and a new spirit.

573. Since "to be created" also signifies to be regenerated, therefore this term is applied to him who is born again, and as it were, created anew. That this is the signification of being created is plain from these passages. "*Create* in me a clean heart, O God; renew a right spirit within me" (Psalm li. 10). "Thou openest thy hand, they are filled with good; thou sendest forth thy spirit, they are *created*" (civ. 28, 30). "The people that shall be *created* shall praise the Lord" (cii. 18). "Behold, I *create* Jerusalem a rejoicing" (Isaiah lxv. 18). "Thus saith the Lord thy *Creator*, O Jacob, and thy Former, O Israel, I have redeemed thee. Every one that is called by my name, I have *created* him for my glory" (xliii. 1, 7). "That they may see and know and consider, and understand together, that the Holy One of Israel hath *created* this" (xli. 20): besides other passages; as in some where the Lord is called Creator, Former, and Maker. Hence it is plain what is meant by these words of the Lord to his disciples: "Go ye out into all the world, and preach the gospel to every *creature*" (Mark xvi. 15): creatures mean all who are in a capacity to be regenerated. In like manner it is used in Rev. iii. 14; 2 Cor. v. 17.

574. It is obvious also to reason that a man ought to be regenerated, since he is born with a propensity to evils of every kind, derived from his parents, and these reside in his natural man, which of itself is diametrically opposed to the spiritual man; and yet he is born to be an inhabitant of heaven, into which he cannot be admitted unless he be rendered spiritual, which can only be effected by regeneration. Hence it necessarily follows, that the natural man with its lusts ought to be conquered, subdued, and inverted; for otherwise the man cannot stir a step towards heaven, but must needs cast himself more and more deeply into hell. How plain must this appear to every one who believes that he is born with a propensity to evils of every kind, and who acknowledges that there are such things as good and evil, and that the one is contrary to the other; also a life after

death, a hell and a heaven; and that hell is formed by evil, and heaven by good! The natural man, considered in himself, as to his nature, differs not at all from the nature of beasts; indeed, with regard to his will to all intents and purposes he is a wild beast: he differs however from beasts with respect to his understanding, for this is capable of elevation above the lusts of the will, and not only of seeing, but also of regulating them; hence it is that a man is capable of thought from understanding and of speech from thought, which beasts are not. What a man's quality is by birth, and what it would be unless he were regenerated, may be seen in savage beasts of all kinds. He would be a tiger, a panther, a leopard, a wild boar, a scorpion, a tarantula, a viper, a crocodile, &c.; so that unless he were transformed into a sheep by regeneration, what would he be but a devil among devils in hell? And supposing the innate ferocity of men were under no restraint from the laws of civil government, would they not assault and murder one another, or at least despoil each other of their possessions even to their very clothes? Are there any of the human species who are not by birth satyrs and the mere creatures of licentiousness or four-footed reptiles? and who among them, unless he be regenerated, becomes any thing better than an ape? The external morality which a man assumes for the purpose of concealing his internals, can make him nothing more.

575. The quality of the unregenerate man may be further described by these comparisons and similitudes in Isaiah: "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it. He shall stretch out upon it the line of emptiness and the plummet of desolation; and the thorn shall come up upon its altars, the thistle and bramble in its fortresses; and it shall be a habitation for dragons, and a court for the daughters of the owl. The ziim shall also meet with the jiim, and the satyr shall encounter his fellow; the lilith [birds of night,] also shall rest there; there shall the great owl make her nest, and lay, and gather, and hatch under her shadow; there shall the kites also be gathered, every one with her mate" (xxxiv. 11, 13—15).

II. That the new birth or creation is effected by the Lord alone, through the medium of charity and faith, during man's co-operation

576. That regeneration is effected by the Lord alone, through charity and faith, is a consequence of what was proved in the chapters on charity and faith, and particularly of what was taught in the article, *The Lord, charity, and faith make a one, like life, will, and understanding; and if they be divided, each perishes like a pearl bruised to powder.* These two, charity and faith, are called means or mediums, because they conjoin man with the Lord, and cause charity to be charity, and faith, faith,

which could not be the case except man also had some share in regeneration; hence it is said that this work is effected during man's co-operation. In the foregoing chapters we have occasionally spoken of man's co-operation with the Lord; but since the human mind is such, as to be led entirely by its perceptions to imagine that it works and effects every thing merely by its own power and strength, therefore this subject shall be still further illustrated. In all motion, and consequently in all action, there is an active and a passive, that is, a something which acts as an agent, and a something which, being passive, acts from the agent; hence one action is effected by both; comparatively as a mill is put into action by a wheel, or a chariot by a horse, or as motion is produced by the endeavor to move, or as an effect proceeds from its cause, or as a dead power put in activity by a living power, and in general as the instrumental is acted upon by its principal; in all which instances it is well known that the two together constitute but one action. With respect to charity and faith, the Lord is the agent, and man acts from the Lord; for *the active* [*power of energy*] of the Lord is in *the passive* [*ground*] of man; therefore the power of acting well is from the Lord, and thence the will to act is as it were man's, because he is in possession of free-will, so that he has the power to act in unity with the Lord, and to conjoin himself with him; or to act from the power of hell, which is extraneous to that of the Lord, and thus to separate himself from him. Man's action, when concordant with that of the Lord, is what is here meant by co-operation; but to give the reader a clearer idea of this subject, we will further illustrate it presently by comparisons.

577. From what has been said, this also follows, that the Lord is continually in the act of regenerating man, because he is continually in the act of saving him, and no one can be saved except he be regenerated; according to the Lord's words in John, "Except a man be born again he cannot see the kingdom of God" (iii. 3). Regeneration therefore is a means of salvation, as charity and faith are means of regeneration. It is the height of vanity to suppose that regeneration follows as a necessary consequence of the faith now prevalent in the church, which excludes man's co-operation. Action and co-operation, such as were described above, are apparent in every thing that has any activity and power of motion: the action and co-operation of the heart and the whole of its arterial system, are of this kind; the heart acts, and the arteries, by their coverings and coats, co-operate, and in this manner produce the circulation of the blood. The case is similar with respect to the lungs and the air: the air acts by its weight according to the height of its atmosphere, and at first the ribs with the lungs co-operate, and presently afterwards the lungs with the ribs; hence the action of respiration is communicated to every membrane of the body. It is thus that the

meninges of the brain, the pleura, the peritonæum, the diaphragm, and the other membranes which cover the viscera, and those which inwardly compose them, act and are acted upon, and so co-operate; for they are in their natures elastic, deriving hence their existence and subsistence. The case is the same in every fibre and nerve, in every muscle, and even in every cartilage, in each of which, as is well known, there are action and co-operation. Such co-operation exists too in all the senses; for the sensories, like the bodily organs of motion, consist of fibres, membranes, and muscles. To describe the particular co-operation of each would be needless; for it is well known that light acts on the eye, sound on the ear, odor on the nostril, and flavor on the tongue, and that the organs adapt themselves to such action, and thence derive sensation. How plain is it to perceive from hence, that unless there were in the spiritual organism of the brain such action and co-operation with the influent life, it would be impossible for thought and will to exist! for life from the Lord enters by influx into that organism, and as this on its part co-operates, all that is thought, weighed, concluded, and determined to be done, is made perceptible. If life alone were to act, and the man not to co-operate as of himself, he would no more be capable of thinking than a stock or a stone, or than a church is whilst the minister is preaching in it, which may indeed, by the repercussion of the voice from its doors, repeat the words like an echo, but can never be made sensible of the matter of the discourse; in such a state would a man be, in respect to charity and faith, unless he co-operated with the Lord.

578. The state and condition of a man, if he were not to co-operate with the Lord, may also be illustrated by the following comparisons: The spiritual things of heaven and the church would in such a case excite in him the same perceptions and sensations as some discordant or disagreeable object, affecting him, for instance, as a stench does his nose, dissonance his ear, deformity his eye, and a nasty taste his tongue; and if the delight of charity and the pleasantness of faith were to enter by influx into the spiritual organism of the minds of those who are in the delight of evil and the false, they would be tortured and tormented by the intrusion, and at length would fall into a swoon; for the organism of the mind of such persons, by reason of the continual spiral foldings and windings of which it consists, would twist and writhe itself during the heavenly influx, and would be tortured like a serpent on a bed of ants. That this is really the case has been proved to me by abundant experience in the spiritual world.

III. That since all are redeemed, all have a capacity to be regenerated, every one according to his state.

579. To understand this proposition more clearly, it may be expedient to premise something on the subject of redemption.

The Lord came into the world principally for these two purposes to remove hell from angels and men, and to glorify his humanity; for before the Lord's coming hell had increased from beneath to such a height as to infest the angels of heaven, and also by its interposition between heaven and the world, to intercept the Lord's communication with men on earth, in consequence of which no divine truth or good could pass from the Lord to mankind. Hence a total destruction and damnation threatened the whole human race, and also the angels of heaven could not long have subsisted in their integrity. In order, therefore, to remove hell, and so to avert the impending damnation, the Lord came into the world, and did remove and subdue it, and thus opened heaven, so that he might afterwards be present with men on earth, and save such as live according to his commandments, and might consequently regenerate them; for those who are regenerated are saved. Thus the truth of the proposition is intelligible, that all have a capacity of being regenerated, because all are redeemed; and as regeneration and salvation are a one, it is equally true that all have a capacity of being saved. The doctrine therefore which the church maintains, that unless the Lord had come into the world no one could have been saved, is to be understood in this sense, that unless he had come into the world no one could have been regenerated. With respect to the other purpose for which the Lord came into the world, namely, to glorify his humanity, it was grounded in this circumstance, that he was thus made a Redeemer, Regenerator, and Saviour to eternity; yet it may not be believed that by the redemption once wrought in the world all from that time were redeemed, but that he is continually redeeming those who believe on him and practise his precepts. More however may be seen on these subjects in the chapter on Redemption.

580. The reason why it is said that every one has a capacity of being regenerated according to his state, is, because a difference of persons and circumstances causes a difference in respect to regeneration. The learned and the unlearned, for instance, are regenerated in a different manner, and by different processes. The same is true of persons engaged in different studies and employments, and of those also who confine their researches to the externals of the Word, and those who extend them to its internals. There is a difference between those who receive from their parents good natural dispositions, and those who receive bad; and likewise in respect to those who from their infancy have plunged themselves into the vanities of the world, and those who have sooner or later separated themselves from them: in short, there is a difference between those who constitute the external church of the Lord, and those who constitute the internal. The variety is infinite, like that of the faces and dispositions of mankind; but still every one has a capacity of

being regenerated and saved according to his state. That this is the case may appear evident from this circumstance, that the heavens, into which all the regenerate are received, are three in number, the highest, the middle, and the last; into the highest are received those who by regeneration are become receptive of love to the Lord; into the middle, those who are receptive of love towards their neighbor; and into the last, those who live only in the practice of external charity, and at the same time acknowledge the Lord as God the Redeemer and Saviour. All these different descriptions of men are saved, but yet after a different manner. The reason why all have a capacity of being regenerated, and thus saved, is, because the Lord, with his divine good and truth, is present with every man; from this presence is the life of each, and hence also the faculty of understanding and willing, together with freedom of determination in spiritual concerns. These gifts are denied to no one: there are also means supplied, leading to the right use of these gifts. Among Christians this supply of means is to be found in the Word, and among gentiles in the particular religion of each country, which teaches the being of a God, and enforces precepts respecting good and evil. From what has been said, it plainly follows that every one has a capacity of being saved, so that if he is not saved, it is the man, and not the Lord, that is in fault, and his fault consists in this, that he does not co-operate.

581. Redemption and the passion of the cross are two distinct things, which ought by no means to be confounded together, and the Lord, by both, assumed the power of regenerating and saving mankind, as was shown in the chapter on Redemption. From the prevailing faith of the present church, that the passion of the cross constitutes the sum and substance of redemption, have arisen legions of horrible falsities respecting God, faith, charity, and other subjects connected in a regular chain with those three, and dependent on them; as for instance, respecting God, that he passed sentence of condemnation on all the human race, and was willing to be brought back to mercy, in consequence of that condemnation being laid on his Son, or taken by the Son upon himself, and that only those are saved who are gifted with the merit of Christ either by the divine foreknowledge or predestination. This fallacy has given rise also to another tenet of that faith, that all who are gifted with that faith are instantly regenerated, without any regard to their own co-operation; yea, that they are thus delivered from the curse of the law, being no longer under the law, but under grace; and this notwithstanding the Lord's declaration, that he would not take away one jot or tittle of the law (Matt. v. 18, 19; Luke xvi. 17); and his command to his disciples to preach repentance for the remission of sins (Luke xxiv 47; Mark vi. 12); and

his express words, "The kingdom of God is at hand; repent ye, and believe the gospel" (Mark i. 15). By the gospel is meant, that they had the power to be regenerated, and thus saved, which power they could not have had unless the Lord had wrought redemption, that is, unless he had, by his combats against hell and his victories over it, deprived it of its power, and unless he had glorified his Humanity, that is, had made it Divine.

582. Consult your reason, and tell me what sort of creatures, in your judgment, men would become, supposing the faith of the present church to continue, which teaches that they were redeemed solely by the passion of the cross, and that those who are gifted with the Lord's merit are not under the curse of the law; and further, that this faith, although a man is altogether ignorant whether it be in him or not, remits sins and regenerates, and that his co-operation in its act, that is, while it is given and enters into him, would defile it, and make salvation void; for by this he would mix his own merit with Christ's. Consult, I say, your reason, and tell me whether, upon this supposition, the whole Word, which insists principally on regeneration by a spiritual washing from evils, and by exercises of charity, must not of necessity, be rejected? And then of what use is the decalogue, which is the beginning of reformation, or what purpose can it serve, but to be applied by a cook as so much waste paper to wrap up his confectionery? In such a case, what is religion but a kind of lamentable cry on a man's part, that he is a sinner, joined with supplication to God the Father to have mercy on him for the sake of his Son's sufferings? And what is this but a religion of the lips only, proceeding from the lungs, without any thing of act or deed in it proceeding from the heart? And what then is redemption but a papal indulgence? or what more than the whipping of one monk for the offences of the whole monastery, as is no uncommon practice? Supposing this faith alone to regenerate a man, while repentance and charity contribute nothing, what is the internal man, which is his spirit that lives after death, but like a city on fire, the rubbish of which forms the external? or like cultivated ground or a meadow laid waste by caterpillars and locusts? Such a man appears in the sight of angels just like a person who cherishes a serpent in his bosom, while he covers it with his garment to prevent its being seen; or like one who sleeps as a sheep in company with a wolf; or like a person who lies down to rest under an elegant coverlet in a shirt woven of spiders' webs. And in such case, what is a life after death, when all, according to the differences of their advancement in the regeneration, are to be arranged in heaven, or according to the differences of their rejection of regeneration, in hell, but a merely carnal life, thus like that of a fish or a crab?

[V. That the several stages of man's regeneration answer to his natural conception, gestation in the womb, birth, and education.

583. There is with man a constant correspondence between natural operations and spiritual, or between what is done in the body and what is done in the spirit: and this is because as to his soul he is by birth a spiritual being, and is clothed with a natural covering, which constitutes his material body: hence when this is cast off, his soul, clothed with a spiritual body, enters immediately into a world where all things are spiritual, and is there associated with its like. Now since the spiritual body is to be formed in the material body, and is formed by means of truths and goods which are derived by influx from the Lord through the spiritual world, and are received by man interiorly in such of his component principles as are derived from the natural world, which are called matters of civil and moral import, it is plain what must be the nature of its formation; and since, as just observed, there is with man a constant correspondence between natural operations and spiritual, it follows that the stages of spiritual regeneration answer to the stages of natural conception, gestation in the womb, birth, and education. It is from this ground that whenever natural births are mentioned in the Word, they always signify spiritual births, such as relate to good and truth; for whatever occurs in the letter of the Word, which is natural, involves and signifies something spiritual, as was fully proved in the chapter on the Sacred Scripture, where it is shown that in all and every part of the Word there is a spiritual sense contained in the letter. Natural births, when mentioned in the Word, involve spiritual births, as is plain from the following passages: "We have conceived, we have come to the birth, we have as it were brought forth wind; we have not wrought any deliverance" (Isaiah xxvi. 18). "Shall the earth be made to bring forth in one day? Shall I bring to the birth, and not cause to bring forth, saith the Lord; shall I cause to bring forth, and shut the womb?" (lxvi. 7—10). "Sin shall come to the birth, and shall not be able to bring forth" (Ezek. xxx. 15, 16). "The sorrows of a travailing woman shall come upon Ephraim; he is an unwise son, for he doth not stay his time in the womb of sons" (Hosea xiii. 13); not to mention several other passages to the same purpose. Since natural births, when mentioned in the Word, signify such as are spiritual, and these are from the Lord, therefore he is called the Former, and he that bringeth forth from the womb; as is evident from these passages: "Jehovah is thy Maker, and thy Former from the womb" (Isaiah xliv. 2). "He that brought me out from the womb" (Psalm xxii. 9). "Upon thee have I been placed from the womb; thou art he that brought me forth out of my mother's bowels" (lxxi. 6). "Hearken unto me, all the

remnant of the house of Israel, who were borne by me from the womb, carried from the belly" (Isaiah xlvi. 3); and in several other places. From this ground the Lord is called Father, as in Isaiah ix. 6; lxiii. 16; John x. 30; xiv. 8, 9; and such as are in goods and truths from him are called sons, and born of God, and brethren one among another (Matt. xxiii. 8); and the church is called mother (Hosea ii. 2, 5; Ezek. xvi. 45).

584. From what has been said, then, it is evident there is a correspondence between natural births and spiritual; and as there is such a correspondence, it follows that conception, gestation in the womb, parturition, and education, are not only predicable of the new birth, but are states actually attending it, the particular nature of which we shall consider presently. It is sufficient in this place to observe, that the human seed is interiorly conceived in the understanding, and is formed in the will, and is thence translated into the *testes*, where it clothes itself with a natural covering, and is thus conveyed into the womb, and from thence into the world. There is moreover a correspondence between the regeneration of man and all the productions of the vegetable kingdom; on which account it is that in the Word a man is frequently described by a tree, his truth by seed, and his goodness by fruit. A bad tree may be as it were born anew, and afterwards bear good fruit and good seed, as is evident from the cases of ingrafting and inoculation, where, notwithstanding the ascent of the same juice from the root, through the trunk, even to the part ingrafted or inoculated, yet it is there changed into good juice, and makes a good tree. The case is similar in the church with those who are ingrafted in the Lord, as he himself teaches in these words: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; if a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire" (John xv. 5, 6).

585. It is maintained by many of the learned that the vegetation, not only of trees, but also of all shrubs, corresponds with human prolification; therefore, by way of appendix to what has been said, I will add a few observations on this subject. In trees and all the other subjects of the vegetable kingdom, there are not two sexes, male and female, but each particular subject is male, the earth alone, or the ground, being their common mother, and thus as it were a female; for it receives the seeds of all plants, causes them to open, carries them as in a womb, at the same time provides them with nourishment, and brings them forth, that is, teems them from her womb into the open day, and afterwards clothes and supports them. When the earth first causes the seed to open, it begins from the root, which is like a heart, from whence it emits and transmits juice, like blood, and thus forms a kind of body furnished with members. The stem

is the body of the plant, and the branches with their twigs are its members. The leaves which it produces immediately after its birth are in the place of lungs; for as the heart without the lungs produces neither sense nor motion, and thus does not impart life to a man, so neither can the root alone, without the leaves, cause a tree or shrub to vegetate. The flowers which precede the fruit are the means of purifying the juice or blood, and of separating the grosser parts from the purer, and of forming for the influx of the latter into their bosoms a new and tender stalk, through which the purified juice may flow, and thus give the beginning and successive formation to the fruit, which may be compared to the *testis*, in which seeds are perfected. The vegetable soul, which reigns universally in the inmost ground of every particle of the juice, or in its prolific essence, is derived purely from the heat of the spiritual world, which, in consequence of its origin from the sun of that world, has a perpetual tendency to generation, and thus to a continuance of creation; and as that sun has essentially a tendency towards the production of man, therefore it communicates in whatever is generated some sort of resemblance to man. Let no one be surprised to hear it asserted that the subjects of the vegetable kingdom are all males, and that the earth alone, or the ground, is as a common mother or female; for according to the testimony of SWAMMERDAM, founded on ocular experience, and recorded in his BIBLIA NATURÆ, the same is true of bees, which, he says, have but one common mother from whom the family of the whole hive is produced; and if these small animals have only one common mother, why may not the same be true with respect to all plants? That the earth is a common mother, may also be spiritually illustrated, and indeed is illustrated by this circumstance, that the earth in the Word signifies the church, and the church is the common mother of all her members, as she is also styled in the Word. The earth signifies the church, as is proved in the APOCALYPSE REVEALED, n. 285, 902. The reason why the earth or ground has the power of entering into the inmost of the seed, even to its prolific essence, and of drawing this forth and diffusing it, is, because every grain of dust or mould exhales from its essence a sort of subtle sphere, like an effluvium, which penetrates the seed; and this is owing to the active force of the heat that proceeds from the spiritual world.

586. That a man cannot be regenerated except by successive degrees, may be illustrated by the case of all things, even to the minutest particulars, which exist in the natural world. A tree does not arrive at the maturity of its state, so as to become a tree in a single day, but first grows from its seed, afterwards from its root, and thence from its shoot, which becomes a stem; from this proceed branches and leaves, and lastly flowers and fruits. Neither does a crop of wheat or barley become fit for the

sickle in one day; nor is a house built in one day; nor does a man attain to his full bodily stature in one day, much less to the stature of wisdom; so neither is the church established and perfected in one day; nor is it possible for any progression to arrive at its end, unless there be a beginning to set out from. Those who form any other notion of regeneration than this, are entirely ignorant of the nature of charity and faith, and of the growth of each according to man's co-operation with the Lord. Hence it is evident that the several stages of man's regeneration answer to his natural conception, gestation in the womb, birth, and education.

V. THAT THE FIRST ACT OF THE NEW BIRTH, WHICH IS AN ACT OF THE UNDERSTANDING, IS CALLED REFORMATION; AND THE SECOND, WHICH IS AN ACT OF THE WILL, AND THENCE OF THE UNDERSTANDING, IS CALLED REGENERATION.

587. Since it is intended in this and the following articles to treat on the subjects of reformation and regeneration, the former of which is ascribed to the understanding and the latter to the will, it is expedient that the distinctions between the understanding and the will should be known; and as these are described above, n. 397, the passage should be consulted, that it may be read over previous to the contents of this article. That the evils in which a man is born are ingenerate in the will of the natural man, and that the will inclines the understanding to favor its desires by thinking in agreement, was shown in the above article; hence, to effect man's regeneration it is necessary that it be done by the understanding, as by a mediate cause, and this is accomplished by the information which the understanding receives, first from parents and masters, and afterwards from reading the Word, from sermons, books, and conversation. The subjects which the understanding thus receives are called truths, so that it is the same whether we speak of reformation being effected by the understanding, or by the truths which the understanding receives; for truths instruct a man in whom and what he is to believe, and also what he ought to do, consequently what he ought to will; for whatever a man does is done from the will according to the understanding. Since then the very will of man is by birth evil, and the understanding teaches what is evil and what is good, and he has power to will, or not to will, either the one or the other, it follows that he must be reformed by means of the understanding. So long however as he sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation; but when he actually wills to flee from evil and do good, then commences the state of regeneration.

588. For this end man is endowed with a capacity of elevating his understanding almost into the light which the angels of heaven enjoy, that he may see what it behooves him to will and

thence to do, if he would be prosperous in this world for a time, and be blessed after death to eternity. He becomes prosperous and blessed in case he procures wisdom for himself, and keeps his will in obedience to it; but he becomes unprosperous and unhappy in case he submits his understanding to the guidance of his will. The reason of this is, because the will from its birth inclines to evils, even to such as are most enormous. Unless then it be restrained by the understanding, a man left to the free guidance of his will would rush headlong into all wickedness, and from his inherent ferine nature would plunder and massacre, for his own gratification, all who did not favor his designs, and indulge his lusts. Besides, unless the understanding could be perfected separately from the will, and the will by its means, a man would not be a man but a beast; for without such separation, and the ascent of the understanding above the will, he would have no capacity of thinking or of speaking from thought, but would only utter a sound expressive of his affection; he would have no capacity of acting from reason, but only from instinct; much less would he have a capacity of knowing the things that are of God, and God by them, and thus of being conjoined to God, and living to eternity: for every man thinks and wills as of himself; and this circumstance, *as of himself*, is what renders the conjunction reciprocal; for there cannot possibly be conjunction without reciprocality, as there can be no conjunction of what is active with what is passive without mutual adaptation or application. God alone acts, and man suffers himself to be acted upon, and co-operates in all appearance as of himself, although interiorly from God. From a right perception of these truths may be seen the nature and quality of the love of a man's will, if it be elevated by means of the understanding, as well as its nature and quality, if it be not so elevated, thus the nature and quality of the man.

589. It is to be observed, that the faculty of elevating the understanding even to that intelligence which the angels of heaven enjoy, is inherent by creation in every man, whether he be evil or good, yea, even in every devil in hell; for all that are in hell were once men. This fact has often been shown me by experience; but the reason why devils are without intelligence, and are insane as to spiritual things, is, because they do not will or desire any good, but evil; they have consequently an aversion to know and understand truths, because truths are in favor of good, and in opposition to evil. Hence too it appears that the first stage of the new birth is the reception of truths in the understanding, and the second is a willingness to act according to truths, and at length the practice of them. None, however, can be said to be reformed by the mere knowledges of truths; for every man, from the faculty he enjoys of elevating his understanding above the love of his will, is enabled to apprehend

truths, and also to speak, teach, and preach them; but he is a reformed person who is in the affection of truth for truth's sake; for this affection conjoins itself with the will, and, if it continues and increases, conjoins the will with the understanding, and then regeneration commences. How regeneration is afterwards advanced and perfected, will be the subject of the following articles.

590. The quality and character of a person whose understanding is in a state of elevation, while the love of his will remains unelevated by it, may be illustrated by comparisons. He is like an eagle flying aloft, which no sooner spies on the ground any kind of prey for food, as poultry, young swans, or new-born lambs, than he instantly pounces down upon it, and devours it. He is also like an adulterer, who keeps a harlot concealed below in a secret vault of his house, and who by turns ascends to the highest story, where in his wife's presence he enters into sober conversation with those who dwell there on the subject of chastity, and then suddenly descending indulges his lascivious passions with his harlot. He is also like a swarm of gnats in a fenny country, which fly in a column over the head of a galloping horse, but which, when he stops, descend and immerse themselves in the fen that bred them. Such is the man, whose understanding is in a state of elevation, while the love of his will remains below immersed in the impure indulgences of nature, and the libidinous propensities of the senses. But as persons in such a state seem to have an understanding resplendent with wisdom, and yet their will is in opposition to it, they may also be compared to serpents with shining scales, and to flies called cantharides, that appear of a golden hue, and also to that meteor-like appearance in marshy places, called an *ignis-fatuus*, to rotten wood that emits light, and to other phosphoric bodies. They rank among those who have the art of appearing like angels of light, both to men on earth, and after death to the angels of heaven, but who after a short examination are then deprived of their garments, and cast down naked from their state of exaltation. This cannot be the case here on earth, because their spirits here are not open and apparent, but concealed under feigned characters, like the representations of actors on a stage. The power they have to appear like angels of light both as to their aspect and speech is grounded in this circumstance, of which also it is a convincing proof, that they have the faculty, as before observed, of elevating their understandings above the love of the will, and that almost to angelic wisdom. Now as a man's internal and external may thus be turned contrary ways, and as the body is cast off after death, and the spirit continues to exist, it is plain that a dusky spirit may dwell under a fair outside, and a fiery one under the cover of soft and courteous discourse; therefore, my friend, form your judgment of men not from their lips, but from their hearts, that is, not from their

words, but from their actions; for the Lord says, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves: by their fruits ye shall know them" (Matt. vii. 15, 16).

VI. That the internal man is first to be reformed, and by it the external, and thus the man is regenerated.

591. That the internal man is first to be regenerated, and by it the external, is a doctrine at the present day commonly insisted on in the church; but then by the internal man nothing else is conceived or meant than a faith that God the Father imputes the merit and righteousness of his Son, and sends the Holy Ghost. It is generally supposed that this faith constitutes the internal man, and that the external, which constitutes the natural-moral man, flows from it, and is as a sort of appendage to the former, just like the tail of a horse or a cow, or that of a peacock, or a bird of paradise, which reaches down to the feet, without having any coherence with the body; for it is asserted that charity follows that faith, but that should charity enter from a man's will, it proves the destruction of faith. Since, however, the church at this day allows of no other internal man than what is here described, it has in fact no internal man, since no one can tell whether that faith be given to him or not; that it cannot possibly be given, and is thus a mere creature of the imagination, was shown above. Hence it follows that at this day, with those who have confirmed themselves in that faith, there is no other internal than that natural man before described, which by birth is replete with all kinds of evils. It is further asserted that regeneration and sanctification are a certain consequence of that faith, and that man's co-operation, by which alone regeneration is effected, ought to be excluded. Hence it is that the knowledge of regeneration in the present church is not attainable, when yet the Lord says, Except a man be regenerate he cannot see the kingdom of God.

592. But the internal and external man of the New Church are of a very different nature from what we have been describing. The internal man belongs to his will, under whose influence he thinks when he is left to himself, as is the case when he is at home; but the external man is the action and conversation in which he is engaged when abroad or in company; so that the internal man is charity, because charity belongs to the will, and it is at the same time faith, which has relation to the thought. Both these together before regeneration constitute the natural man, which is thus divided into internal and external, as is evident from this circumstance, that a man does not permit himself to act and speak in company, or abroad, as at home, or when left to himself: the cause of which division is, that as the laws of society prescribe punishments for those who do ill, and rewards for those who do well, men compel themselves to separate the

external man from the internal, for no one is desirous of punishment, but every one wishes for reward, which he finds in the acquisition of wealth and honors; and to avoid punishment and attain reward can only be effected by living in conformity to the laws of society. Hence it is that morality and benevolence in externals are found among those who have none in their internals; and this is also the origin of all hypocrisy, flattery, and simulation.

593. As to what concerns the division of the natural man into two forms, it consists in an actual division both of its will and of its thought; for all a man's actions proceed from the will, and all his speech from the thought; so that a second will is formed by him below the first, and in like manner a second thought; but still both these constitute the natural man. This second will which he forms may be called his corporeal will, because it acts upon and impels the body to conduct itself according to the outward forms of morality; and this second thought may be called pulmonary thought, because it acts upon and impels the tongue and lips to utter and discourse as may seem intelligent. This thought and this will, taken together, may be compared to the thin skin which adheres to the inside of the bark of a tree, and to the membrane which adheres to the shell of an egg, and the internal natural man is within them; which natural man, if evil, may be compared to the wood of a rotten tree, about which the bark with its thin skin appears entire, and also to a rotten egg within a white shell. But the quality of the internal natural man from birth shall be here described. His will is prone to evils of every kind, and his thought, as originating in the will, is equally prone to falses of every kind. This then is the internal man which is to be regenerated; for unless it be regenerated, there is nothing but hatred against all things that respect charity, and wrath, as a consequence, against all things that respect faith. Hence it follows that the internal natural man is first to be regenerated, and by it the external, this being according to order; but to regenerate the internal man by the external, is contrary to order; for the internal is as a soul in the external, not only in general, but also in the minutest particular; it is consequently included in every single word that the external utters, notwithstanding the man be ignorant of such a circumstance. It is from this ground that the angels perceive the nature and quality of a man's will by observing only a single action, and the nature and quality of his thought by attending only to a single expression, and can thus discover whether the will and thought be infernal or heavenly; hence they know at once the whole man, perceiving by the tone of his voice the affection that reigns in his thought, and by his behavior or form of action the love that rules in his will. The angels have a clear perception of such things, however

a man may strive to conceal his true character, under an appearance of religion and morality.

594. The regeneration of man is described in Ezekiel by the dry bones, which were first covered with sinews, then with flesh and skin, and lastly had spirit breathed into them, so that they revived, xxxvii. 1—14. That regeneration is described by these circumstances, is evident from the words which follow: "These bones are the whole house of Israel" (verse 11). It is also compared in the same passage with sepulchres, or graves; for it is written, "I will open your graves, and put my spirit in you, and bring you into the land of Israel" (verse 12—14); the land of Israel, as applied in this and other passages, means the church. The reason why regeneration was represented by bones and graves, is, because the unregenerate are called dead, and the regenerate alive; for spiritual life is in the latter, but in the former, spiritual death.

595. In every created thing throughout the universe, whether living or dead, there is an internal and an external; the one never exists without the other, as no effect can exist without a cause. Every created thing too is esteemed in proportion to its internal goodness, and is held of little value in proportion to its internal vileness: external goodness is of no account, supposing it to contain internal vileness: every wise man on earth, and every angel in heaven, forms his judgment according to this rule. The quality of the unregenerate man, and that of the regenerate, may be illustrated by comparisons. The unregenerate man who assumes the appearance of a moral member of society and a good Christian, may be compared to a dead body wrapt up with spices, which nevertheless spreads around a noisome stench, tainting the perfume of the spices, and insinuating itself into the nostrils, and so injuring the brain. He may also be compared to a mummy gilded, or laid up in a silver coffin, on looking into which, the eyes are shocked at the sight of a black corpse. He may also be compared with bones and skeletons lying in a sepulchre built of *lapis lazuli*, and adorned with other costly ornaments. He may be compared too with the rich man, who was clothed with purple and fine linen, whose internal nevertheless was infernal, Luke xvi. He may further be compared with poison so sweetened as to taste like sugar; or with hemlock when in bloom; or with fruits which have shining and beautiful rinds, but whose kernels are eaten up by worms; or with a sore covered over with a plaster, and afterwards with a thin skin, beneath which there is nothing but corrupt matter. It is true that the internal of such a person may be estimated in the world by the external, but only by those who are themselves void of a good internal, and who, therefore, judge according to appearance. The case, however, is different in heaven; for when the changeable body that envelops the spirit, and which is in a

state of flexibility from evil to good, is separated by death, the internal then remains, as it constitutes the human spirit, and then appears at a distance like a serpent that has cast his skin, or like rotten wood stripped of its bark, in which before it had a shining and bright appearance. But it is otherwise with the regenerate man; his internal is good, and his external is like to that of another person, and yet in reality it differs from that of the unregenerate man as heaven from hell, a soul of goodness being contained within it. It is of little consequence whether such a man be a grandee of high rank, living in a palace and attended by a large retinue of servants, or be in low circumstances, dwelling in a cottage with only a boy to attend him; indeed, it is of little consequence whether he be a prelate, clad in robes of purple, and wearing an archbishop's mitre, or be only the shepherd of a few sheep in a forest, with no other clothing than a coarse rustic coat, and no cover for his head but an ordinary bonnet. Gold is still gold, whether it glitter by being placed near the fire, or contract a blackness on its outer surface by being exposed to the smoke; it is gold whether it be cast into a beautiful image like that of an infant, or into an ugly one like that of a mouse: mice that were made of gold, and placed near the ark, were also accepted, and had a propitiating power (1 Sam. vi. 3—5, &c.); for gold signifies internal good. A diamond and a ruby, in like manner, whatever the matrix in which they may be found, whether calcareous or of clay, when taken out are esteemed for their internal goodness, of equal value with the similar precious stones in a queen's necklace; and so in all other instances. Hence it is evident that the external derives its value from the internal, and not the contrary.

VII. That when this takes place there arises a combat between the internal and external man, and then whichever conquers has dominion over the other.

596. The reason why a combat arises at that time is, because the internal man is reformed by means of truths, and from these he sees what is evil and false which still abide in the external or natural man: hence there now arises, for the first time, a disagreement between the new will above, and the old will beneath, and this disagreement between the two wills is attended with a disagreement also between the respective delights of each; for it is an acknowledged truth, that the flesh is contrary to the spirit, and the spirit to the flesh, and that the flesh with its lusts must first be subdued before the spirit can act, and the man become new. After this disagreement of the two wills a combat arises, being that which is called spiritual temptation; but this temptation or combat is not between goods and evils, but between the truths of good and the falses of evil; for good of itself cannot fight, but it fights by truths, neither can evil fight of itself, but by its falses, as the will cannot fight of itself, but by the under-

standing, in which its truths reside. A man has no other sensible perception but that this combat is in himself, it being felt by him as remorse of conscience; but yet it is the Lord and the devil, that is, hell, which fight in him, and contend for dominion over him, or who shall possess him. The devil, or hell, assaults him, and calls forth his evils, while the Lord defends him, and calls forth his goods. But although this combat is waged in the spiritual world, yet still it is waged in the man between the truths of good and the falses of evil that are in him; hence he ought to fight altogether as of himself, since he enjoys freedom of will to act in favor either of the Lord or of the devil: he acts in favor of the Lord if he abides in truths from good, and in favor of the devil if he abides in falses from evil. Hence it follows, that whichever obtains the victory, whether it be the internal man or the external, has dominion over the other; just as in the case of two hostile princes, who contend which shall be the ruler of the other's kingdom. He that conquers takes the kingdom, and subjects all its inhabitants to his authority: so also in the present instance, if the internal man conquers, he bears rule, and subdues all the evils of the external man, and regeneration is continued; but if the external man conquers, he then bears rule, and disperses all the goods of the internal man, and thus regeneration is made void.

597. It is allowed at this day that there are such things as temptations, but scarcely any one knows their origin and nature, and what good they effect. Their origin and nature were shown above, and also what good they effect, namely, that when the internal man gains the victory, the external is subdued; in which case lusts are dispersed, and affections of good and truth are implanted in their stead, and are so disposed that the goods and truths which a man wills and thinks he also practises and speaks from his heart. Moreover, by means of victory over the external man, he is rendered spiritual, and is then associated by the Lord with the angels of heaven, who are all spiritual. The reason why temptations have heretofore remained unknown, and scarcely any one has been acquainted with their origin and nature, and what good they effect, is because the church has not hitherto been principled in truths, as no one can be unless he approach the Lord immediately, and reject the former faith, and embrace the new. This is the true cause why no person has been admitted into any spiritual temptation since the time when the council of Nice introduced the faith of three Gods; for had he been admitted, he would instantly have fallen under it, and so would have plunged himself more deeply into hell. The contrition which is said to precede the present faith is not temptation. I have asked several persons upon this point, and they have told me that it is nothing but an unmeaning word, except

that possibly, with simple minds, it may be attended with a timorous apprehension about hell-fire.

598. After a man has passed through temptation, he is, as to his internal man, in heaven, and by means of his external in the world; so that it is by temptations that the conjunction of heaven and the world is effected in him, and then the Lord, abiding with him, rules his world from heaven, according to order. The reverse takes place where a man remains natural, for he is then desirous of ruling heaven from the world. Every one who is in the love of dominion from the love of self, becomes of such a quality. If he be inwardly scrutinized, it will appear that he does not believe in any God, but in himself; and after death fancies any spirit who may be more powerful than others to be God. Such is the insanity that prevails in hell, which is there carried to so great an excess, that some call themselves God the Father, some God the Son, and some God the Holy Ghost, and among the Jews some call themselves the Messiah Hence it appears what sort of a being a man becomes after death in case his natural man be not regenerated, and what consequently he would become in his own phantasy, unless the Lord were to establish a new church, in which genuine truths shall be taught. This is what is meant by these words of the Lord: "In the consummation of the age (that is, in the end of the present church), shall be tribulation, such as has not been since the beginning of the world, neither shall be; and except those days should be shortened, there could no flesh be saved" (Matt. xxiv. 21, 22).

599. In the combats or temptations of individual men the Lord works out a particular redemption, as he wrought a general one during his abode in the world. By his combats and temptations in the world the Lord glorified his Humanity, that is, made it divine. In like manner at this day, with every individual during his state of temptation, he fights for him and overcomes the infernal spirits which infest him, and after temptation glorifies him, that is, renders him spiritual. The Lord, after having wrought universal redemption, reduced to order all things both in heaven and in hell. In like manner with a man after temptation, he reduces to order all things in him that belong to heaven and the world. The Lord after redemption established a new church: in like manner he also establishes in a man the principles that belong to the church, and makes him a church in particular. The Lord after redemption gave peace to those who believed on him; for he said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you" (John xiv. 27). In like manner he gives a man after temptation a perception of peace, that is, gladness of mind (*animus*), and consolation. From these circumstances it is evident that the Lord is a Redeemer to eternity.

600. The regeneration of the internal man, without that of the external, may be compared with a bird flying in the air, that has no habitation on dry ground, but only in some fenny place, where it is infested by serpents and frogs, so that it flies away and perishes. The internal man may in such case be compared also with a swan swimming in the midst of the ocean, that is not able to reach the shore to build herself a nest, so that she lays her eggs in the water where they are devoured by the fish. He may be compared too with a soldier standing on a wall, which being undermined, he falls down headlong, and is buried in the ruins. He may further be compared with a beautiful tree transplanted to a place where the soil is rotten and where whole troops of worms devour its root, so that it withers away and dies. He may also be compared to a house without a foundation, and likewise to a column without a pedestal. Such is the internal man when it alone is reformed without the external; for where this is the case it has no determination to the practice of good.

VIII. That the regenerate man has a new will and a new understanding.

601. That the regenerate man is renewed, or made new, is a doctrine known to the present church, and is confirmed both by the Word of God and also by reason. By the Word of God from these passages: "Make ye a new heart and a new spirit: why will ye die, O house of Israel?" (Ezek. xviii. 31.) "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you" (xxxvi. 26, 27). "Henceforth know we no man after the flesh; therefore if any man be in Christ he is a new creature" (2 Cor. v. 16, 17). A new heart in these passages means a new will, and a new spirit a new understanding; for heart in the Word signifies the will, and spirit, when it is joined with heart, the understanding. It is plain also from reason that the regenerate man has a new will and a new understanding, for these two faculties constitute man, and these are the faculties that are regenerated; therefore every man's true quality is determined by these faculties. He is a bad man if his will is bad, and much more so if his understanding favors the badness of his will; as on the contrary he is a good man if his will is good, and much more so if his understanding favors the goodness of his will. It is religion alone that renews and regenerates him, for this occupies the supreme seat in the human mind, having under its observation those civil duties which belong to the world, through which also it ascends, like the pure juice in a tree, even to its top, and from that elevated station beholds all natural concerns, as a person standing on a high tower or mountain looks around upon the plains beneath.

602. It is to be observed, however, that a man, with respect to his understanding, may ascend almost to the light which the angels of heaven enjoy; but unless he ascend also as to his will, the old man still reigns within him and he is not made new. It was shown above how the understanding exalts the will more and more to the same elevated station with itself. It is on this account that regeneration is predicated of the will primarily, and of the understanding secondarily; for the understanding in man is like the light in this world, and the will like heat, and it is well known that light without heat produces no life or vegetation, but that light in conjunction with heat produces both. The understanding also, with respect to the inferior region in the mind, is actually in the light of the world, and with respect to the superior region, in the light of heaven; so that, unless the will be elevated from the inferior region to the superior, and there be conjoined to the understanding, it remains in the world, and in such case the understanding flies upward and downward, and during the night descends to the will beneath, and there takes up its rest, where they are connected together like a man and a harlot, and give birth to a two-headed offspring. Hence it is further evident, that a man is not regenerate unless he have a new will and a new understanding.

603. The human mind is divided into three regions: the lowest is called natural, the middle spiritual, and the highest celestial. A man by regeneration is elevated from the lowest region, which is natural, into the superior, which is spiritual, and by this into the celestial. That there are three regions of the mind, will be proved in the following article. Hence it is that the unregenerate man is called natural, and the regenerate spiritual; and hence it is evident that the mind of the regenerate man is elevated into the spiritual region, and there, as from a superior station, beholds what passes in the lower or natural mind. That there is a superior and inferior region in the human mind must be plain to every one from a slight attention to his own thoughts; for he can take a view of what he is thinking about, and therefore he says that he has been thinking, or is thinking, of this or that, which would not be possible unless there existed an interior thought, called perception, which looks into the inferior, simply called thought. A judge, when he hears or reads a long series of cases quoted by an advocate, collects them under one view of the superior region of his mind, and thus sees them under a universal idea, and afterwards causing this view to descend thence into the inferior region of the mind, which is that of natural thought, he arranges his arguments in due order, and according to his superior view of the subject, delivers his opinion, and pronounces sentence. Who does not know that a man may conceive and conclude in a second or two,

what he cannot express by the inferior thought in half an hour? These instances are adduced to show, that the human mind is distinguished into inferior and superior regions.

604. The new will is in the spiritual region above the old will, and in like manner the new understanding, this with that and that with this; in that region they enter into conjunction with each other, and conjointly look down into the old or natural will and understanding, and dispose all things there to obedience. How evident is it that were there only one region in the human mind, and if evils and goods, falses and truths, were there to be all confined and mingled together, a terrible conflict must ensue, just as if wolves and sheep, tigers and calves, hawks and doves, were all confined together in one den! And what must be the necessary consequence of this, but a cruel slaughter, the fierce and savage animals tearing in pieces the meek and gentle? On this account it is provided, that goods with their respective truths should be collected into a higher region, that they may dwell secure, and repel the assaults of their enemies, and likewise by chains and other methods subdue and finally disperse evils, with their attendant falses. This then is the meaning of what was said in a former article, that the Lord through heaven rules whatever belongs to the world in the regenerate man. The superior or spiritual region of the human mind is also a heaven in miniature, and the inferior or natural region is also a world in miniature. This is the reason why man was called by the ancients a microcosm or little world; he may also be called a micro-uranos or little heaven.

605. At this day it is known, and yet unknown, that the regenerate man, or he who is renewed as to his will and understanding, is in the heat of heaven, that is, in its love, and at the same time in the light of heaven, that is, in its wisdom; and on the contrary, that the unregenerate man is in the heat of hell, that is, in its love, and at the same time in the darkness of hell, that is, in its insanity. The reason of this is, because the present church has made regeneration an appendage to its faith, into which faith reason is forbidden to look and examine: hence the same prohibition is extended to every thing that relates to the appendage, which, as was just observed, is regeneration and renovation. These three then, regeneration, renovation, and faith, are to the present church like a house whose doors and windows are closed, so that the members of the church know not what is contained within, whether it be altogether empty, or whether it be full of genii from hell, or of angels from heaven. They have, besides, been confused by the fallacies involved in this circumstance, that a man can ascend with the understanding almost into the light of heaven, and can thence think and speak on spiritual subjects with intelligence, let the love of his will be of what quality it may: an ignorance of this truth has also

buried in oblivion every thing that concerns regeneration and renovation.

606. Hence it may be concluded, that the unregenerate man is like a person who sees imaginary objects in the night, and believes them to be men; and afterwards, while he is regenerating, he is like the same person who discerns by the dawning light that the objects of the night were fantastical; and when he is regenerate he sees them by the clear light of day to be the offspring of delirium. The unregenerate man is like one who is in a dream, and the regenerate man like one who is awake, according to the representation given in the Word, where natural life is compared to sleep, and spiritual life to a state of wakefulness. The unregenerate man is understood by the foolish virgins, who had lamps and no oil, and the regenerate by the wise virgins, who had lamps and oil in them: lamps mean such things as relate to understanding, and oil such things as relate to love. The regenerate are like the lights of the candlestick in the tabernacle; and they are also like the shew-bread there, with the frankincense upon it; and it is declared of them that "they shall shine as the brightness of the firmament, and as the stars for ever and ever" (Dan. xii. 3). An unregenerate man is like one who is in the garden of Eden, and eats of the tree of the knowledge of good and evil, and for that reason is cast out of the garden; yea, he is that very tree; but a regenerate man is like one who is in that garden, and eats of the tree of life. That he is permitted to eat of it appears from this passage in the Revelation: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ii. 7). The garden of Eden means intelligence in things spiritual proceeding from the love of truth, as may be seen in the APOCALYPSE REVEALED, n. 90. In a word, an unregenerate man is a child of the wicked one, and a regenerate man is a child of the kingdom (Matt. xiii. 38); a child of the wicked one there mentioned, is a child of the devil, and a child of the kingdom is a child of the Lord.

IX. THAT A REGENERATE MAN IS IN COMMUNION WITH THE ANGELS OF HEAVEN, AND AN UNREGENERATE MAN IN COMMUNION WITH SPIRITS OF HELL.

607. The reason why every man is in communion, in other words in consociation, with angels of heaven or with spirits of hell, is, because he is born to become spiritual; but this is not possible, unless he be in some kind of conjunction with those who are spiritual. That every man, as to his mind, is in both worlds, the natural and the spiritual, is shown in the Treatise on HEAVEN AND HELL. But with this conjunction, neither man, nor angel, nor spirit is acquainted; for a man, during his life in the world, is in a natural state, and angels and spirits are in a spiritual state, and on account of the distinction between natural

and spiritual, they are invisible to each other. The nature and quality of this distinction is described in a memorable relation in the Treatise on CONJUGIAL LOVE, n. 326—329;* from which it appears, that they are not conjoined as to thoughts, but as to affections, and on these scarcely any one reflects, because they are not in the light in which the understanding is, and with it its derivative thought, but in the heat in which the will is, together with the affection of its love. This conjunction of men with angels and spirits, by the affections of love, is so close, that were they plucked asunder, and thus separated from each other, men would fall instantly into a swoon, and if the conjunction were not presently restored, they would expire. When it is said that a man by regeneration is rendered spiritual, it is not meant that he is rendered spiritual as an angel, but that he is rendered spiritual-natural, in other words, that there is a spiritual principle within his natural, just as thought is in speech, and as will is in action; for when the one ceases the other ceases also. In like manner a man's spirit is in all and every thing that is done in his body, and it is this which impels the natural to do what it does: the natural, considered in itself, is passive, or a dead power, but the spiritual is active, or a living power; the passive or dead power cannot act of itself, but must be acted upon by the active or living power. As a man lives continually in communion with the inhabitants of the spiritual world, therefore, when he departs out of the natural world, he is immediately introduced among his like, with whom he has been associated while in the former world: hence it is that every one after death seems to himself as if he were still alive in the world; for he then comes into consort with his like as to the affections of his will, whom he then acknowledges, just as kinsfolk and relations acknowledge each other in the world; and this is the meaning of what is said in the Word concerning those who die, that they are taken and gathered to their own. Hence then it may appear, that a regenerate man is in communion with angels of heaven, and the unregenerate with spirits of hell.

608. It is to be observed, that there are three heavens, distinct from each other, according to the three degrees of love and wisdom; and that a man, according to his regeneration, is in communion with the angels of those three heavens; and it is on this account that the human mind is distinguished into three degrees or regions, according to the heavens, but of these three heavens, and of their distinction, according to the three degrees of love and wisdom, more may be seen in the Treatise on HEAVEN AND HELL, n. 29; and likewise in the Tract on the INTERCOURSE BETWEEN THE SOUL AND THE BODY, n. 16, 17. We shall at present only illustrate, by a kind of comparison,

* The greater part of the memorable relation here alluded to is also given above, n. 280.

the nature of those three degrees, according to which the three heavens are distinguished from each other; they are like the head, the body, and the feet in a man, the highest heaven constituting the head, the middle the body, and the last the feet; for the universal heaven is in the Lord's sight as one man. That this is actually the case, was proved to me by ocular demonstration, it being granted me to see one society of heaven, which consisted of ten thousand angels, as one man; how much more then must this be the case with the universal heaven when viewed by the Lord! Respecting this ocular demonstration and experience, more may be seen in the Treatise on HEAVEN AND HELL, n. 59, &c. Hence too it is evident how this truth, acknowledged in all Christian countries, is to be understood, namely, that the church constitutes the body of Christ, and Christ is the life of that body. This too will serve to illustrate the position that the Lord is *the All in All* of heaven, for he is the life in that body; in like manner too the Lord is *the All in All* of the church with such as acknowledge him alone to be the God of heaven and earth, and believe in him: that he is the God of heaven and earth, he himself teaches in Matthew xxviii. 18; and that all people ought to believe in him, John iii. 15, 36; vi. 40; xi. 25, 26.

609. The distinction of the three degrees of the heavens, and consequently of the three degrees of the human mind, is capable of receiving some illustration from comparisons with material things in the world; for those three degrees, in their respective states of excellence, are like gold, silver, and copper; with which metals a comparison also is made in the case of the image seen by Nebuchadnezzar (Dan. ii. 31, &c.) Those three degrees are likewise distinct from each other, in their respective purity and goodness, as a ruby, a sapphire, and an agate; and likewise as an olive-tree, a vine, and a fig-tree; and so in other instances. It is to be observed too, that, in the Word, gold, a ruby, and an olive-tree, signify celestial good, which is the good of the highest heaven; and silver, a sapphire, and a vine, spiritual good, which is the good of the middle heaven; and copper, an agate, and a fig-tree, natural good, which is that of the last heaven. That there are three degrees, the celestial, the spiritual, and the natural, was shown above.

610. To what has been already said this particular shall be added; that the regeneration of man is not effected in a single moment, but by successive degrees from the beginning to the end of his life in the world, and is continued and perfected after death; and as he is reformed by combats and victories over the evils of his fleshy nature, therefore the Son of man says to each of the seven churches, that he will give gifts to him that overcometh; as to the church of Ephesus, "To him that overcometh will I give to eat of the tree of life" (Rev. ii. 7); to the church

of Smyrna, "He that overcometh shall not be hurt of the second death" (verse 11); to the church in Pergamos, "To him that overcometh will I give to eat of the hidden manna" (verse 17); to the church in Thyatira, "To him that overcometh will I give power over the nations" (verse 26); to the church in Sardis, "He that overcometh shall be clothed in white raiment" (iii. 5); to the church in Philadelphia, "Him that overcometh will I make a pillar in the temple of my God" (verse 12); to the church of the Laodiceans, "To him that overcometh will I grant to sit with me in my throne" (verse 21). Lastly, let this further particular be added, that in proportion as a man is regenerated, or in proportion as regeneration is perfected in him, he does not attribute any thing of good and truth, that is of charity and faith to himself, but to the Lord; for the truths which he successively imbibes manifestly inculcate that doctrine.

X. That in proportion as a man is regenerated, his sins are removed; and this removal is what is meant by the remission of sins.

611. The reason why a man's sins are removed in proportion as he is regenerated, is, because regeneration consists in restraining the flesh that it may not rule, and in subduing the old man with his lusts, that he may not rise and destroy the intellectual principle, for then the man is no longer capable of reformation; and this cannot be effected, unless his spirit, which is above the flesh, be instructed and perfected. What person whose understanding still remains sound cannot now conclude, that all these operations are not to be effected in a single moment, but proceed by successive degrees, just as a man is conceived, carried in the womb, brought forth, and educated, according to what was shown above? For the things of the flesh, or the old man, are inherent in a man from his birth, and form the first habitation of his mind, in which dwell lusts like so many wild beasts in their dens, and take up their abode, first in the outer courts of the house, from which they enter by degrees, as it were, into the rooms which lie under ground, and afterwards ascend by stairs, and form to themselves upper chambers. All this is effected in succession, as the infant grows up to a child, and from a child becomes a young man, and then begins to think under the influence of his own understanding, and to act under the influence of his own will. How plain is it to see that this house of the mind, thus far advanced in the building, where lusts, like so many wild men and satyrs, join hands in sporting and dancing, cannot be pulled down in a moment, and a new house raised in its place? For is it not necessary that those lusts, so united in hand and sport, should be first removed, and new desires, namely those of good and truth, should be introduced in place of those lusts which belong to evil and the false? But this process cannot be effected in a moment, as must be plain

to every wise person from this single consideration, that every evil consists of innumerable lusts, and is like fruit that within its outer rind is full of worms, with white bodies and black heads; and also that evils are numerous, and joined together like a race of young spiders when first brought forth by the mother; therefore unless evils be expelled one by one, until the chain that holds them together be broken asunder, it is impossible for a man to be made anew. These arguments are adduced in order to show, that in proportion as a man is regenerated his sins are removed.

612. A man by birth is inclined to all kinds of evil, and in consequence of such inclination lusts after them, and so far as he is left at liberty actually commits them; for by birth he lusts for dominion over others, and to possess their property, which two lusts destroy every principle of love towards the neighbor, so that he hates every one that opposes him, and from such hatred breathes a revengeful spirit, in which murder lies concealed and is cherished. Hence too it is, that he makes light of adultery and fraud, which is a clandestine species of theft, and of reviling others, which also is false witness; and whoever makes light of such crimes is, in his heart, an atheist. Such is every man by birth; whence it is evident, that by birth he is a hell in miniature. Now since a man, differing from the brute creation, is born, as to the interiors of his mind, a spiritual being, and of consequence is born for heaven, and yet his natural or external man is, as just observed, a hell in miniature, it follows of course that heaven cannot be implanted where hell is until this be first removed.

613. Whoever is acquainted with the distinction between heaven and hell, and how the one is separated from the other, may also know how man is regenerated, and what his quality is when regenerate. That this may be understood, we shall mention this general fact, that all who are in heaven turn their faces towards the Lord, and all who are in hell turn their faces away from the Lord; so that in looking out of heaven upon hell, naught is seen but the hinder parts of the head and the backs of the infernal inhabitants; indeed, they also appear as if inverted, like antipodes, with their feet upward and their heads downward, and this though they walk upright on their feet, and turn their faces in every direction, for it is the opposite direction of the interiors of their minds which produces such an appearance. I have myself been an eye-witness of these extraordinary phenomena. It was thus discovered to me in what manner regeneration is effected; that it is effected altogether according to the removal of hell and its consequent separation from heaven; for, as just observed, a man, in respect to the first nature which he derives from his birth, is a hell in miniature, and as to that other nature which he derives from his second

birth, he is a heaven in miniature. Hence it follows that evils are removed and separated in a man in like manner as hell and heaven, in their greater effigy, are removed and separated from one another; and that evils, as they are removed, turn themselves away from the Lord, and successively invert themselves, and that this is effected in the same degree as heaven is implanted, that is, as the man is made new. To this may be added, for the sake of illustration, that every evil in a man has conjunction with such spirits in hell as are in a similar evil, and on the contrary, that every good in him has conjunction with such in heaven as are in a similar good.

614. From what has been said, it must appear plain that the remission of sins does not consist in their extirpation and wiping away, but in their removal and consequent separation; also, that every evil which a man has actually appropriated to himself remains. Since then the remission of sins consists in their removal and separation, it follows that a man is withheld from evil and preserved in good by the Lord, and that this is what is given him by regeneration. I once heard a certain person in the last heaven say that he was free from sins, because they were wiped away; he added, by the blood of Christ; but as he was in heaven, and had erred through ignorance, he was let into his own sins, all which he acknowledged as they returned. In consequence of this discovery he received a new faith, which taught him that every man, as well as every angel, is withheld from evils and preserved in goods by the Lord. Hence it is evident in what the remission of sins consists, that it is not instantaneous, but that it follows regeneration according to the progress of the latter. The removal of sins, which is called their remission, may be compared with the casting out of all unclean things from the camp of the children of Israel into the wilderness that lay around; for their camp represented heaven, and the wilderness hell. It may also be compared with the removal of the nations from the children of Israel in the land of Canaan, and of the Jebusites from Jerusalem, which were not cast out, but separated. It may be compared with Dagon, the god of the Philistines, which, on the introduction of the ark, first fell on his face on the ground, and afterwards lay with his head and the palms of his hands cut off on the threshold; he was consequently not cast out, but removed. It may be compared with the legion of devils permitted by the Lord to enter into the herd of swine, which were afterwards drowned in the sea. The sea, when mentioned in this and other passages of the Word, signifies hell. It may be compared likewise with the tumultuous assembly of the dragon, which, on being separated from heaven, began to invade the earth, and was afterwards cast down into hell. It may lastly be compared with a forest abounding with divers kinds of wild beasts, which, when it is cut down, flee into

the thickets round about; and then the land in the midst being laid smooth, is cultivated, and becomes a fruitful field.

XI. That regeneration cannot be effected without free-will in spiritual concerns.

615. Who but an idiot cannot see plainly that a man is not to be regenerated without free-will? For how else can he approach the Lord, and acknowledge him to be the Redeemer and Saviour, and the God of heaven and earth, as he himself teaches, Matt. xxviii. 18? How is it possible without such free-will, for any one to believe, that is, from a principle of faith to look unto and worship the Lord, and apply himself to receive the means and benefits of salvation from him, and co-operate of himself towards their reception? How is it possible, without free-will, for him to do any good to his neighbor, to exercise charity, or to introduce into his thought and will the various other subjects which belong to charity and faith, and afterwards bring them forth and produce them into act? What is regeneration, setting these things aside, but a mere word dropt from the mouth of the Lord (John iii.), which either penetrates no further than the ear, or else entering into the sphere of thought which borders on the organs of speech, is conveyed thence into the mouth as an articulate sound of twelve letters, which sound cannot by any meaning be elevated into the higher region of the mind, but falls into the air, and is dispersed?

616. Tell me, if you can, any instance of blinder senselessness on the subject of regeneration, than what is observable in those who confirm themselves in the present belief, which teaches that faith is infused into a man when he is like a stock or a stone, and that being infused, it is followed by justification, consisting in the remission of sins, regeneration, and several other gifts; and that the man's operation is to be entirely excluded, lest it should do any violence to Christ's merit; for the firmer establishment of which doctrine they take away from man all free-will in spiritual concerns, by insisting on his absolute impotence in such matters; so that they allow to God a power of operating on his part, but none to man of co-operating on his; and thus of conjoining himself with God. But in such a case what is a man, as to regeneration, but as one bound hand and foot, after the manner of galley slaves, who are punished, and sentenced to suffer death, if they dare to free themselves from their manacles and fetters? For according to this doctrine a man is exposed to death and damnation should he dare to set himself at liberty, that is, if from a principle of free-will he should do good to his neighbor, and of himself should believe in God for the sake of salvation. A man confirmed in such opinions, who yet had a pious longing after heaven, would be like a phantom with uplifted eyes, waiting to see whether that faith with its benefits had been already infused into him, or it

not, whether it would be infused, consequently, whether God the Father had had compassion upon him, or whether his Son would intercede for him, or whether the Holy Ghost be not otherwise so engaged as not to operate in him; and at length from his entire ignorance of the matter, he would depart and comfort himself with this reflection, "Possibly that grace may abide in the morality of my life, in which I continue as heretofore; thus such morality may be holy in me, though in others who have not obtained that faith it is profane; to secure them the continuance of this holiness in my morality, I will be cautious for the future not to operate of myself either faith or charity." Such a phantom, or if you like the term better, such a pillar of salt, does every one become who, in his thoughts about regeneration, excludes free-will in spiritual concerns.

617. He that supposes regeneration is to be attained without free-will in spiritual concerns, thus without co-operation, becomes as cold as any stone with respect to all the truths of the church, or if warm, he is like a brand lighted in the fire, which blazes from the combustible matter it contains; for his heat is inspired by lusts. Such a person is comparatively like a palace sinking into the ground even to its roof, and overflowed with muddy waters, so that afterwards the inhabitant is forced to live on the bare roof, and there make himself a tent of reeds and rushes, till at length the roof also sinks into the earth, and the man is drowned. He may also be compared with a ship laden with all kinds of valuable commodities collected from the Word as from a treasure-house, which are devoured either by mice or moths, or are thrown overboard by the sailors, so that the merchants are defrauded of their goods. The learned or those who are rich in the mysteries of that faith, are like pedlers in their stalls, who sell images of idols, fruits, and flowers made of wax, sea-shells, snakes in vials, and other articles of a similar description. Those who are unwilling to look upward, from a belief that no spiritual power is applied and given to man by the Lord, are actually like beasts which look with their heads downward, and seek for pasture in their forests only; or if they come into gardens they are like grubs, which consume the leaves of trees, and if they see fruits with their eyes, but especially if they touch them with their hands, they fill them with maggots. At length they become like scaly serpents, their fallacious doctrines sounding and glittering like the scales of those animals; not to mention other similitudes.

XII. That regeneration is not attainable without truths by which faith is formed, and with which charity conjoins itself.

618. The regeneration of man is effected by means of these three efficients, the Lord, faith, and charity. These three efficients would lie concealed like jewels of the highest price in the

bowels of the earth, unless they were opened to view by means of divine truths collected out of the Word; yea, they would lie concealed from the sight of those who deny co-operation, even if they were to read the Word a hundred or a thousand times over, notwithstanding the clear light in which they are there presented. As to what respects the Lord, what person confirmed in the faith of the present day can see with clearness the truths which are declared in the Word, that he and the Father are one, that he is the God of heaven and earth, and that it is the will of the Father that all should believe on the Son, with numberless similar declarations respecting him in both covenants? The reason is, because such persons are not in truths, and consequently not in the light by which subjects of such a nature can be seen; and if light were given them, yet their falses would extinguish it, and then the above-mentioned declarations would be passed by as words erased and blotted out, or as subterranean passages, which are trodden under foot and walked over. This may serve to show that without truths this primary efficient of regeneration cannot be seen. As to what respects faith, it is equally impossible for it to exist without truths; for faith and truth make one thing, the good of faith being like a soul, whose body is formed by truths; so that for a man to say that he believes or has faith, and at the same time not to know any of its truths, is like extracting the soul from the body, and conversing with it in its invisible state. Besides, all truths which form the body of faith emit light from them, by which they illustrate and render its face visible. The case is the same with charity; this emits from itself heat with which the light of truth enters into conjunction, as the heat of the sun is conjoined with its light in the time of spring, by which terrestrial animals and vegetables are restored to their states of prolification. Even so it is with spiritual heat and light: they in like manner conjoin themselves together in man, while he is in the truths of faith, and at the same time in the goods of charity; for, as was said above in the chapter on Faith, there proceeds from each particular truth of faith an efflux of light, which illustrates, and from each particular good of charity an efflux of heat, which warms and kindles. Spiritual light too in its essence is intelligence, and spiritual heat in its essence is love, and the Lord alone conjoins them both together in man when he regenerates him; for the Lord said, "The words which I speak unto you are spirit and are life" (John vi. 63). "Believe in the light, that ye may be the children of the light. I am come a light into the world" (xii. 36, 46). The Lord is the sun in the spiritual world, whence all spiritual light and heat are derived: that light illustrates, and that heat warms, and by the conjunction of both he quickens man and regenerates him.

619. From what has been said, it may be concluded that

without truths there can be no knowledge of the Lord, and also that without truths there can be no faith, and thus no charity. Of course without truths there can be no theology, and where there is no theology there can be no church. Yet in this state at this day is the mass of the people who call themselves Christians, and say that they are in the light of the gospel, when nevertheless they are in darkness itself; for truths lie hidden under falses, like gold, silver, and precious stones buried among the bones in the valley of Hinnom. That this is really the case, was clearly made manifest to me by the spheres in the spiritual world, which proceed by efflux, and diffuse themselves around, from modern Christendom. One sphere is concerning the Lord, which exhales and spreads itself from the southern quarter, where the learned of the clergy and the erudite of the laity have their abodes. Wherever this sphere comes, it penetrates the ideas from beneath, and with some altogether takes away the belief in the Divinity of the Lord's Humanity, with some weakens it, and with some causes it to appear as foolishness. The reason hereof is, because it introduces at the same time a belief in three Gods, and thus the belief in the Divinity of the Lord's Humanity becomes confused. Another sphere, which takes away faith, is like a black cloud in winter, which spreads darkness around, turns the rain into snow, strips the trees of their leaves, freezes the water, and deprives the sheep of every kind of pasture. This sphere conjoined with the former introduces a kind of lethargy concerning the one God, and concerning regeneration and the means of salvation. The third sphere is concerning the conjunction of faith and charity, which sphere is so strong as to be irresistible, but is at this day so abominable that it infects as with a plague whomsoever it touches, and breaks all connection between those two means of salvation established from the creation of the world, and renewed by the Lord. This sphere even invades men in the natural world, extinguishing the conjugial torches at the marriage of truths and goods. I have myself sensibly perceived this sphere, and at a time when I was thinking of the conjunction of faith and charity it interposed itself between them, and violently strove to separate them. The angels complain much of these spheres, and pray the Lord that they may be dispersed; but they have received for answer that this cannot be, so long as the dragon is on the earth in the world of spirits, for they proceed from the spirits of the dragon; and it is written of the dragon that he was cast upon the earth, and then it is said, "Therefore, rejoice, ye heavens, and woe to the inhabitants of the earth!" (Rev. xii. 12). These three spheres are like atmospheres arising from the nostrils of the dragon, and driven by a violent wind, and being of a spiritual nature, they invade and do violence to minds. The spheres of spiritual truths in that world are as yet but few, prevailing only in the new

heaven, and with those under heaven who are separated from the spirits of the dragon; and this is why these truths are at this day as invisible to men in the world, as ships in the eastern ocean are to pilots and seamen in the western.

620. That regeneration is not attainable without truths, by which faith is formed, may be illustrated by the following comparisons. It is like the case of the human mind, which cannot exist without the understanding; for the understanding is formed by truths, and so teaches what is to be believed, and what is to be done, also what regeneration is, and how it is effected. Regeneration without truths is no more attainable than the quickening of animals, and the vegetation of trees, without light from the sun; for unless the sun sent forth light at the same time that it sends forth heat, it would be as the sun is described in the Revelation, like sackcloth of hair (vi. 12); and darkened (Joel ii. 10); and thus mere darkness would be on the earth (iii. 15). So would it be with a man in case he were without truths, which emit light from them; for the sun from whence the lights of truth flow, is the Lord in the spiritual world; and unless spiritual light descended thence by influx into human minds, the church would be in mere darkness, or in the shade of a perpetual eclipse. Regeneration, which is effected by faith and charity, without truths to teach and lead, would be like sailing on a great ocean without a rudder, or without a mariner's compass and maps: it would also be like riding in a thick forest at midnight. The internal sight of the mind, with such as are not in truths, but in falses which they believe to be truths, may be compared with the bodily sight of those whose optic nerves are obstructed, while the eye still appears sound and perfect, although it can see nothing, which disorder physicians call *amaurosis* and *gutta serena;* for with such the rational or intellectual faculty is obstructed above, and open only beneath; in consequence of which rational light becomes like the light of the eye in the above disease, and thus all the judgments they form are imaginary, and composed of mere fallacies; and when men are reduced to such a state, they are like astrologers standing in the streets with long telescopes in their hands, publishing their idle prophecies. This would be the state of all who apply themselves to theology, unless genuine truths from the Word were disclosed by the Lord.

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621. To the above I shall subjoin the following MEMORABLE RELATIONS.—FIRST. I once observed a company of spirits on their knees, praying to God that he would send angels to them, with whom they might converse face to face, and to whom they might disclose the thoughts of their hearts. When they arose, there appeared three angels in fine linen, standing before them,

who said, "The Lord Jesus Christ has heard your prayers, and has therefore sent us to you: disclose to us the thoughts of your hearts." They replied, "Our priests have told us that in theological subjects the understanding is of no avail, but only faith; and that in such matters intellectual faith is altogether unprofitable, because it partakes of man and his wisdom, and not of God. We are natives of England, and we have heard many things from our sacred ministers, and believed them; but in conversing with some who also called themselves Reformed, and with others who called themselves Roman Catholics, and likewise with sectaries, they had all the appearance of learning in what they said, and yet in many points they differed totally from each other, and still all exclaimed, 'BELIEVE US,' and some, 'WE ARE THE MINISTERS OF GOD, AND WE POSSESS THE REQUISITE KNOWLEDGE.' But being assured that divine truths, which are called truths of faith, and are essential to the church, do not become the property of any person merely in consequence of his being born in a particular country, or of particular parents, but are communicated by God from heaven; and knowing that such truths point out the way to heaven, and have admission into a man's life together with the good of charity, and thus lead to eternal life, we became anxious, and fell on our knees in prayer to God." Then the angels said, "Read the Word, and believe in the Lord, and you will see the truths that should influence your faith and life. All in the Christian world derive their doctrinals from the Word, as from their only proper fountain." But two of the company said, "We have read the Word, but cannot understand it." "Then you have not approached the Lord, who is the Word," the angels replied; "you have also previously confirmed yourselves in falses." The angels further said, "What is faith without light, and what is thinking without understanding? There is nothing human in such thought. A magpie even, or a jackdaw, may be taught to speak without understanding what it says. We can assure you of a certainty that every man, whose soul desires it, is able to see the truths of the Word in clear light. There is no animal but that knows the food proper for its life as soon as it sees it: now man is a rational and spiritual animal, and he too sees the food proper for his life, not indeed that of his body, but that of his soul, which is the truth of faith, in case he hungers after it, and asks it of the Lord. Whatever also is not received by the understanding has not any abiding place in the memory as to the thing itself, but only as to the words; and this is the reason that when we have at times looked down from heaven into the world we have seen nothing, but have only heard sounds, and those for the most part unharmonious. Several things might be mentioned which the learned among the clergy have withdrawn from the control of the understanding, not being aware that there are

two ways to the understanding, one from the world, and the other from heaven, and that the Lord withdraws the understanding from the world when he enlightens it; but in case it is closed from a principle of religion, then the way to it from heaven is closed, and the man sees into the Word no more than if he were blind. We have frequently observed such persons fall into pits, from which they have never risen again. But let us now take some examples for the sake of illustration. Can you not understand what charity and faith are? that charity consists in dealing aright with our neighbor, and faith in thinking aright of God, and of the essentials of the church; and consequently that whoever acts well and thinks aright, in other words, whoever lives well and believes aright, will be saved?" To this they replied, they understood it clearly. "Further," said the angels, "in the case of repentance, can you not understand that actual repentance from sins is necessary that a man may be saved, and that unless he does the work of repentance, he rests in the sins wherein he was born? and that to do the work of repentance consists in not willing what is evil, because all evil is contrary to God, and in examining himself once or twice in a year, in seeing his evils, confessing them before the Lord, imploring assistance, desisting from them, and beginning a new life; and that so far as a man does this, and believes in the Lord, his sins are remitted?" Then some of the company said, "We understand all this, and thus too what is meant by the remission of sins." And they entreated the angels to give them some further instruction, and to inform them next concerning God, the immortality of the soul, regeneration, and baptism. To this request the angels replied, "We will tell you nothing but what you can understand, or else our discourse would fall like rain upon sand, and as seeds sown in it, which, though they be watered by the showers from above, wither and perish." They began with the following information concerning GOD: "All who come into heaven have their allotted place, and consequently their portion of eternal joy, according to their idea of God, because this idea reigns universally in all the constituents of divine worship. An idea of God as of a spirit, when spirit is supposed to be like ether, or wind, is an empty and false idea; but an idea of God as a Man is a just and right idea; for God is the Divine Love and the Divine Wisdom, with all their qualities, and the subject of these is man, and not ether or wind. In heaven the idea of God is that of the Lord the Saviour: he is the God of heaven and earth, as he himself taught. Let your idea of God then be like ours, and we shall enter into consociation." As they said this, their faces shone with a bright lustre. On the IMMORTALITY OF THE SOUL they spoke to the following purport: "Man, because he is capable of being conjoined with God by love and faith, lives to eternity: every one has this capacity:

and that it is this which causes the soul's immortality, you may understand clearly, if you will but think a little more deeply than common on the subject." On REGENERATION they said, "How plain is it to see that every man possesses the liberty either to think or not to think about God, if he be only instructed that there is a God; consequently every man has the same liberty in spiritual concerns that he has in civil and natural. The Lord grants this continually to all, therefore a man becomes guilty if he does not think about God. It is this power which constitutes him a man, whereas a beast is a beast from the want of such a power; hence every man is able, as of himself, to reform and regenerate himself, only he must acknowledge in heart that the ability is from the Lord. Every one who does the work of repentance, and believes in the Lord, is reformed and regenerated: a man must do both as of himself; but then this *as of himself* is from the Lord. It is true that, of himself, a man cannot contribute any thing, not even the most trivial, towards the producing of those effects; but it is equally true that you were not created statues, but men, that you might produce those effects from the Lord as from yourselves. In this alone consists the reciprocality of love and faith, and this is what the Lord absolutely requires a man to do, with a view to him: in short, act of yourselves, and believe that it is from the Lord, and then you will act as of yourselves." But they then asked, "Is this power to act *as of himself* implanted in man by creation?" "It is not implanted," the angel replied, "because to act of himself is the prerogative of God alone, but it is given continually; in other words, it is adjoined continually; and then in proportion as a man does good, and believes truth as of himself, he is an angel of heaven; but in proportion as he does evil, and in consequence believes what is false, which also is done as of himself, in the same proportion he is a spirit of hell. You are surprised to hear that in this latter case a man acts also *as of himself*, but still you acknowledge this to be the case when you pray that you may be preserved from the snares of the devil, lest he enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Every one contracts guilt who believes that of himself he does either good or evil, but he does not contract guilt who believes that he acts as of himself; for if he believes that good is from himself, he claims to himself what belongs to God; and if he believes that evil is from himself he attributes to himself what belongs to the devil." On the subject of BAPTISM they said, "It is a spiritual washing, which is reformation and regeneration; and an infant is reformed and regenerated when, on arriving at adult age, he performs what his godfathers and godmothers promised for him, which promise includes two things, repentance and faith in God; for *first*, they promise that he should renounce the devil and all

his works; and *secondly*, that he should believe in God. All infants in heaven are initiated into these two, but with them the devil is hell and God is the Lord. Moreover, baptism is a sign before the angels that the person baptized is of the church." On hearing this some of the company said, "We understand it all." But then a voice from one side cried out, "We do not understand it;" and another, "We are not willing to understand it;" and on searching from whence these voices came, it was discovered that they proceeded from those who had confirmed in themselves the falses of faith, and who wished to be credited as oracles, and thus to be adored. Upon this the angels said, "Be not surprised, there are abundance of such spirits at this day: they appear to us from heaven like graven images, so artfully formed, that they can move their lips, and utter sounds like organized beings, without knowing whether the breath that causes the sound be from hell, or from heaven, because they do not know whether what they say be false or true. They multiply reasonings upon reasonings, and confirmations upon confirmations, and yet they are utterly unable to see whether the tenets they wish to establish be true or not; for be it known that human ingenuity can confirm whatever it pleases, even so as to make it appear like truth; it is thus heretics can confirm their heresies, and the most ungodly men their impieties, yea, even atheists can confirm their insane notion that there is no God, but only nature." After this the company of Englishmen, inflamed with a desire of becoming wise, said to the angels, "We have heard a variety of opinions about the HOLY SUPPER: show us what is the truth." "The truth is," the angels replied, "that the man who looks to the Lord, and performs actual repentance, is conjoined with the Lord by that most holy sacrament, and introduced into heaven." But some of the company said, "This is a mystery;" and the angels replied, "It is a mystery, but still such a one as may be understood. The bread and wine do not produce those effects, for nothing holy comes from them; but material bread and spiritual bread, as well as material wine and spiritual wine, have a mutual correspondence with each other. Spiritual bread is the holy principle of love, and spiritual wine the holy principle of faith, each from the Lord, and each the Lord; hence the conjunction of the Lord with man, and of man with the Lord, not indeed with the bread and wine, but with love and faith in that person who has actually repented; and conjunction with the Lord is also an introduction into heaven." After this the angels gave them some instruction on correspondence, and then some of them said, "Now for the first time we are able to understand the mystery of the Lord's Supper." As they said this, lo! a flaming light descending from heaven united them in consociation with the angels, and inspired them with mutual love.

622 THE SECOND MEMORABLE RELATION.—All who are prepared for heaven, which is done in the world of spirits, situated in the midst between heaven and hell, when the time of preparation is over, have a longing desire for heaven; and presently their eyes are opened, and they see a way leading to some particular society in heaven, which way they enter and ascend. In the ascent there is a gate, and a guard stationed, who opens it, and admits the new-comers. An examiner then meets them, who informs them from the governor that they are at liberty to enter further, and to search whether they can anywhere find houses which they can acknowledge to be their own; for there is a new house provided for every novitiate angel: if they find it, they make a report of it, and so continue there; but if not, they return and inform the examiner that they have searched in vain. In this case an appointed wise personage examines whether the light that is in them agrees with the light in the society, but particularly whether their heat agrees therewith; for the light of heaven in its essence is divine truth, and its heat in its essence is divine good, both proceeding from the Lord as the sun of heaven; and if their light and heat differ from that of the society, that is, if their truth and good be different, they are not received, but depart thence and proceed in the ways which lead from one society in heaven to another, continuing their journey till they find a society which agrees exactly with their own affections: there they take up their eternal abode; for there they meet with their like, with whom they live as among their relations and friends, and whom they love from the heart, as being in a similar affection. There also they live in the utmost felicity, and in the perception of every heartfelt satisfaction from peace and tranquillity of soul; for in the heat and light of heaven there is ineffable delight, which is communicated from one to another. Thus it happens to those who become angels. The case is different with those who are in evils and falses. They are allowed indeed to ascend into heaven; but as soon as they enter they begin to draw their breath, and to respire with difficulty. Presently their sight is obscured, their understanding darkened, thought ceases, and death seems to stare them in the face, and thus they become like stocks or stones. Then the heart begins to beat, the breast to be straitened, and the mind to be seized with anguish, experiencing every moment greater degrees of torment: in this state they twist and writhe themselves like snakes when brought near a fire; therefore they soon crawl away, and throw themselves down a precipice which is then presented to their sight, and never rest till they descend into hell among their like, where they are able to breathe, and where the heart begins again freely to discharge its functions. They afterwards hate and detest heaven, and reject truth, and in their hearts blaspheme the Lord, supposing that the pangs and torments they

experienced in heaven were from him. From these few particulars may be seen what is the lot of those who make light of the truths of faith, which nevertheless constitute the light of the angels of heaven, and who make light of the goods of love and charity, which nevertheless constitute the heat of life among the angels. Hence also it may be seen how great is the mistake of those who believe that every one is capable of enjoying heavenly blessedness, if he be but admitted into heaven; for it is a prevailing belief at this day that reception into heaven is an act of mere mercy alone like a man's admission here below to a marriage feast, where he instantly partakes of the joy and gladness which reign there; but be it known, that in the spiritual world there is a communication of the affections of love, and thence of the thoughts, for the man is then a spirit, and the life of a spirit is the affection of love and the thought thence proceeding; and it is homogeneous affection which conjoins, but heterogeneous affection which separates, and this heterogeneity is the cause of the torment which a devil experiences in heaven, and an angel in hell. On this account they are carefully separated according to the diversities, varieties, and differences of the affections which belong to their love.

623. THE THIRD MEMORABLE RELATION.—I was once permitted to see three hundred of the clergy and laity together, al reputed men of learning and erudition from their skill in confirming the doctrine of faith alone even to justification, and some still further; and as they entertained a belief that heaven consists in a mere admission through grace, leave was granted them to ascend into a particular society of heaven, which however was not one of the higher; and as they were ascending they appeared at a distance like calves. When they entered into heaven they were received by the angels with much civility; but when they began to converse with them they were seized with trembling, and afterwards with horror, and at length with agony as it were of death, in consequence of which they cast themselves down headlong, and in their fall they appeared like dead horses. The reason of their appearing like calves in their ascent was, because the natural affection of seeing and knowing, which is of an exulting nature, appears by correspondence like a calf; and the reason of their appearing like dead horses in their descent was, because the understanding of truth appears by correspondence like a horse, and the understanding of the truth of the church annihilated, like a dead horse.

There were some boys below who saw them in their descent when they appeared like dead horses; and immediately turning away their faces, they said to their master who was with them, "What strange appearance is this! we saw men, and now in their place we see dead horses: as we could not bear to look at them, we have turned away our faces. Master, let us not stay

longer in this place, but go elsewhere :" so they departed. Then their master, as they went along, instructed them in the meaning of a dead horse. " A horse," said he, " signifies the understanding of truth derived from the Word: all the horses you have seen had that signification ; for when a man is engaged in meditating on the Word, his meditation appears at a distance like a horse, generous and lively in proportion as he meditates spiritually, but on the contrary wretched and dead in proportion as he meditates materially." Then the children asked, " What is meant by meditating on the Word spiritually and materially ?" " I will explain it," replied the master, " by some particular cases. Every one who reads the Word seriously, thinks inwardly in himself about God, about his neighbor, and about heaven. In this case, he who thinks about God only from the consideration of person, and not from that of essence, thinks materially ; in like manner, he who thinks of his neighbor only from the consideration of his external form, and not from a regard to his quality, thinks also materially ; so again, he who thinks of heaven only from the consideration of place, and not from that of love and wisdom, which are the constituents of heaven, he too thinks materially." But the children replied, " We have thought of God from the consideration of person, of our neighbor from that of his form as a man, and of heaven from that of place as being above us : did we then, while we were reading the Word, appear to any one like dead horses ?" The master answered, " No; as yet you are but children, and could not think otherwise; but I have perceived in you an affection of knowing and understanding, and as this is of a spiritual nature, you have at the same time thought spiritually; for although you were not aware of it, there was a degree of spiritual thought concealed in your material thought. But to return to what I was before observing,—whoever thinks materially while reading or meditating on the Word appears at a distance like a dead horse, but he who thinks spiritually appears like a living horse; and to think materially about God is to think of him from the consideration of person only, and not from that of essence. There are many attributes of the Divine Essence, as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy, grace, and others ; and there are attributes proceeding from the Divine Essence, as creation and conservation, redemption and salvation, illustration and instruction. Now every one who thinks of God from the consideration of person only, makes three Gods, saying, that one God is the Creator and Preserver, another the Redeemer and Saviour, and the third the Illustrator and Instructor; whereas every one who thinks of God from the consideration of essence, makes but one God, saying, God has created us, and the same God redeems and saves, and also illustrates and instructs us This then is the reason why those who think of the divine trinity

from the consideration of person, and thus materially in the ideas of their thought, which is material, cannot but make three Gods of one; yet still in contradiction to their thought they are constrained to say that those three are united by essence, because they too, though by an uncertain glimpse, as through a latticed window, have entertained some thoughts of God drawn from the consideration of his essence. Therefore, my children, frame your thoughts from the consideration of essence, and from essence think of person; for to think from person of essence is to think materially not only of person, but of essence also, whereas to think from essence of person is to think spiritually of person also. The ancient gentiles, in consequence of thinking materially about God, and thus too of his attributes, not only made three gods, but multiplied the number even to a hundred; for of each attribute they made a separate God. Know then, that the material cannot enter into the spiritual, but on the contrary the spiritual enters into the material. The case is similar in respect to thinking of our neighbor from the consideration of external form, and not from that of quality; and likewise in thinking of heaven from the consideration of place, and not from that of love and wisdom, which are the constituents of heaven. The case too is similar with all and every thing contained in the Word; so that he who entertains a material idea of God, of his neighbor, and of heaven, cannot possibly understand any part of its contents. It is to him a dead letter, and at a distance, while he is reading or meditating upon it, he appears like a dead horse. Those whom you saw descending from heaven, who were changed before your eyes into the appearance of dead horses, were such as had closed up the rational sight in respect to theological subjects, or the spiritual things of the church, both in themselves and others, by this peculiar tenet, 'The understanding must be kept bound in obedience to faith;' not considering that the understanding, when closed from a principle of religion, is rendered as blind as a mole, having nothing in it but mere darkness, and that of such a nature as to reject all spiritual light, to shut out its influx from the Lord and from heaven, and to keep it out by putting a bolt against its entrance into the corporeal-sensual principle, far beneath the seat of rationality, in matters of faith; in other words, it places it near the nose, and fixes it in its cartilage. Hence it cannot afterwards so much as perceive the odor of spiritual things, so that some are reduced to such a state as to fall into a swoon as soon as they perceive such an odor;—by odor I mean perception. It is these who make God to be three. They say indeed, from the consideration of essence, that God is one; but nevertheless when they pray, according to their faith, that God the Father would have mercy on them for the sake of his Son, and would send the Holy Ghost, they manifestly make three Gods; they

cannot do otherwise while they pray to one to be merciful for the sake of another, and to send a third." Then their master instructed them concerning the Lord, that he is one God, in whom there is a Divine Trinity.

624. THE FOURTH MEMORABLE RELATION.—Awaking once out of sleep at midnight I saw, at some height towards the east, an angel holding in his hand a paper, which in the sun's rays appeared of a bright white, and in the middle of it was written in golden letters, THE MARRIAGE OF GOOD AND TRUTH. From the writing a bright radiance issued forth, expanding itself into a broad circle around the paper, which radiance, or surrounding sphere, appeared like that of day-dawn in the spring. After this I saw the angel descending with the paper in his hand, and in his descent the paper appeared less and less lucid, and the writing, THE MARRIAGE OF GOOD AND TRUTH, changed from a golden to a silver tinge, and afterwards to the color of copper, then to that of iron, and lastly to a rusty and cankered hue. At length the angel appeared to enter into a dark mist, and passing through it, to alight on the earth, and there the paper, although he still held it in his hand, was no longer visible. This happened in the world of spirits, into which all men are gathered immediately on their decease. Then the angel addressing me, said, "Inquire of those who come this way whether they see me, or any thing in my hand." At that instant a great multitude approached, some from the east, some from the south, some from the west, and others from the north; and I asked those who came from the east and south, who were such as had applied themselves in the world to study and erudition, whether they saw any person with me, or any thing in his hand; and they all answered in the negative. Then I asked the same question of those who came from the west and the north, who were such as in the world had taken for granted what men of learning had affirmed, and they too answered in the negative. And yet some among the last of these, being men who in the world had lived in simplicity of faith from a principle of charity, or in some degree of truth from good, when those before them were gone by, declared they saw a man with a paper, the man handsomely dressed, and the paper with written characters upon it; and when they inspected it more closely, they said they could read THE MARRIAGE OF GOOD AND TRUTH. These addressed the angel, and desired him to explain to them the meaning of the writing; and he said, "All things that exist in the universal heaven and in the universal world are by creation nothing but the marriage of good and truth; for all and every thing, whether living or not living, whether animate or inanimate, were created from the marriage of good and truth, and to be the subjects of that marriage. There is not a single thing that was created to be a subject of truth alone, or of good alone; for neither without the other can be any thing, but by

that marriage they exist and become something, the quality of which is determined by the quality of that marriage. In the Lord God the Creator divine good and divine truth are in their very substance itself; the *esse* of his substance is divine good, and the *existere* of his substance is divine truth: in him too they are in their very union itself, for in him they are infinitely one; and as these two principles are in God the Creator a one, they are a one also in all and every thing created by him. By this too the Creator is joined in an eternal covenant, like that of marriage, with all things of his creation. The angel further said that the sacred Scripture, which was dictated by the Lord, is, both in general and in particular, a marriage of good and truth (according to what was said above, n. 248—253); and since the church, which is formed by truths of doctrine, and religion, which is formed by goods of life, according to truths of doctrine, are with Christians derived solely from the sacred Scripture, it must be evident that the church also, in general and in particular, is a marriage of good and truth." What has been observed above, on the marriage of good and truth, was declared also by the angel of THE MARRIAGE OF CHARITY AND FAITH, since good has relation to charity and truth to faith. As the angel ended, he raised himself from the ground, and piercing through the mist, he ascended into heaven, when immediately the paper shone as before, according to the degree of his ascent, and behold! the circle, which appeared before like the light of dawn, was extended downward, and dispelled the mist which caused darkness on the earth, and a bright sunshine succeeded.

625. THE FIFTH MEMORABLE RELATION.—Once while I was meditating on the Lord's second advent, there suddenly appeared a beam of light, which, darting powerfully upon my eyes, caused me to look upward, and lo! the whole heaven above me appeared luminous, and from the east to the west I heard a long continued GLORIFICATION; and an angel who stood near me said, "That is a glorification of the Lord for his advent by the angels of the eastern and western heavens." From the southern and northern heavens nothing was to be heard but a soft and gentle murmur. As the angel heard every thing, he first told me that those glorifications and celebrations of the Lord were taken from the Word; and presently he said, "Now they glorify and celebrate the Lord in particular by these words in the prophet Daniel: 'Thou sawest iron mixed with miry clay; but they shall not cohere together; and in those days shall the God of the heavens set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms; but it shall stand for ever'" (ii. 43, 44). After this I heard as it were the sound of voices singing, and further in the east I saw a glow of light far brighter than the former: then I asked the angel what was the subject of their glorification in that quarter? He answered

"These words in Daniel: 'I saw in the visions of the night, and behold, one like *the Son of man* came with the clouds of heaven; and there were given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed'" (vii. 13, 14). They are further celebrating the Lord by these words in the Revelation: 'To Jesus Christ be glory and dominion for ever and ever. Behold, he cometh with clouds. He is Alpha and Omega, the Beginning and the Ending, the First and the Last; who is, who was, and who is to come, the Almighty. I John heard this from *the Son of man* out of the midst of the seven candlesticks'" (i. 5—7, 10—13; xxii. 13; and also from Matt. xxiv. 30, 31). I looked again towards the eastern heaven, and on the right side it shone, and the luminous splendor entered into the southern expanse. Then I heard a sweet sound, and I asked the angel, "What is the subject of their glorification in that quarter?" He answered, "These words in the Revelation: 'I saw a new heaven and a new earth; and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as *a bride adorned for her husband:* and I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them. And one of the seven angels talked with me, saying, Come hither: I will show thee *the Bride, the Lamb's Wife:* and he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem' (xxi. 1, 2, 4, 9, 10). Also these words: 'I Jesus am the bright and morning star: and the Spirit and the *Bride* say, *Come:* and he saith, I *come quickly*, Amen: even so *come, Lord Jesus*'" (xxii. 16, 17, 20). After these and many more there was heard a general glorification from the east to the west of heaven, and also from the south to the north; and I asked the angel, "What is now the subject?" He answered, "These passages from the prophets: 'All flesh shall know that *I Jehovah am thy Saviour and thy Redeemer*' (Isaiah xlix. 26). 'Thus saith Jehovah, the King of Israel, and his *Redeemer Jehovah of Hosts, I am the First and the Last, and beside me there is no God*' (xliv. 6). 'It shall be said in that day, Lo! *this is our God;* we have waited for him, and he will save us; *this is Jehovah whom we have* expected' (xxv. 9). 'The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah.* Behold, *the Lord Jehovah will come with strong hand*, and will feed his flock like a *Shepherd*' (xl. 3, 10, 11). 'Unto us a Child is born; unto us a Son is given; and his name shall be called Wonderful, Counsellor, the Mighty God, *the Father of Eternity*, the Prince of Peace' (ix. 6). 'Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, who shall reign a king; and this is his name, *Jehovah our righteousness*' (Jer. xxiii. 5, 6; xxxiii. 15, 16). '*Je*

hovah is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called' (Isaiah liv. 5). '*In that day Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and his name One*'" (Zech. xiv. 8, 9). On hearing and understanding all these things my heart exulted within me, and I went home with joy, and there, from being in the spirit, I returned into the body, and wrote down what I had seen and heard.

CHAPTER XI.

IMPUTATION.

I. That imputation, and the faith of the present church, which alone is said to justify, are a one.

626. That the faith of the present church, which alone is said to justify, is the same thing as imputation, or that faith and imputation in the present church are a one, is a consequence of their mutual connection and dependence on each other, or of their mutual insertion into each other, whence each derives its being; for if faith be spoken of without the addition of imputation, it is an empty sound, and if imputation be spoken of without the addition of faith, it is also an empty sound; but if they are spoken of conjointly, the result is something articulate, or distinct in the expression, yet still without any meaning. In order then that the understanding may have a perception of some meaning, there requires the addition of a third ingredient, which is the merit of Christ, and hence results a sentiment capable of being expressed with some appearance of reason; for the faith of the present church is, that God the Father imputes the righteousness of his Son, and sends the Holy Ghost to operate its effects.

627. These three therefore, faith, imputation, and the merit of Christ, form in the present church one whole, and may be called a triune; for if one of the three were taken away, modern theology would cease to be, for it depends on the three taken and perceived as one whole, just as a long chain hangs from a hook to which it is fixed. For instance, if you take away either faith, imputation, or the merit of Christ, then all that is said of justification, the remission of sins, quickening, renovation, regeneration, sanctification, also of the gospel, free-will, charity, and good works, and even of life eternal, would be like a desolate city, or a temple in ruins; and faith itself, which is placed in front, would be annihilated, and thus the universal church would become a wilderness and a desolation. Hence it is evident on what pillar the house of God is at this day founded, and that if this pillar be pulled down the house must fall, like that building in which the lords of the Philistines, with three thousand

of the people were gathered together to be entertained with sports, who were all slain and destroyed when Sampson pulled down the two columns which supported it (Judges xvi. 20). These remarks are premised because it has been shown in the preceding parts of this work, and it is intended to be further shown in the appendix, that such faith is not Christian faith, because it is at variance with the Word, and that the imputation of such faith is vain, because the merit of Christ is not imputable.

II. That the imputation which belongs to the faith of the present times is two-fold, the one part relating to the merit of Christ, and the other to salvation as its consequence.

628. It is maintained throughout the whole Christian church that justification and consequent salvation are imputed by God the Father, through the imputation of the merit of Christ, his Son, and that such imputation is wrought by grace, when and where he willeth, consequently of God's free pleasure; and that those who have the merit of Christ imputed to them are adopted into the number of the children of God. Now as the leaders of the church have not stirred a step beyond such imputation, or raised their minds above it, they have, by decreeing and establishing God's election to be merely arbitrary, fallen into errors, enormous and fanatical, and at length into that detestable one of predestination, and also into this abomination, that God does not attend to the actions of a man's life, but only to the faith inscribed on the interiors of his mind; so that unless the error respecting imputation were to be abolished, atheism would overrun the whole Christian world, and then the king of the bottomless pit would reign over them, whose "name in the Hebrew tongue is Abaddon, but in the Greek tongue Apollyon" (Rev. ix. 11). Abaddon and Apollyon signifies a destroyer of the church by falses, and the bottomless pit, the place where those falses dwell, as may be seen by the Apocalypse Revealed, n. 421, 440, 442; from which it appears that that one false doctrine, and the falses resulting from it, over which that destroyer reigns, are in a long continued series; for, as was said above, the whole system of modern theology depends on the doctrine of imputation, just as a long chain hangs from the hook to which it is fixed, or as the body with all its members is dependent on the head; and since this doctrine of imputation is everywhere prevalent, the words spoken in Isaiah are fulfilled, where it is written, "The Lord will cut off from Israel head and tail: the ancient and the honorable he is the head, and the prophet that teaches lies, he is the tail" (ix. 14, 15).

629. It is affirmed above, that the imputation of the faith now prevailing is two-fold. Its two-fold distinction however is not like that of God and his mercy towards all, but of God and his mercy towards some; or not like that of a parent and his

love towards all his offspring, but of a parent and his love towards one or the other of them; or not like the distinction of the divine law and its commands extended to all, but of the divine law and its commands confined to a few; so that the two-fold distinction in the one case is extended and undivided, but in the other restricted and divided: in the latter case therefore it is really two-fold, but in the former it is unity or singleness; for it is asserted that the imputation of Christ's merit is of arbitrary election, and that to those who are so elected it is an imputation of salvation, consequently that some are adopted, but the rest rejected, which would be like God's exalting some into Abraham's bosom, and delivering up some as a prey to the devil; when yet the truth is, that the Lord never rejects or delivers up any man to the devil, but it is the man who delivers up himself.

630. Add to this, that modern imputation takes away from man all power in spiritual things from any freedom of determination, and does not even leave him the least ability of shaking off fire from his clothes, and securing his body from hurt, or of applying water to extinguish the flames of his house, and of assisting his family to make their escape; when yet the Word, from beginning to end, teaches that every one should shun evils because they are of the devil and from the devil, and should do good because it is of God and from God, and that he should so act of himself by the Lord's operation. But modern imputation, in order to prevent any thing of man from entering into it, or from mixing itself with the merit of Christ, disallows all such power of acting as fatal to faith, and consequently to salvation; so that from its establishment this satanical tenet has gushed out as a stream, that man is altogether impotent in spiritual things, which is the same as saying, "Walk forwards, although you have not a foot to walk on; wash yourself, though both your hands are cut off; do good, but yet lie asleep; feed yourself, but without a tongue." It is also the same as to suppose a will given which is not a will; and might not any one in such a case reasonably object, and say, "I am not able to do such things, any more than Lot's wife when she was turned into a pillar of salt, or than Dagon, the god of the Philistines, when the ark of God was introduced into his temple? I am afraid that as that god lost his head, and the palms of his hands were found lying on the threshold (1 Sam. v. 4), so also it would happen to me; and I have no more power to act than Beelzebub the god of Ekron had, who, according to the signification of his name, could only drive away flies?" That such impotence in spiritual things is believed at this day, may be seen from the extracts given above, in the chapter on Free-determination, n. 464.

631. As to what concerns the first part of the two-fold distinction in that imputation concerning the salvation of mankind,

which consists in an arbitrary imputation of Christ's merit, of which the imputation of salvation is a consequence, the maintainers of the doctrine are divided in their sentiments. Some hold that this imputation is absolute, and of free power, and is imparted to those whose external or internal form is well-pleasing; others again insist that imputation is of fore-knowledge, and is imparted to those into whom grace has been infused, and to whom that faith can be applied; but still these two opinions meet in the same point, and are like the two eyes fixed on the same stone, or like the two ears attending to the same song. At first sight, indeed, it appears as if they took different directions, but yet they will be found in the end to unite, and to have the same scope and intention; for as they both assert man's absolute impotence in spiritual things, and both exclude from faith all human agency, it follows that the grace receptive of faith, whether it be infused arbitrarily or of fore-knowledge, equally implies a partial election; for if the grace, which is called preventing grace, be universal, man's application, from some power of his own, must be added to it, which nevertheless in both cases is rejected as leprous and unclean. Hence it is that no one knows any more than a stock or a stone whether that faith be given him of grace, or what were its nature and quality when it was infused; for when charity, piety, a purpose to lead a new life, and a free power of doing good or evil, are denied to man, there is no sign left to testify its presence. The marks generally adduced as testifying the existence of that faith in him, are altogether ludicrous, and not unlike the auguries of the ancients taken from the flight of birds, or the prognostications of astrologers drawn from the stars, or those deduced from a cast of dice. Such evidences, with other things still more ludicrous, are a consequence of the Lord's imputed righteousness, which, together with the faith that is called such righteousness, is infused into the subject of election.

III. That the faith, which is imputative of the merit and righteousness of Christ the Redeemer, first took its rise from the decrees of the council of Nice concerning three divine persons from eternity, and from that time to the present has been received by the whole Christian world.

632. The Council of Nice was called by the Emperor Constantine the Great, at the instance of Alexander, Bishop of Alexandria. At this council all the bishops in Asia, Africa, and Europe were assembled in the emperor's palace at Nice, a city of Bithynia, for the purpose of refuting and condemning, from the authority of the holy Scriptures, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus Christ. This happened in the year of Christ 318.* The members of this

* This council is more usually placed in the year 325; but there are several ancient writers who date it as above.

council came to a conclusion that from eternity there have been three divine persons, Father, Son, and Holy Ghost, as may appear evident from the two creeds called the Nicene and the Athanasian. In the Nicene Creed it is written, "I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, of one substance with the Father, who came down from heaven, and was incarnate by the Holy Ghost, of the virgin Mary; and I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified." In the Athanasian Creed it is said, "This is the Catholic faith, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost. But whereas we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there are three Gods, or three Lords:" that is, it is allowable to acknowledge three Gods and three Lords, but not to say there are three Gods or three Lords; and the reason assigned in the latter case is, because religion forbids it, and in the former, because verity or truth dictates it. This Athanasian Creed was composed, immediately after the Council of Nice, by one or more of the members who were present at that council, and was also received as Œcumenical or Catholic. It appears then from hence to have been decreed and determined at that time, that the three divine persons from eternity ought to be acknowledged, and that although each person singly by himself is God, yet nevertheless they ought not to be called three Gods, or three Lords, but one.

633. That a belief in three divine persons has been generally received since that time, and has been confirmed and preached by all bishops, prelates, rulers of the church, and presbyters, even to the present day, is a well-known fact; and since a mental persuasion of three Gods has been the result, it was impossible for any other system of faith to be conceived or formed, but that was applicable to those three persons in their respective stations; as for instance, that God the Father ought to be approached and implored to impute the righteousness of his Son, or to be merciful for the sake of his Son's sufferings on the cross, and to send the Holy Ghost to operate the mediate and ultimate effects of salvation. This faith is a birth sprung from the two creeds above-mentioned, which, however, when stripped of its swaddling clothes, exhibits to view, not one, but three persons, at first, indeed, joined together as in close embrace, but presently separated from each other; for the decree says of them, that they are joined in essence, but separated in their particular offices of

creation, redemption, and operation; or of imputation, imputed righteousness, and the application of it: and this is the reason why, notwithstanding they have compounded one God of three, they have yet not made one person out of three, lest the idea of three gods should be obliterated; for so long as each person singly is believed to be God, according to the assertion in the creed, [the superstructure may stand; but] supposing the three persons to be made one, the whole house, founded as it were upon three pillars, must fall to the ground. The reason why the above-mentioned council introduced three divine persons from eternity, was, because they did not rightly examine the Word, and consequently could find no other asylum against the Arians; but the reason why they afterwards compounded into one God those three persons, each whereof was declared singly by himself to be God, was, because they were fearful of being blamed and reproached by every rational and religious person in three quarters of the globe, for asserting a belief in three gods. The reason why they formed a system of faith applicable to the three in successive order, was, because no other system could possibly be consistent with the principles they had established; moreover, if one of the three were to be omitted in such application, the mission of the third could not take place, and consequently all the operations of divine grace must be unprofitable.

634. But the truth must be declared.—When a belief in three gods was introduced into the Christian churches, which has continued since the time of the council of Nice, all the good of charity and all the truth of faith were banished, being utterly inconsistent with the mental worship of three gods, and the lip-worship of one God at the same time; for in such case the mind denies what the mouth speaks, and the mouth denies what the mind thinks, so that at length there is no belief either in three gods or in one. Hence it is evident, that the Christian temple, since that time, has not only tottered on its foundations, and been full of chinks and clefts, but has fallen down and become a heap of ruins; and since that time the well of the bottomless pit has been opened, from which the smoke as of a great furnace has ascended, and darkened the sun and the air, and from which locusts have come forth upon the earth (Rev. ix. 2, 3). (See an explanation of these particulars in the APOCALYPSE REVEALED.) Yea, from that time the desolation foretold by Daniel has begun and increased (Matt xxiv. 15): and to that faith and its imputation the eagles have been gathered together (verse 28 of the same chapter): eagles in that passage signify the lynx-eyed, or sharp sighted primates of the church. It may be urged, perhaps, in favor of the doctrine of three divine persons, that the council which established it was composed of a great number of bishops and persons distinguished for their learning, who were unanimous respecting it: but what dependence is to be placed on the author-

ity and unanimity of a general council, when the Roman Catholic councils have been alike unanimous in decreeing and establishing the pope's vicarship, the invocation of saints, the veneration of images and bones, the division of the holy eucharist, purgatory, indulgences, and the like? What dependence is to be placed on councils when the council of Dort unanimously confirmed the abominable doctrine of predestination, and extolled it as the palladium of religion! Do not you then, my reader, depend on councils, but on the holy Word, and go to the Lord, and you will be enlightened: for he is the Word, that is, the Divine Truth itself therein.

635. I shall conclude the present article with the declaration of this *arcanum*. The consummation of the present church is described in seven chapters of the Revelation, in like manner as the devastation of Egypt is described, and both by similar plagues, each of which spiritually signifies some particular false, which brought on its devastation even to its complete destruction: on this account too the present church, which is at this day destroyed, is in a spiritual sense called Egypt (Rev. xi. 8). The plagues in Egypt were the following: The waters were turned into blood, so that every fish died, and the river stank (Exod. vii.); the like is said in the Revelation (viii. 8; xvi. 3): blood signifies divine truth falsified, as may be seen in the APOCALYPSE REVEALED, n. 379, 404, 681, 687, 688; and the fish which died, truths in the natural man, similarly destroyed, n. 290, 405. Frogs came up over all the land of Egypt (Exod. viii.); frogs also are mentioned in the Revelation (xvi. 13): frogs signify reasonings originating in the lust of falsifying truths, as may be seen in the APOCALYPSE REVEALED, n. 702. In Egypt noxious ulcers or sores broke out upon man and beast (Exod. ix); the same is said in the Revelation (xvii. 2): ulcers or sores signify interior evils and falses destructive of good and truth in the church, as may be seen in the APOCALYPSE REVEALED, n. 678. In Egypt there was great hail mixed with fire (Exod. ix.); the same is said in the Revelation (viii. 7; xvi. 21): hail signifies the infernal false (see APOCALYPSE REVEALED, n. 399, 714). Upon Egypt were sent locusts (Exod. x); so also in the Revelation (ix. 1—11): locusts signify falses in the extreme parts (see APOCALYPSE REVEALED, n. 424, 430). The land of Egypt was covered with grievous darkness (Exod. x.); darkness is also spoken of in the Revelation (viii. 12); darkness signifies falses arising either from ignorance or from false principles in religion, or from evils of life, (see APOCALYPSE REVEALED, n. 110, 413, 695). The Egyptians, it is written, perished at last in the Red Sea (Exod. xiv.); in the Revelation it is said, that the dragon and false prophet perished in the lake of fire and brimstone (xix. 20; xx. 10): both the Red Sea and that lake signify hell. The reason why the same circumstances are mentioned of Egypt and of the church, whose

consummation and end are described in the Revelation, is, because Egypt signifies a church, which in its beginning was of superior excellence; wherefore Egypt, before its church came to devastation, is compared with the garden of Eden, and with the garden of Jehovah (Gen. xiii. 10; Ezek. xxxi. 8, 9); and is also called the corner-stone of the tribes, the son of the wise, and of ancient kings (Isaiah xix. 11, 13). Respecting Egypt in its primeval state and in its state of devastation, more may be seen in the APOCALYPSE REVEALED, n. 503.

IV. THAT FAITH IMPUTATIVE OF THE MERIT OF CHRIST WAS NOT KNOWN IN THE APOSTOLIC CHURCH, WHICH PRECEDED THE COUNCIL OF NICE, AND IS NEITHER DECLARED NOR SIGNIFIED IN ANY PART OF THE WORD.

636. The church preceding the council of Nice, which was called the Apostolic church, was of considerable magnitude, extending to three of the quarters of the globe, as appears from the territories of the Emperor Constantine the Great, who was a Christian, and zealous in favor of religion, and whose empire not only embraced the countries of Europe, since divided into several kingdoms, but also extended over many regions bordering upon Europe; so that, as was observed above, he convoked the bishops of Asia, Africa, and Europe, to his palace at Nice, a city of Bithynia, in order to purge his empire of the scandalous doctrines of Arius. This was done of the Divine Providence of the Lord, since, if the Lord's divinity be denied, the Christian church expires, and becomes like a monument adorned with this epitaph, "Here the church lies buried." The church which existed before this period was called apostolic, its distinguished writers were styled fathers, and the true Christians that composed it, brethren. This church did not acknowledge three divine persons, and consequently not a Son of God from eternity, but only a Son of God born in time, as is plain from the creed received in that church, and thence called the Apostles' Creed, where it is said, "I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, &c. I believe in the Holy Spirit, the holy catholic church, the communion of saints," &c. Here it is evident that no other Son of God was acknowledged but what was conceived by the Holy Spirit and born of the virgin Mary; and there is no mention of a Son of God born from eternity. This creed, like the two others, has been received down to the present times as purely catholic by the whole Christian church.

637. In those primitive times all Christians throughout the world acknowledged that the Lord Jesus Christ was God, to whom all power was given in heaven and earth, and who had power over all flesh, according to his own express words (Matt. xxviii. 18; John xvii. 7); and they believed in him, according

to the command which he delivered to them from God the Father (John iii. 15, 16, 36; vi. 40; xi. 25, 26): this is also very evident from the circumstance of the Emperor Constantine the Great convening all bishops, for the purpose of refuting and condemning, from the sacred Scriptures, the heresy of Arius and his adherents, who denied the divinity of the Lord the Saviour, born of the virgin Mary. This indeed they effected; but while endeavoring to avoid a wolf, they fell into the jaws of a lion; or, according to the proverb, wishing to avoid Charybdis, they were wrecked upon Scylla: for by inventing the fiction of a Son of God from eternity, who descended and assumed a humanity, they imagined that they should vindicate and re-establish the Lord's divinity; not knowing that God himself, the Creator of the universe, descended that he might become a Redeemer, and thus a Creator anew, according to these plain declarations in the Old Testament: Isaiah xxv. 9; xl. 3, 5, 10, 11; xliii. 14; xliv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; lx. 16; lxiii. 16; Jer. i. 19; Hos. xiii. 4; Psalm xix. 14; to which may be added John ix. 35, 37.

638. That apostolic church, in consequence of worshipping the Lord God Jesus Christ, and God the Father in him at the same time, may be compared to the garden of God; and Arius, who arose at that time, to the serpent sent from hell; and the council of Nice, to the wife of Adam, who offered the fruit to her husband, and persuaded him to eat it; after which they appeared to themselves naked, and covered their nakedness with fig-leaves. Their nakedness signifies the innocence which they before possessed, and fig-leaves the truths of the natural man, which were successively falsified. That primitive church may also be compared with the dawn of day and with the morning in its progression to the tenth hour, when a thick cloud intervened, and continued till the evening came, and then the night, at which time the moon arose, whose light, appearing to some, gave them a partial illustration of the Word, while the rest went on even to midnight darkness, till they could see nothing of divinity in the Lord's humanity, notwithstanding the declaration of Paul, "In Jesus Christ dwelleth all the fulness of the godhead bodily" (Coloss. ii. 9); and that of John, "The Son of God sent into the world is the true God and eternal life" (1 Epist. v. 20, 21). The primitive or apostolic church could never have conceived that a church would succeed, which should worship several gods with the heart and one with the lips; which should separate charity from faith, the remission of sins from repentance and application to newness of life; and which should maintain a total impotence in spiritual things; and least of all that an Arius should lift up his head, and when dead rise again, and reign, though clandestinely, to the end.

639. That a faith imputative of Christ's merit was never meant in the Word, may appear plain from this circumstance,

that such a faith was never known in the church until the council of Nice introduced the doctrine of the three divine persons from eternity; and when this faith was once introduced, and had overspread the whole Christian world, all other faith was rejected, and shut up in darkness; so that whoever under such circumstances reads the Word, and sees mention made of faith, imputation, and the merit of Christ, naturally falls into that notion, which he imagines to be the only one: just like a person who, on reading one page of a book, there stops, without turning over to see what is said on the other side; or like one who, having persuaded himself of the truth of some particular opinion, notwithstanding it is false, and having confirmed that alone, afterwards sees the false as true and the true as false, who would deride and hiss at every one that should pretend to oppose his favorite notion, and would call him a fool; for his mind being wholly immersed in such persuasion, acquires a callous covering, which rejects as heterodox whatever does not square with his orthodox opinions, so called: his memory too is like a piece of paper, with this single ruling point of theology written all over it so as not to admit of the insertion of any thing else; therefore if any thing else enters, he casts it out as the foaming mouth casts out its froth. Tell a confirmed naturalist, for instance, who believes either that nature created herself, or that God was extant after nature, or that nature and God are one, that the truth is directly contrary, and he will consider you either as deluded by the fabulous devices of the clergy, or as a person of a simple mind, or of a slow understanding, or as one who has lost his senses. The case is the same with all other opinions fixed by persuasion and confirmation; they appear at length like painted tapestry fastened with many nails to a wall which has been put together with crumbling stones.

V. That an imputation of the merit and righteousness of Christ is impossible.

640. In order to know that the imputation of the merit and righteousness of Christ is impossible, it is necessary to know what his merit and righteousness are. The merit of our Lord the Saviour is redemption, the nature and quality of which are described above, n. 114—133, where it is shown, that it consisted in the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent restoration of the church; thus, that redemption was a work purely divine. In the same place it was also shown, that by redemption the Lord took to himself the power of regenerating and saving all those who believe in him and do his commandments, and that without redemption no flesh could have been saved. If then redemption was a work purely divine, a work of the Lord alone, and if this constitutes his merit, it follows that it can no more be applied, ascribed, or imputed to any man than the creation and preser-

vation of the universe; for redemption was a kind of creation of the angelic heaven anew, and also of the church. The present church ascribes this merit of the Lord the Redeemer to those who by grace have obtained faith, as is plain from their tenets, of which this is one of the chief; for the dignitaries of this church and their dependents, both in the Roman Catholic and the Reformed churches assert that by imputation of the merit of Christ those who have obtained faith are not only reputed just and holy, but in fact are so; that their sins are not sins in God's sight, because they are forgiven, and themselves justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in heaven. The whole Christian church at the present day maintains this same doctrine, as is manifest from the Council of Trent, the Augustan and Augsburg confessions, and the annexed comments which are received along with them. And what other consequence can be drawn from this declaration of the nature of the Lord's merit and righteousness, when transferred to the above faith, than that the possession of this faith is the merit and righteousness of the Lord, consequently that its possessor is Christ in another person? for it is asserted that Christ himself is righteousness and that this faith is righteousness, and that imputation, which also means addication and application, makes the possessors of that faith just and holy, not in appearance only but in reality. Add only TRANSCRIPTION, to such imputation, application, and addication, and you will be a true pope, the vicar or vicegerent of Jesus Christ.

641. Since then the merit and righteousness of Christ are purely divine, and things purely divine are such, that if they could be applied and ascribed to a man he would instantly die, and, like a stake cast into the body of the sun, would be consumed, so that scarcely his ashes would remain, therefore the Lord with his divine principle approaches both angels and men by the medium of a light tempered and moderated according to the ability and quality of each, thus by one that is suitable and accommodated; he approaches in a similar manner by heat. In the spiritual world there is a sun, and in the midst of it the Lord. From that sun the Lord, by the medium of light and heat, enters by influx into the whole spiritual world, and all that dwell there; and from this source are all the light and heat in that world. The Lord from the same sun enters also by influx, with the same light and heat, into the souls and minds of men. That heat in its essence is his divine love, and that light in its essence is his divine wisdom; which light and heat the Lord adapts to the ability and quality of every recipient angel and man, and this is effected by means of spiritual airs or atmospheres, which convey and transfer such light and heat: the Divine itself immediately encompassing the Lord is what constitutes that sun. This sun is distant from the angels as the sun

of the natural world is from men, in order to prevent its touching them with its naked and consequently immediate rays; for in such case, as was said above, they would be consumed, like a stake cast into the body of the sun. Hence it may appear that the Lord's merit and righteousness being purely divine, cannot possibly by imputation be applied to any angel or man; indeed, if even a single spark of it were to touch them without being tempered, according to what was said above, they would instantly be tortured like persons in the agonies of death, their limbs would be convulsed, their eyes wander, and thus they would expire. This truth was made known to the Israelitish church by the declaration,—No one can see God and live. The sun of the spiritual world, such as it is since Jehovah God assumed the Humanity, and added to it redemption and new righteousness, is described in these words in Isaiah: "The light of the sun shall be seven-fold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people" (xxx. 26); in the whole of which chapter is described the coming of the Lord. The condition of a wicked person, supposing the Lord were to come down and draw near to him, is thus described in the Revelation: "They hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the anger of the Lamb" (vi. 15, 16). It is called the anger of the Lamb, because the terror and torment that attend the Lord's approach to the wicked appear to them like anger. This fact will admit of still plainer evidence from this circumstance, that if any wicked person is admitted into heaven, where charity and faith towards the Lord prevail, his eyes are immediately seized with dimness, his mind with giddiness and insanity, his body with pain and torment, and he becomes like a dying person. What then would be the case were the Lord himself, with his divine merit, which is redemption, and with his divine righteousness, to enter into a man? Even the apostle John could not endure the presence of the Lord; for it is written that, when he saw the Son of man in the midst of the seven candlesticks, he fell at his feet as dead (Rev. i. 17).

642. It is said in the decrees of the councils, and in the articles of the confessions to which the Reformed subscribe, that God, by the infused merit of Christ, justifies the wicked, when yet it is impossible for the goodness of any angel to be communicated to a wicked person, far less to be conjoined to him, but it is immediately rejected, and rebounds like an elastic ball thrown against a wall, or is swallowed up like a diamond thrown into a bog; indeed, should any spark of true goodness be intruded, it would be like a pearl fixed in the snout of a hog; for how plain is it to see that mercy cannot be injected into unmercifulness, innocence into revenge, love into hatred, concord into

discord, which would be like mixing heaven and hell together! The unregenerate man is, as to his spirit, like a panther or an owl, and may be compared to a thorn or a nettle; but a regenerate man is like a sheep or a dove, and may be compared to an olive-tree or a vine. Consider then, I pray, how can a man-panther be converted into a man-sheep, an owl into a dove, a thorn into an olive-tree, or a nettle into a vine, by any imputation, addication, or application of divine righteousness, which would rather condemn than justify? In order to such conversion, must not the ferine nature of the panther and the owl, or the noxious nature of the thorn and nettle, be first removed, and a nature truly human and inoffensive be implanted in their stead? How this is effected, the Lord teaches in John xv. 1—7.

VI. THAT THERE IS SUCH A THING AS IMPUTATION, BUT THEN IT IS AN IMPUTATION OF GOOD AND EVIL, AND AT THE SAME TIME OF FAITH.

643. There is an imputation of good and of evil, which is the imputation meant wherever it is mentioned in the Word, as appears from innumerable passages, which indeed have been already in part adduced; but to satisfy every one that there exists no other imputation, we will give some further quotations from the Word: "The Son of man will come, and then will he reward every man according to his works" (Matt. xvi. 27). "Those who have done good shall go forth to the resurrection of life, but those who have done evil to the resurrection of damnation" (John v. 29). "A book was opened, which is the book of life; and they were judged every man according to his works" (Rev. xx. 12, 13). "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be" (Rev. xxii. 12). "And I will punish them for their ways, and reward them their doings" (Hosea iv. 9; Zech. i. 6; Jer. xxv. 14; xxxii. 19). "The day of wrath, and of the righteous judgment of God, who will render to every man according to his deeds" (Rom. ii. 5, 6). "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. v. 10). There was no other law of imputation, at the beginning of the church, and there will be no other at the end. That there was no other at the beginning of the church is plain from the case of Adam and his wife, who were condemned because they committed evil in eating of the tree of the knowledge of good and evil (Gen. ii. and iii.); and that there will be no other at the end of the church, is plain from these words of the Lord: "When the Son of man shall come in his glory, then will he sit on the throne of his glory, and will say to the sheep on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat; I was thirsty

and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." But to the goats on his left hand, because they never practised what was good, he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 31, &c.). Hence every one may clearly see that there is an imputation of good and of evil. The reason why there is also an imputation of faith is, because charity, which relates to what is good, and faith, which relates to what is true, are united in good works; for unless they are united therein, the works are not good, as may be seen, n. 373—377; therefore James says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? and the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (ii. 21—23).

644. The leaders of the church and their dependents interpreted the imputation mentioned in the Word to mean an imputation of faith, on which the righteousness and merit of Christ are inscribed, and so ascribed to man, because during a period of fourteen centuries, that is, since the Council of Nice, they have not wished to become acquainted with any other faith; and the consequence has been, that this faith has alone become fixed in their memories, and thence in their minds, as an organized existence, which from that time has borrowed a light such as proceeds from a fire in the night-time, and by this light it bears the semblance of the most essential theological truth, on which all things else depend in a concatenated series, and which must fall to pieces if that head or pillar were to be removed. Hence were they to think of any other than that imputative faith while they read the Word, that light, together with all their theology, would be extinguished, and such darkness would arise, that the whole Christian church would be lost and disappear; therefore that faith is left as a stump of roots in the earth, when the tree is cut down and destroyed, until seven times pass over it (Dan. iv. 25, 26). What leader of the church at the present day, if he be confirmed in that faith, does not stop his ears as with cotton when it is objected to and opposed, lest he should hear any thing which might contradict and lessen its authority? But do you, my reader, open your ears, and read the Word; and you will perceive plainly a different kind of faith and imputation from what you had before persuaded yourself to be true.

645. It is astonishing, that notwithstanding the Word, from beginning to end, is full of proofs and confirmations that his own good or evil is imputed to every one, yet the teachers of religion

in Christendom have closed up their ears as with wax, and anointed their eyes as with eye-salve, so that neither have they heard or seen, nor do they now hear or see any other imputation than that of their own particular faith above mentioned; and yet that faith may be rightly compared with the disease of the eye called GUTTA SERENA, and may with justice be so called; for as this is an absolute blindness of the eye, arising from an obstruction of the optic nerve, when yet the eye still appears as if it saw perfectly, so in like manner such as are in that faith walk as with their eyes open, and appear to others as if they saw all things, when yet they see nothing; for a man knows nothing of this faith at the time of its entrance into him, he being like a stock or a stone, nor does he know afterwards whether it be in him or not, or what its contents are, or whether in reality it contain any thing or nothing; yet in process of time he seems clearly to see that faith bringing forth and producing the noble offspring of justification, namely, remission of sins, vivification, renovation, regeneration, and sanctification, and yet he neither has seen, nor can see any sign or token of those graces.

646. That good, which is charity, and evil, which is iniquity, are imputed after death, is a fact which has been evinced to me by all my experience of the condition of those who pass from this world into the other. Every one, after some days abode in the world of spirits, is examined as to his nature and quality, particularly his quality in the former world as to religion; after which is done, the examiners make their report in heaven, and he is then translated to his like, consequently to his own companions; and in this consists his imputation. There is an imputation of good to all in heaven, and an imputation of evil to all in hell, as was evinced to me in the orderly arrangement of each by the Lord. The universal heaven is arranged into societies according to all the varieties of the love of good, and the universal hell according to all the varieties of the love of evil. In like manner the church on earth, as corresponding with heaven, is arranged in order by the Lord. Good constitutes its religion. Moreover, inquire of any one endued with religion and at the same time with reason, in any quarter of the globe, what kind of people he believes will go to heaven, and what kind to hell, and he will surely agree with you in declaring that those who do good will go to heaven, and those who do evil will go to hell. Besides, how plain is it to see that every man, who is truly such, loves another person, or a society of persons, or a state, or a kingdom, for the good that is in them! Indeed, he loves not only men according to this rule, but also beasts, and even inanimate things, as houses, possessions, fields, gardens, trees, woods, and lands; yea more, he loves even metals and

stones for their goodness and use, because goodness and use are a one. How much more then for their goodness must the Lord love an individual man and the church.

VII. That the faith and imputation of the new church cannot be together with the faith and imputation of the former church; and in case they were together, such a collision and conflict would ensue as to prove fatal to every principle of the church in man.

647. The faith and imputation of the New Church cannot be together with the faith and imputation of the former or present church, because they do not agree together in one-third, no, nor in one-tenth part of their doctrines; for the faith of the former church teaches that there have been three divine persons from eternity, each of whom singly, or by himself, is God, as so many creators; but the faith of the New Church teaches that there is only one Divine Person, consequently only one God, from eternity, and that beside him there is no other God. The faith of the former church has therefore maintained that the Divine Trinity is divided into three persons; but the faith of the New Church maintains that the Divine Trinity is united in one person. The faith of the former church was directed towards a God invisible, unapproachable, with whom there could be no conjunction, and the idea formed of whom was as of a spirit, which was supposed to be like ether or wind; but the faith of the New Church is directed towards a God visible, approachable, and with whom there is a possibility of conjunction, in whom is the invisible and unapproachable God, as the soul in the body, and the idea formed of whom is that of a Man, because the one God, who was from eternity, was made man in time. The faith of the former church attributes all power to the invisible God, and denies it to the visible; for it holds that God the Father imputes faith, and thereby confers eternal life, but that the visible God only intercedes, and that they both give, or, according to the Greek church, God the Father alone gives, to the Holy Ghost (who is also a God by himself, the third in order), all power of operating the effects of that faith; but the faith of the New Church attributes to the visible God, in whom is the invisible, all power of imputing, and also of operating the effects of salvation. The faith of the former church is directed principally towards God as Creator, and not at the same time towards him as Redeemer and Saviour; but the faith of the New Church is directed towards one God, who is at once Creator, Redeemer, and Saviour. The faith of the former church insists that when faith is once given and imputed, repentance, remission of sins, renovation, regeneration, sanctification, and salvation follow of themselves, without any thing of man being mixed or conjoined with them; but the faith of the New Church teaches repentance, reformation, regeneration, and thus the remission of sins, by man's coopera-

tion. The faith of the former church asserts the imputation of Christ's merit, as included in the faith so conferred; but the faith of the New Church teaches an imputation of good and of evil, and at the same time of faith; and that this imputation is agreeable to the Holy Scripture, but the other contrary to it. The former church maintains the gift of faith, including the merit of Christ, while man is as a stock or a stone; it also asserts a total impotence in spiritual things; but the New Church teaches a faith altogether different, not a faith in the merit of Christ, but in Jesus Christ himself as God, the Redeemer and Saviour, asserting a freedom of will in man both to apply himself to reception and to co-operate with it. The former church adjoins charity to its faith as an appendage, but not as possessing any saving efficacy, and thus it forms its religion; but the New Church conjoins faith in the Lord and charity towards the neighbor as two inseparable things, and so forms its religion; not to mention several other points of disagreement.

648. From this brief enumeration of the discordances and disagreements between them, it is plain that the faith and imputation of the New Church cannot possibly be together with the faith and imputation of the former or present church. Such and so great are the discord and disagreement between the faith and imputation of the two churches, and so entirely heterogeneous are they, that if they could be together in a man's mind, such a collision and conflict would ensue, as to prove fatal to every principle of the church in him; and in spiritual things the man would fall either into a delirium or into a swoon, in which case he would neither know what the church is, nor whether there is any such thing as a church; what then would he know of God, of faith, or of charity? The faith of the former church, in consequence of excluding all light from reason, may be compared to an owl, and the faith of the New Church to a dove, which flies in the day-time, and sees by the light of heaven; so that their conjunction in one mind would be like the conjunction of an owl and a dove in one nest, where each should lay its eggs, and after sitting should hatch its young, when the owl would tear in pieces the young of the dove, and would give them to her own young for food; for the owl is a bird of prey. Since the faith of the former church is described in the Revelation, chap. xii., by the dragon, and the faith of the New Church by the woman encompassed with the sun, who had on her head a crown of twelve stars, we may judge by comparison what would be the state of a man's mind if they were together in one house: the dragon in that case would stand near the woman about to bring forth, intending to devour her child, and when she should flee into the wilderness he would pursue her, and would cast water like a flood upon her, that she might be swallowed up.

649. The same would happen, if a person should embrace

the faith of the New Church, and should still retain the faith of the former church on the imputation of the Lord's merit and righteousness, from which, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. If this should be the case, it would be like a person's extricating himself from five horns of the dragon, and becoming entangled in the five remaining ones; or like escaping a wolf, and falling into the clutches of a tiger; or like being raised out of a well where there was no water, and falling into one full of water, and being drowned: for he would thus easily relapse into all the errors of his former faith, which we have described above, and consequently into the damnable error of imputing and applying to himself the Lord's divine attributes, redemption and righteousness, which may indeed be adored, but cannot be applied; for if a man could impute and apply them to himself, he would be consumed just as if he were cast into the naked sun, when yet it is by the light and heat of that sun that his bodily eyes see, and his bodily life is supported. That the merit of the Lord is redemption, and that His redemption and His righteousness are two divine things, which cannot be conjoined to any man, was shown above. Let every one therefore take heed how he transcribes the imputation of the former church into the imputation of the new, for this would produce such sad and tragical effects as to prove hurtful to his salvation.

VIII. That the Lord imputes good to every man, and hell imputes evil to every man.

650. That the Lord imputes good to man, and not the least sort or degree of evil, and that the devil, or in other words, hell, imputes evil to man, and not the least sort or degree of good, is a new doctrine in the church: its being new and unknown is because it is frequently said in the Word, that God is angry, that he avenges, hates, condemns, punishes, casts into hell, and tempts, all which belong to what is evil, and consequently are evil. But that the literal sense of the Word is written and composed of such expressions as are called appearances and correspondences, to the intent that there may be a conjunction between the external church and its internal, and thus between the world and heaven, was shown in the chapter on the Sacred Scripture. In the same chapter it was also shown, that when such declarations as the above are read in the Word, the appearances of truth which they contain are turned, during their transit from man to heaven, into genuine truths, which teach that God is never angry, that he never avenges, hates, condemns, punishes, casts into hell, or tempts; consequently that he is the cause of evil to no man: this transmutation and change I have frequently observed in the spiritual world.

651. Even reason assents to the truth of the proposition, that the Lord cannot do evil to any man, consequently he cannot

impute evil to any one, he being Love itself and Mercy itself, consequently Good itself, these being the attributes of his divine essence: so that to attribute evil, or any thing connected with evil, to the Lord, would be contrary, and of course contradictory, to his divine essence, and this would be as wicked as to join together the Lord and the devil, or heaven and hell, when yet "between them there is a great gulf fixed, so that those who would pass from one to the other cannot" (Luke xvi. 26). It is not even possible for an angel of heaven to do evil to any one, because an essence of good from the Lord is in him; and on the other hand, it is impossible for a spirit of hell to do any thing but evil to another, because he has in him the nature of evil from the devil; and the essence or nature, which any person has appropriated to himself during his life in the world, cannot be changed after death. Consider, I beseech you, what sort of being the Lord would be, on the supposition that he regards the wicked with an eye of anger, and the good with an eye of clemency: the wicked are myriads and myriads in number, and so also are the good; and that he saves the latter by grace, and condemns the former from vengeance, looking at these with a fierce and implacable countenance, and at those with a countenance of mildness and mercy, what sort of being do you, in such a case, make the Lord God? It is a common doctrine delivered from every pulpit, that all good which is in itself good is from God, and that on the contrary, all evil which is in itself evil is from the devil: if any man then could receive at once both good and evil, good from the Lord and evil from the devil, and admit both with equal willingness, would he not fall under the description of those who are neither cold nor hot, but luke-warm, and are spewed out of the mouth, according to the Lord's words in the Revelation, iii. 15, 16.

652. The Lord imputes good to every man, and evil to no one, consequently he does not sentence any person to hell, but exalts all, so far as they follow his leadings, to heaven, as is evident from these his own words: "And I, if I be lifted up from the earth, will draw all men unto me" (John xii. 32). "God sent his Son into the world not to condemn the world, but that the world through him might be saved: he that believeth on him is not condemned, but he that believeth not is condemned already" (John iii. 17, 18). "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same will judge him at the last day" (John xii. 47, 48). "Jesus said, I judge no man" (John viii. 15). Judgment, in these and other passages of the Word, means judgment to hell, which is damnation; but of salvation judgment is not predicated, but resurrection to life (John v. 24, 29; iii. 16). The

word which will judge, means the truth; and it is a truth, that all evil is from hell, and consequently that evil and hell are a one; so that when an evil person is elevated by the Lord towards heaven, his evil immediately draws him down again, and because he loves it, he follows it of his own accord. It is also a truth, as declared in the Word, that good is heaven; therefore when a good person is elevated by the Lord towards heaven, he ascends as of his own accord, and is introduced. Such are said to be written in the book of life (Dan. xii. 1; Rev. xiii. 8; xx. 12; xxi. 27). There actually exists a sphere elevating all towards heaven, which proceeds continually from the Lord, and fills the whole spiritual world, and the whole natural world: this sphere is like a strong current in the ocean, which draws a ship imperceptibly according to its direction: all who believe in the Lord, and live according to its commandments, enter into that sphere or current, and are elevated; but those who do not believe, are not willing to enter therein, but remove themselves to the sides, and are there carried away by the stream which leads to hell.

653. How plain is it to see, that a lamb cannot act but as a lamb, and a sheep but as a sheep; and on the other hand, that a wolf cannot act but as a wolf, and a tiger but as a tiger! And if these beasts were to be mixed together, would not the wolf necessarily devour the lamb, and the tiger the sheep? Hence they must be guarded by their shepherds. How plain again is it to see, that it is not possible for a fountain of sweet water to send forth bitter water from its spring; and that a good tree cannot possibly produce bad fruit; that a vine cannot bear prickles like a brier; and a lily sting like a nettle; or a hyacinth tear the skin like a thistle! and contrariwise. It is on this account that these noxious plants are rooted out of fields, vineyards, and gardens, and gathered in heaps to be burned. It is the same too with the wicked, on their arrival in the spiritual world, according to the Lord's words, Matt. xiii. 30; John xv. 6. The Lord likewise said to the Jews, "O generation of vipers, how can ye, being evil, speak good things? A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things" (Matt. xii. 34, 35).

IX. That faith with whatever it conjoins itself, passes sentence accordingly: if a true faith conjoins itself with goodness, the sentence is for eternal life; but if faith conjoins itself with evil, the sentence is for eternal death.

654. Works of charity, done by a Christian, and by a heathen, appear alike in their external form, since they both, in their concerns with their fellow-citizens, put in force those good principles which belong to civility and morality, and which in part resemble the good works of love towards the neighbor;

they may both be liberal to the poor, may assist the needy, and hear sermons at church: but who from this can determine, whether such external acts of goodness are similar in their internal form, or whether such natural acts are also spiritual? It is from the principle of faith that such conclusion must be drawn, since it is this which gives them their quality; for it is this which causes God to be in them, and conjoins them with itself in the internal man, whence natural good acts become inwardly spiritual. That this is the case may be clearly seen from what was proved in the chapter on Faith, under the following propositions: *Faith is not alive before it is conjoined with charity: Charity is rendered spiritual by virtue of faith, and faith by virtue of charity: Faith without charity, not being spiritual, is not faith; and charity without faith, not being alive, is not charity: Faith and charity have a mutual and reciprocal tendency to apply and be conjoined to each other: The Lord, charity, and faith, constitute a one, like life, will, and understanding; and in case they are divided, each perishes, like a pearl bruised to powder.*

655. From the proof of these propositions it may be clearly seen, that faith in the one true God causes good to be good even in its internal form, and on the other hand that faith in a false god causes good to be good only in its external form, which considered in itself is not good. This was the case with the faith of the heathens of old, directed towards Jupiter, Juno, and Apollo; of the Philistines, towards Dagon; of other nations, towards Baal and Baal-peor; of Balaam the magician, towards his god; and of the Egyptians, towards several gods. The effect is altogether different where faith is directed towards the Lord, who is "the true God and eternal life," according to John, 1 Epist. v. 20: and in whom "dwelleth all the fulness of the Godhead bodily," according to Paul, Coloss. ii. 9. What is faith towards God, but a looking to him as producing in the soul the divine presence, and at the same time a confidence that he is at hand ready to help? And what is true faith unless it be this, accompanied with a confidence that all good is from him, and that it is this which makes our own good to be saving good? If then this faith conjoins itself with goodness, sentence is passed for eternal life; but it is quite otherwise if it does not conjoin itself with goodness, and more so if it conjoins itself with evil.

656. What sort of conjunction subsists between charity and faith in those who believe in three gods, and yet say they believe in one, has already been shown, namely, that charity conjoins itself with faith only in the external natural man, because the minds of such entertain an idea of three gods, while their mouths only make a confession of one God; therefore if the mind should at any time infuse itself into the confession of the mouth, it would expunge the profession of one God, and opening the lips give utterance to its notion of three.

657. It must be obvious to every one from reason, that evil and a faith in the one true God cannot be together; for evil is against God, and faith is in favor of God. Evil is of the will, and faith of the thought, and the will enters by influx into the understanding, causing it to think; but the understanding does not enter into the will, for it only teaches what ought to be willed and done: hence the good which such a man does is in itself evil: it is like a polished bone containing putrid marrow; it is also like an actor on a stage, who assumes the character of some great personage; it is also like the painted face of an antiquated harlot; and like a butterfly with silver wings, which lays its eggs on the leaves of a good tree, so that all its fruit is destroyed. It may further be compared with fragrant perfumes arising from poisonous herbs; indeed it is like a moral thief, or a pious sycophant: therefore the good of such a person, which in itself is evil, has its abode, as it were, in a chamber within, while his faith walking to and fro, and reasoning in the porch, is a mere bubble, spectre, and chimera. Hence appears the truth of the proposition, that faith passes sentence on its subject according to the good or evil with which it is conjoined.

X. THAT THOUGHT IS IMPUTED TO NO ONE, BUT WILL.

658. Every man of erudition knows that there are two faculties or parts in the mind,—the will and the understanding; and yet but few know how to distinguish them aright, to examine their properties separately, and afterwards to conjoin them: few therefore are able to form to themselves any notion of the mind, but what is extremely obscure; so that unless the distinct properties of the will and the understanding be first described, it would be impossible to comprehend the truth of the proposition, that thought is imputed to no one, but will. The properties of each are briefly these: 1. Love itself, and the affections which belong to it, have their abode in the will; and science, intelligence, and wisdom, have their abode in the understanding; and the will inspires its love into these properties, so as to procure their favor and assent: hence it is that every man's true nature and quality depend on the nature and quality of his love, and of his intelligence thence derived. 2. It follows also from this circumstance, that all good, and likewise all evil, belong to the will: for whatever proceeds from love is called good, although it may be evil, this being an effect of the delight or satisfaction which constitutes the life of love: the will, by means of this delight or satisfaction, enters into the understanding, and produces consent. 3. The will therefore is the *esse* or the essence of the life of man, but the understanding is the *existere* or the existence thence derived; and since essence is a mere nothing unless it be in a certain form, the will is a mere nothing, unless it be in the understanding; therefore the will assumes to itself a form in the understanding, and thus comes forth to light. 4

Love in the will is end, and in the understanding it seeks and finds causes, by which it may advance on to effect; and as purpose, to which belongs intention, is in fact the end, purpose also is of the will, and by means of intention enters the understanding, and urges it to contrive and meditate upon means, and determine on what may tend to produce the desired effects. 5. The whole *proprium* or self-hood of man is in the will, and this *proprium* is evil from his first birth, and becomes good by a second birth: the first birth is from his natural parents, the second from the Lord. These few observations may serve to show, that the will and the understanding have different and distinct properties, and that by creation they are joined together, like *esse* and *existere:* hence, a man is a man primarily by virtue of will, and secondarily by virtue of understanding: and hence too it is that will is imputed to him, but not thought; of course evil and good are imputed, because, as just observed, they have their residence in the will, and are thence in the thought of the understanding.

659. The reason why no evil is imputed to man which is the object of thought only, is because he is so created as to have the capacity of understanding, and thence of thinking, either good or evil,—good from the Lord, and evil from the devil: for he is in the midst between them, and has the power of choosing either the one or the other from the freedom he enjoys in spiritual things, of which we have already treated in its place; and since he enjoys such a capacity of choosing from freedom, he has the power of willing or not what is the object of his thought, and what he wills is received by the will and appropriated, but what he does not will is not received and consequently not appropriated. All the evils to which a man is prone by birth are inscribed on the will of his natural man, and these, so far as he draws them forth, enter by influx into his thoughts. In like manner goods, together with truths from the Lord, enter by influx from above into the thoughts, and are there poised against the former, like weights in the scales of a balance. If therefore a man adopts evils, they are received by the old will, and make an addition to its store; but if he adopts goods with truths, the Lord then forms a new will and a new understanding above the old, and in them successively implants new goods by means of truths, and by these subdues the evils that are below, removes them, and arranges all things according to order. Hence too it is evident that the thought is a kind of purifying alembic, or excretory gland, in which hereditary evils and their defilements are separated. If then the evils which enter a man's thought were to be imputed to him, reformation and regeneration would be impracticable.

660. Since then good belongs to the will, and truth to the understanding and many things in the world correspond to good,

as fruits and uses, while the imputation thereof corresponds with value and price, it follows that what has been here said of imputation will admit of comparison with all created things; since, as we before observed, all things in the universe bear relation to good and truth, and, on the other hand, to evil and the false. It will admit of comparison with the church, which is estimated according to its charity and faith, and not according to the ceremonial rites which are merely annexed to it. It will admit of further comparison with a minister of the church, who is estimated according to his will and love, and at the same time according to his understanding of spiritual subjects, but not according to his address and apparel. It will also admit of comparison with divine worship, and the temple where it is performed, in that real and true worship is performed in the will and the understanding, as in its temple, and the temple is called holy, not on its own account, but on account of the Divine Being, in the knowledge of whom men are there instructed. Lastly, it will admit of comparison with a government, which is loved and respected when goodness reigns in it and truth along with it, but which is not the case where truth reigns without goodness. Who judges of a king by his attendants, horses, and chariots, and not by the royal qualities which they know him to possess, and which consist in governing under the direction of love and prudence? Who does not look to the character of a conqueror more than to the pomp of his triumph, judging of the latter by the former, rather than of the former by the latter, thus judging of the formal by the essential, and not of the essential by the formal? Now it is will which is the essential, and thought the formal, and no one can impute any thing to the formal, except what it derives from the essential; hence the latter and not the former is the subject of imputation.

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661. To the above I shall add the following MEMORABLE RELATIONS.—FIRST. In a higher region of the northern quarter of the spiritual world bordering on the east, there are places of instruction for boys and young men, for adult men and old men. All who die in their infancy are sent to these places, and are educated for heaven; and in like manner all on their first arrival from the natural world, who have a desire to be informed respecting heaven and hell, are sent thither also. The situation of these places is near the east, that all may be instructed by influx from the Lord, who is the east, because he is in the sun there, which is pure love from him; hence the heat from that sun in its essence is love, and the light from it in its essence is wisdom. This love and wisdom are communicated by inspiration from the Lord out of that sun to the persons instructed, in proportion to their reception, which reception is in proportion to

the love of growing wise in the recipient subjects. After a stated time of instruction, those who become intelligent are dismissed, and are called disciples of the Lord: they are first sent to the west; but those who do not continue there are sent to the south, and some through the southern quarter to the east, and are introduced to societies where they are to have their mansions assigned them. On a time, as I was meditating about heaven and hell, I felt desirous to attain the universal knowledge of the state of each, well aware that whoever is acquainted with universals, may afterwards comprehend singulars, since the latter are contained in the former, just as parts are in a whole. With this desire I directed my course towards that region in the northern quarter bordering on the east where the places of instruction were situated, and proceeded through a way at that instant opened to me, and entered into one of the colleges where the young men were assembled. Straightway I addressed myself to the head masters who gave instruction, and asked them whether they were acquainted with the universals of heaven and hell? They replied, that they knew them in some small degree; "But if we look," said they, "towards the east to the Lord, we receive illustration, and with illustration knowledge." They did so, and then said, "There are three universals of hell, diametrically opposite to the universals of heaven. The universals of hell consist in these three loves: the love of rule, originating in the love of self; the love of possessing the property of others, originating in the love of the world; and scortatory love. The opposite universals of heaven are these three loves: the love of rule, originating in the love of uses; the love of possessing worldly emoluments, originating in the love of performing uses by them; and true conjugial love. Hereupon, after expressing my good wishes towards them, I took my leave and returned home. On my arrival, a voice from heaven said to me, "Examine those three universals above and beneath, and afterwards we shall see them in your hand." The reason of their saying, "*We shall see them in your hand*," was because whatever is the subject of a man's intellectual examination appears to the angels as if inscribed on his hands. It is on this account said in the Revelation that they received a mark in the forehead and on the hand (xiii. 16; xiv. 9; xx. 4).

After this I examined the first universal love prevalent in hell, namely, the love of rule originating in the love of self; and next the universal love prevalent in heaven corresponding to it, namely, the love of rule originating in the love of uses; for the examination of the one could not be carried on without that of the other, the understanding having no distinct perception of either love without the other, because they are opposites. Hence to attain such perception it is expedient that they be placed in opposition; for a beautiful and handsome face is set off by being

contrasted with an ugly and deformed one. In considering the love of rule originating in the love of self, it was granted me to perceive that such love is in its nature supremely infernal, and hence prevalent with those who are in the deepest hell; and that the love of rule originating in the love of uses is supremely celestial, and consequently prevalent with those who are in the highest heaven. The reason why the love of rule originating in the love of self is supremely infernal, is, because to rule from the love of self is to rule from *proprium*, and the *proprium* of man is from his birth evil itself, and evil itself is diametrically opposed to the Lord; therefore those who are influenced by such evil, the further they advance in it, the more do they deny the being of a God, and the holy principles of the church, and worship themselves and nature. Let them but search out and examine this evil in themselves, and they will see this to be the truth. Moreover, this love is of such a nature, that in proportion as the reins are given it, as is the case when not obstructed by impossibility, it rushes on impetuously from one step to another until it reaches the highest; and even there it does not rest, but is sad, and laments that it cannot mount any higher. Among statesmen this love continues to ascend, so that at length they wish to be kings and emperors, and if possible to have dominion over all the world, and to be styled kings of kings, and emperors of emperors; whereas the same love with the clergy goes on advancing till they desire to be gods, and, as far as possible, to bear rule over the whole heaven, and to be styled gods. That neither the former nor the latter in their hearts acknowledge any God, will be seen presently. Those, on the other hand, who are desirous to rule from the love of uses, are not desirous of exercising it from themselves, but from the Lord; for this love proceeds from the Lord, and is the Lord. Such therefore regard dignities in no other light than as means for the promotion of uses, placing uses far before dignities; whereas the former place dignities far before uses.

As I was meditating on these things, an angel said to me from the Lord, "You shall now in an instant see and be convinced by ocular demonstration what is the nature of that infernal love;" and lo! suddenly the ground opened to the left, and I saw a devil ascending out of hell, who had on his head a square cap drawn down over his forehead even to his eyes; his face was covered with pimples, such as accompany a burning fever; his eyes had a ferocious look; his breast swelled out into a great prominence; from his mouth he belched forth fire like a furnace; his loins seemed on fire; in place of feet he had bony ankles without flesh; and from his body there exhaled a foul and stinking heat. I was terrified at the sight of him, and cried out, "Approach no further; tell me whence you are?" He replied in a hoarse tone of voice, "I am from below, and live

there in a society of two hundred, which is the most super eminent of all societies: there we are all emperors of emperors kings of kings, dukes of dukes, and princes of princes: no one is barely an emperor, or barely a king, duke, or prince. We are seated there on thrones of thrones, and thence dispatch our mandates over the whole world, and beyond it." I then said to him, "Do you not see that you are in a state of insanity, arising from the phantasy of supereminence?" He replied, "How can you talk in this manner, when we absolutely seem to ourselves, and are also acknowledged by each other, to have such distinction?" On hearing this I was unwilling to repeat my charge of insanity, as he was insane from the phantasy which possessed him; and it was granted me to know that this devil, during his abode on earth, had only been a steward in some family, but that even then he was so far puffed up in spirit as to despise all mankind in comparison with himself, and to indulge his imagination in supposing that he was more worthy of honor than any king or emperor; in consequence of which proud conceit he had denied the being of a God, and had considered all the holy things of the church as of no concern to himself, but intended only for the stupid multitude. At length I asked him, "How long do you, with your two hundred companions, thus glory and boast one among another?" "For ever," he replied; "but such of us as torture others for not giving us the pre-eminence we expect, sink under ground; for we are allowed to glory and boast, but not to hurt another." I asked again, "Do you know what befalls those who sink under ground?" He said, "They sink down into a certain prison, where they are called viler than the vile, or most vile, and there they are set to work." Then I said to him, "Take heed lest you too should sink down."

After this the ground opened again, but towards the right, and I saw another devil rising up, who had on his head a kind of mitre composed of spiral folds like a snake coiled up, whose head came out at the top. His face was leprous from the forehead to the chin, and so were both his hands; his loins were naked and black as soot, through which might be discerned the fire as of a dusky furnace, and his ankles were like two vipers. The former devil, on seeing him, immediately kneeled down and worshipped him. I asked, "Why do you so?" "He is the god of heaven and earth," he replied, "and is omnipotent." I then asked the latter, "What say you to this?" He replied, "What should I say? I have all power over heaven and hell, and the fate of all souls is in my hand." I asked again, "How is it that he who is the emperor of emperors, can become so submissive as to worship you? and how can you receive his worship?" He answered, "Still he is my slave: what is an emperor in the sight of God? in my right hand is the thunder of excommunition." Then I said to him, "How can you rave at such a

rate? In the former world you had only the rank of a canon, and because you have been carried away with the imagination of possessing the keys of heaven, and thus the power of binding and loosing, you have inflamed your spirit to such a degree of madness, as to suppose yourself now to be God himself." Hereupon he swore with indignation that he was God, and that the Lord had not any power in heaven, "because," said he, "he has transferred it all to us; we have only to issue our commands, and heaven and hell obey with reverence: if we commit any one to hell, the devils immediately receive him; and so do the angels all those whom we send to heaven." I asked further, "How many does your society consist of?" He answered, "Three hundred; and we are all of us gods, but I am the god of gods." After this the ground opened under the feet of each devil, and they sank down deep into their respective hells: and it was permitted me to see, that underneath their hells were places for labor, intended to receive those who do mischief to others: for every one in hell is left to the enjoyment of his own phantasy, and is also allowed to boast and glory in it, but not to injure another. The reason why they are so circumstanced is, because a man after death is in his spirit, and a spirit, when separated from the body, enjoys a full liberty of acting according to the bent of his affections and of his thoughts thence derived. It was afterwards granted me to look into their hells; and the hell which contained the emperors of emperors and the kings of kings was full of all uncleanness, and the inhabitants appeared like various kinds of wild beasts with fierce and savage eyes. I saw similar objects in the other hell, which contained the gods and the god of gods; and there also appeared in it terrible birds of night called *ochim* and *ijim*, flying about them, being the representative images of their phantasies. Hence was discovered the true nature of political and ecclesiastical self-love,—that the former makes its votaries desirous of being emperors, and the latter of being gods; and that under the influence of such love, men wish to possess such authority, and also affect it, so far as their inclinations are left free and unrestrained.

After beholding these sad and hideous spectacles, I looked around, and saw two angels in conversation together, standing at a small distance from me: one wore a woollen robe that shone bright with flaming purple, under which was a tunic of fine linen which glittered to the sight; the other had on similar garments, but of a scarlet color, and on his head a mitre, the right side of which was set with rubies. I walked towards them, and greeting them with the salutation of peace, I respectfully asked, "For what purpose are you here below?" They replied, "We are come down from heaven, by the Lord's commission, to talk with you on the blessed lot of those who desire to rule from the love of uses. We are worshippers of the Lord; I am prince of

a society in heaven, and my companion is our chief-priest." The prince also said, that he was the servant of his society, because he served it by being in the exercise of use; and his companion said, that he was a minister of the church there, because in serving the members of the society he ministered the holy rites for the use and profit of their souls; and they both declared that they were in the fruition of perpetual joys by virtue of an eternal happiness communicated to them from the Lord. They said that all outward objects in their society were splendid and magnificent; their splendor resulting from the abundance of gold and precious stones, and their magnificence from the beauty of the palaces and paradises. "The reason of this," said they, "is because our love of rule originates not in the love of self, but in the love of uses, and because this love is from the Lord, therefore all good uses in the heavens are splendid and refulgent; and as all in our society are under the influence of this love, therefore our atmosphere appears of a golden hue, from the light's partaking of the flaming hue of the sun, which flame-color corresponds to that love." As they said this there appeared a similar sphere encompassing them, from which an aromatic odor issued, so as to be very perceivable. After I had mentioned this circumstance to them, I requested they would proceed to speak further on the love of uses. So they continued, and said, "The dignities we enjoy we indeed courted and sought after, but then only with this view, that we might be more fully enabled to be of use, and thus might extend our sphere of doing good. We are also surrounded with honor, which we receive, not on our own account, but on account of the good of the society; for those of our brethren and fellow-citizens who form the commonalty of the society, scarcely know but that the honors attending our exalted stations are in us, and consequently that the uses which we do are from us; but we ourselves know otherwise, being sensible that the honors attending our exalted stations are without us, and are like the garments with which we are clothed; but that the uses which we perform originate in the love of them, which is within us from the Lord, and this love receives its blessedness from communication with others by the medium of uses. We know by experience, that so far as we are in the exercise of uses from the love of them, that love increases, and along with it wisdom, which prompts us incessantly to communicate the blessings we feel to others; but that so far as we keep back uses in ourselves, and do not communicate them, our blessedness is lost. In such case the uses become like food retained in the stomach, which, not being diffused through the system, affords no nourishment to the body and its parts, but remains in an undigested state, and thus occasions loss of appetite and loathing. In a word, heaven is a continent of use from first to last; for what is use but the love of the neighbor brought into act? and

what holds the heavens together but that love? Hereupon I asked, "How can any one know whether he performs uses from the love of self, or from the love of uses? Every man, whether good or bad, performs uses, and this under the influence of some love or other. Suppose then a society in the world consisting merely of devils, and another society consisting entirely of angels, I imagine that the devils in their society, influenced by the fire of self-love, and the splendor of their own glory, would perform as many uses as the angels in their society; who then can know from what love and from what origin the uses proceed?" To this the two angels replied, "The devils perform uses for the sake of themselves and their own reputation, that they may be exalted to honors, or be enriched with gain; but the angels perform them, not from such motives, but for the sake of uses, and under the influence of the love of them. A man cannot discern the difference between them, but the Lord discerns it. Every one who believes in the Lord, and shuns evils as sins, is in the performance of uses from the Lord; but every one who does not believe in the Lord, and does not shun evils as sins, performs them for himself, and for his own sake: this is the distinction between uses done by devils and uses done by angels." When they had said this the two angels departed; and at a distance they appeared to be carried in a fiery chariot like Elijah, and were thus taken up into heaven.

662. THE SECOND MEMORABLE RELATION.—Not long after this intercourse with the angels, I was walking in a certain grove, and meditating upon those who are in the lust, and thence in the phantasy, of possessing the world's wealth. At that instant, I saw, at some distance, two angels in conversation with each other, who every now and then looked at me; so I went nearer to them, and on my approach, they addressed me and said, "We perceive in ourselves that you are meditating on the subject of our conversation, or that we are conversing on what you are meditating upon, which is a consequence of the reciprocal communication of affections." I then inquired what they were conversing about: they replied, "About phantasy, lust, and intelligence; and just now our conversation was about such persons as delight themselves with the visionary fancy and imagination of possessing whatever the world contains." Then I requested them to tell me their ideas on those three subjects, lust, phantasy, and intelligence: they therefore commenced their discourse, and said, "Every one is by birth inwardly in lust and by education outwardly in intelligence: no one however is in intelligence, much less in wisdom, inwardly, that is, as to his spirit, except from the Lord; for every one is restrained from the lust of evil, and is kept in intelligence, according as he looks to the Lord, and is at the same time in conjunction with him. Without this, a man is mere lust: yet still with respect to his exter

nals, or as to his body, he is, from education, in intelligence; for he lusts after honors and emoluments, or distinction and opulence, and he cannot attain them unless he appears moral and spiritual, that is, intelligent and wise, which appearance he learns to assume from his infancy, so that whenever he comes into company, and appears in public, he inverts his spirit, and separates it from his lust, and speaks and acts from those principles of decency and honor in which he had been instructed from his infancy, and which he still retains in his bodily memory, taking particular heed, that no symptom of the wild lust which reigns in his spirit should break forth and discover itself. Hence every man, who is not inwardly under the Lord's guidance, is a dissembler, a sycophant, a hypocrite, and thus an apparent man, and yet not a man; of whom it may be said, his outward shell or body is wise, but his inward kernel or spirit is insane; his external is human, but his internal ferine. Such persons with the hinder part of the head look upward, and with the fore part downward; thus they walk with their heads hanging down like persons oppressed with heaviness, and with their faces looking towards the ground; but when they put off the body, and become spirits, and thus, as it were, receive their manumission, each then becomes the madness of his own lust. For those who are influenced by the love of self, desire to rule over the universe, yea, to extend its boundaries that they may enlarge their dominion, which they would have unlimited: those who are under the influence of the love of the world, desire to possess all that it contains, and are full of sorrow and envy if any of its treasures are hid and retained by others; wherefore to prevent such persons from becoming mere lusts, and thus ceasing to be men, they are led in the natural* world to think, under the influence of fear of the loss of reputation, and so of honor and gain; under the influence of fear too of the law and its penalties; and they are also led to apply their minds to some particular pursuit or business, by which they are kept in their externals, and thus in a state of intelligence, however wild and insane they may be in their interiors." After this I inquired whether all those who are under the influence of lust are also in its phantasy? They replied, that all are in the phantasy of their lust who think interiorly within themselves, and indulge their imaginations too much by conversing with themselves; for such almost separate their spirits from all connection with their bodies, and by their visionary fancies drown their understanding, and take a foolish delight in the thoughts of possessing the universe and all that it contains. Into such delirium every one falls after death who has abstracted his spirit from the body, and would not recede from the delight of his delirium by turning his mind to religious

* The word in the original is *spirituali*, but the context proves unquestionably that this is a misprint for *naturali*.

contemplation on evils and falses, and least of all to the consideration of the unbridled love of self, as being destructive of love to the Lord, and of the unbridled love of the world as being destructive of love towards the neighbor.

After this the two angels, as well as myself, were desirous of seeing those who, under the influence of the love of the world, are in the visionary lust or phantasy of possessing the wealth of all; and we perceived that we were inspired with the desire to the end that the character of such visionaries might be detected and made known. Their dwellings were under the ground on which we were standing, but above hell: so we looked at each other and said, "Let us go;" and there appeared an opening and a ladder at the entrance, by which we descended; and we were warned to approach them from the eastern side, lest we should enter into the midst of their phantasy, by which our understanding and our sight, at the same time, would be beclouded. And lo! there appeared a house built of reeds, and of consequence full of chinks, standing in a mist, which continually burst forth like smoke through the chinks, on three sides of the building. We entered, and saw fifty persons in one spot and fifty in another, sitting on benches, having their faces turned from the east and the south, and directed towards the west and the north: before each person was a table, with purses full of money upon it, and about the purses abundance of gold coin. And we asked, "Is that the wealth of all the people in the world?" They replied, "Not of all the people in the world, but of all in the kingdom." Their voices had a hissing sound, and they themselves appeared to have round faces, which glittered like the shell of a snail, while the pupil of the eye sparkled, as it were, in its green eyeball, owing to the light of phantasy. We stood in the midst of them, and said, "Do you suppose that you possess all the riches of the kingdom?" They replied, "We do." Then we asked, "Which of you?" "Every one of us," they replied. We asked, "How! every one of you? for there are many of you." They said, "Every one knows that all which another has is his own: no one of us is allowed to think, much less to say, 'Mine is not thine,' but we are allowed to think and say, 'Thine is mine.'" The coin on the tables, even to our sight, appeared to be of pure gold; but when we let in light from the east, we saw that it was nothing but gold dust, which, by their common united phantasy, they had magnified to this degree. They said, that every one who enters should bring with him a bit of gold; and this they cut into small pieces, and then again into little grains, and these, by the unanimous power of phantasy, they enlarge into pieces of coin of considerable size. Then we said, "Were you not born rational men? how came you by this visionary infatuation?" "We are aware," they replied, "that it is an imaginary vanity; but since it gratifies the interiors of our minds, we come here

and delight ourselves, as with the actual possession of all things; but we continue in this place only for a few hours, at the end of which time we depart, and then, as often as we do so, our sober senses return; yet still our visionary propensity alternately comes over us, so that by turns we enter, and by turns depart; thus we are wise and foolish by turns. We know also that a very severe fate awaits those who by artifice defraud others of their property." We asked them, "What fate?" They replied, "They are swallowed up, and are thrust naked into some infernal prison, where they are kept to hard labor for clothes and food, and afterwards for a few pieces of coin of little value, which they collect, and in which they place the joy of their hearts; but in case they do mischief to their companions, they are fined a part of their coin."

663. THE THIRD MEMORABLE RELATION.—I was once standing in the midst of angels attending to their conversation, which was on the subject of intelligence and wisdom. They said that a man has no other sensation and perception of them but that both are in himself, and consequently that whatever he wills and thinks is from himself, whereas not the least portion of them is from the man, but only the faculty of receiving them. Among many other observations, they remarked that the tree of the knowledge of good and evil in the garden of Eden signified a belief that intelligence and wisdom were from man, and the tree of life, that intelligence and wisdom were from God; and because Adam, by the persuasion of the serpent, ate of the former tree, thus believing that he was or should become as God, he was driven out of the garden and cursed. While the angels were engaged in this conversation, there came two priests, and along with them a man who in the world had been a royal ambassador. On my telling them what I had heard from the angels respecting intelligence and wisdom, the three began to dispute about those virtues, and likewise about prudence, whether they are from God or from man. The dispute grew warm. All the three entertained the same belief that they are from man, because it is confirmed by common sensation and the perception thence resulting; but the priests, being at that instant heated with theological zeal, insisted that nothing of intelligence and wisdom, and consequently nothing of prudence, are from man, which they confirmed by the following quotations from the Word: "A man can receive nothing except it be given him from above" (John iii. 27). "Without me ye can do nothing" (xv. 5). But the angels immediately perceived that notwithstanding what the priests urged in debate, they were still in heart of the same opinion with the ambassador; so they said to them, "Pull off your own garments, and put on those of ministers of state, and suppose yourselves to be such ministers." They did so, and then they thought from their interior selves, and argued in favor

of the opinions which they inwardly cherished, to this effect, "That all intelligence and wisdom dwell in man, and are really his; for who ever perceived or felt them to enter by influx from God?" and they looked at each other, and confirmed themselves in these sentiments. It is a circumstance peculiar to the spiritual world, that every spirit fancies himself to be actually such a person as the garment he has on represents him to be; and this is, because in that world the understanding clothes every one. At that instant there appeared a tree near them, and they were told, "It is the tree of the knowledge of good and evil: take heed to yourselves that you do not eat of it;" but they, notwithstanding the caution, infatuated with their own intelligence, burned with desire to eat of it, and said to each other, "Why should we not eat of it? is not the fruit good?" so they approached and ate. When the ambassador observed this, he joined them, and they were united in cordial friendship, and walked together hand in hand in the way of their own intelligence, which led towards hell. I afterwards saw them coming back again, because as yet they were not prepared.

664. THE FOURTH MEMORABLE RELATION.—I was once looking into the spiritual world towards the right, and observed some of the ELECT conversing together; so I approached them and said, "I saw you from a distance, and perceived around you a sphere of heavenly light, by which I knew that you were of those who in the Word are called the elect; I therefore drew nigh for the sake of hearing what heavenly subject engaged your conversation." They replied, "Why call us elect?" "Because in the world," I replied, "where I am in the body, they know no other than that by the elect, in the Word, are meant those whom God elects or predestinates to heaven, either before they are born, or afterwards, and that to these only faith is given as a pledge or token of election, while all others are reprobated and left to themselves to go to hell whichever way they choose; and yet I know that there is no election either before a man's birth or after it, but that all are elected and predestinated, because all are called, to heaven; and that the Lord after death elects those who, having been examined, have been found to have lived well and believed aright. That this is the case has been granted me to know by much experience; and seeing that your heads were encircled with a sphere of heavenly light, I perceived that you were some of the elect who are preparing for heaven." To this they replied, "You have told us what we never heard before: who does not know that there is not a single man born who is not called to heaven; and that of those who are called, such are elected after death as had believed on the Lord, and lived according to his commandments; and that to acknowledge any other election is to charge the Lord himself, not only with inability to save, but with injustice?"

665. After this a voice was heard from heaven, proceeding from the angels immediately above us, saying, "Come up hither, and we will question him who, with respect to his body, is still in the natural world, on what they know in that world about CONSCIENCE." So we went up, and when we were entered, some of the wise came to meet us, and asked me, "What do they know in your world concerning conscience?" I replied, "If you please, we will go down, and call together a number of such laymen and clergymen as are reputed wise, and we will stand directly under you, questioning them, that so, with your own ears, you may hear their answers." They consented to this proposal, and immediately we went down, and one of the elect took a trumpet, and sounded it towards the south, the north, the east, and the west; and lo! in a short time so many were collected that they occupied a space of almost a furlong square. Then the angels above us arranged them into four companies, one of which consisted of politicians, a second of deep-read scholars, a third of physicians, and a fourth of clergymen. When they were thus arranged, we said, "Pardon us for thus calling you together: we have done so, because the angels directly above us are ardently desirous of knowing what were your thoughts in the world where you formerly lived on the subject of conscience, and consequently what you still think concerning it, since you still retain your former ideas on such subjects; for it has been represented to the angels, that among the knowledges lost to the world, is the knowledge of conscience." After this we began the inquiry; and first directing ourselves to the company which consisted of politicians, we requested them, if they pleased, to declare from their hearts what they had formerly thought, and consequently what they still thought, concerning CONSCIENCE. To this they replied, one after another, and their answers collected together were to this purport: "They had no other idea of conscience, than that it consisted in a person's knowing within himself, that is, being conscious of, what he intended, thought, did, and said. But we told them, that we did not inquire about the etymology of the word conscience, but about conscience itself; and they replied, "What else is conscience, but some uneasiness arising from a preconceived apprehension of the loss of honor or wealth, and also of reputation as a consequence upon their loss, which uneasiness is dispelled by good eating and cups of generous wine, with conversation about the sports of Venus and Cupid?" To this we said, "Surely you are jesting; be pleased to declare whether any of you ever felt anxiety arising from any other cause?" They replied, "From what other cause? Is not the whole world like a stage, on which every one acts his part, just as comedians do on theirs? We have tricked and over-reached whomsoever we could, by taking advantage of their particular weakness, alluring some by mock

promises, some by flattery, some by cunning artifices, some by pretended friendship, some by feigned sincerity, and some by other political arts and allurements: we experience, however, no uneasiness of mind in consequence of such practices, but, on the contrary, gayety and cheerfulness, which silently and yet fully animate our breast. We have been told indeed by some of our companions, that they were at times seized with anxiety, and as it were with a straitness of heart and breast, and with a kind of contraction of mind in consequence; but on consulting their apothecaries about such symptoms, they were informed, that they originated in a melancholy humor, from their food remaining undigested in the stomach, or from a disordered state of the spleen; and we have heard of some, who by means of medicine were restored to their former cheerfulness." After this we addressed ourselves to the company consisting of deep-read scholars, among whom were also several skilled in natural philosophy; to them we said, "You who have studied the sciences, and are consequently supposed to be oracles of wisdom, declare, if you please, what conscience is." They replied, "What sort of a proposition is this? We have heard indeed, that some persons are subject to sadness, sorrow, and anxiety, infesting not only the gastric regions of the body, but also the abodes of the mind; for we believe that the two brains are its abodes, and as these consist of component fibres, that there is some acrid humor which rends, frets, and corrodes those fibres, and so compresses the sphere of the mind's thoughts, that they cannot be diffused into any of the gratifications which arise from a variety of objects; whence it comes to pass, that the man attends to one object only, which destroys the tensibility and elasticity of those fibres, so that they grow rigid and stiff, causing that irregular motion of the animal spirits, which physicians call an *ataxy*, and also a defect in their functions, which they call a *lypothymia:* in a word, the mind under such circumstances is as if it were hemmed in by hostile troops, and has no more power to turn itself this way or that, than a wheel which is fastened with nails, or than a ship wrecked on a quicksand. Such straitness of the mind, and of the breast in consequence, arises where the ruling love is thwarted and disappointed; in which case, the fibres of the brain contract themselves, and that contraction prevents the mind from exerting itself with freedom, and enjoying its delights under various forms: in such a crisis the patient is exposed, according to his particular temperament, to the attacks of phantasy, madness, and delirious follies of divers kinds, and, in some cases, is assaulted with brain-sick fancies about religion, which they call stings of conscience." After this, we addressed ourselves to the third company, which consisted of physicians, among whom were also some surgeons and apothecaries; and we said, "You possibly know what conscience is, whether it is an uneasy pain which

seizes both the head and the parenchyma of the heart, and thence the epigastric and hypogastric regions beneath, or whether it is something else." "Conscience," they replied, "is nothing but such a pain: we know its origins better than other people, for they are contingent diseases which infest the organical parts of the body, and also the organical parts of the head, consequently the mind; for the mind has its seat in the organs of the brain, just as a spider has in the centre of the threads of its web, along which it runs to and fro in the same manner: these we call organical diseases, and such of them as return at times, chronic diseases: but the pain which sick people describe to us as a pain of conscience, is nothing else but a hypochondriac disease, which first invades the spleen, and secondarily the pancreas and mesentery, depriving them of their kindred functions; hence come the diseases of the stomach, and among the rest *cacochymia*, or imperfect digestion; compression too is produced about the orifice of the stomach, which is called *cardialgia*, or heart-burn; and from these together are derived humors impregnated with black, yellow, or green bile, causing an obstruction of the smaller blood vessels, called capillaries, so as to produce cachexy, atrophy, and symphesis, and also the bastard peripneumony, occasioned by the presence of a sluggish pituitous matter, and an ichorous corrosive lymph, in the whole mass of blood. The like consequences follow from an efflux of purulent matter into the blood and its serum, owing to a discharge of empyemas, abscesses, and imposthumes in the body, which blood, ascending by the carotids into the head, frets, corrodes, and consumes the medullaries, corticals, and meninges of the brain, and thus excites the pains which are called pains of conscience." On hearing this relation we said to them, "You speak the language of Hippocrates and Galen, which is Greek to us, and unintelligible. We did not question you about bodily diseases, but about conscience, which relates solely to the mind." But they replied, "The diseases of the mind and those of the head are all the same, and these ascend from the body: for the head and the body cohere together like two stories of one house, between which there are stairs for ascending and descending: therefore we are well assured, that the state of the mind is inseparably dependent on the state of the body; and we have frequently cured those very complaints or pains of the head which we conceive you mean by conscience, in some cases by blistering and cupping, in some by infusions and emulsions, and in some by spices and anodynes." Finding they continued still in the same strain, we turned from them, and addressed ourselves to the clergy, and said, "You surely know what conscience is; declare it then, and instruct all who are present." "What conscience is," they answered, "we know, and we do not know: we used to believe it to be CONTRITION, which precedes election, that is, the moment

in which a man is gifted with faith, by which he receives a new heart and a new spirit and is regenerated; but we have perceived that such contrition is felt by few; some indeed are affected with dread, and an anxiety thence arising, about hell-fire, but scarcely any with concern for their sins, and the consequent just anger of God; we however have healed such, on receiving their confession, by the Gospel, that Christ, by his suffering on the cross, took away damnation, and so extinguished hell-fire, and opened heaven, to those who are blessed with that faith, on which the imputation of the merit of the Son of God is inscribed. There are, besides, certain conscientious persons of different religions, both true and fanatical, who create to themselves scruples in matters relating to salvation, not only in essentials, but also in points of form and ceremony, and even in matters of indifference; therefore, as we said before, we know that there is such a thing as conscience; but what it is, and in what a true conscience, which necessarily is spiritual, consists, we know not."

666. The angels above us heard all these opinions uttered by the four companies; and they said to each other, "We perceive there is not a single person in Christendom who knows what conscience is; we will therefore send down one from our society to instruct them." And instantly there appeared in the midst an angel in white raiment, with a zone of light about his head, interspersed with little stars, who, addressing himself to the four companies, said, "We in heaven have heard you deliver your sentiments in order on the subject of CONSCIENCE, and you have all conjectured that it is some uneasiness of mind, which affects the head with indisposition, and thence the body, or the body and thence the head; but conscience, considered in its true nature, is not any pain or uneasiness, but a spiritual willingness to act according to the requirements of religion and faith: hence it is that those who enjoy conscience, when they act according to its dictates, are in the tranquillity of peace and internal blessedness, and suffer a certain uneasiness, or want of tranquillity, when they act contrary to it; but the pain of mind, which you have fancied to be conscience, is not conscience, but temptation, which consists in a combat between the spirit and the flesh, and which, when it is spiritual, arises from conscience, but if natural only, it then originates in those diseases which the physicians have just now recounted. But what conscience is, may be illustrated by examples. A priest possesses conscience, who has a spiritual willingness to teach truths, that he may promote the salvation of his flock; but if he does it with any other view, or to any other end, he is without conscience. A judge again, who regards justice only, and administers it with judgment, possesses conscience; but if he is swayed by interest, friendship, or favor, he is without it. Again: if a man is in

possession of another's property without his knowledge, so that he might detain it as his own, without fear of the law or the loss of honor and reputation, and notwithstanding this, he restores it to its proper owner, because it is not his own; such a person has conscience, for he performs an act of justice for its own sake. Lastly: supposing a man has it in his power to obtain some place or office, but resigns his claims to another who is also a candidate, because he knows him to be better qualified to be useful to society; such a one, in thus consulting the good of society, proves himself possessed of a good conscience. All who have conscience, speak and act from the heart, in all they say and do; for their minds not being divided, they speak and act that which they understand and believe to be true and good. Hence it follows, that those whose minds are eminently enlightened with the truths of faith, and who enjoy a clearer perception, may have a more perfect conscience than those who are less enlightened, and whose perception is more obscure. In a true conscience consists the very essence of man's spiritual life, for in this his faith is conjoined with charity; so that to act from conscience, with those who possess it, is to act from their spiritual life; and to act contrary to conscience is to act contrary to their life. Besides, who cannot learn what conscience is from common discourse? As, when it is said of any particular person that he has a conscience, who does not understand by the expression that he is a just and upright person? And on the contrary, when it is said that he has no conscience, who does not understand it to signify that he is destitute of integrity?" As the angel said this, he was suddenly taken up into his own heaven: then the four companies united in one, and after conversing some time together about what the angel had said, lo! they were again divided into four companies, but different from the former: in the first were those who comprehended what the angels had said, and assented to it; in the second those who did not comprehend it, but still were disposed to favor it; in the third those who had no inclination to comprehend it, saying, "What have we to do with conscience?" and in the fourth those who mocked and derided it, saying, "What is conscience but a breath of wind?" Then I saw the four companies retiring from each other; the two former going to the right, and the two latter to the left, these descending and those ascending.

CHAPTER XI.

BAPTISM.

1. That without a knowledge of the spiritual sense of the Word, no one can know what the two sacraments, baptism and the holy supper, involve and effect.

667. That there is a spiritual sense contained in all and every part of the Word, and that this sense has heretofore remained unknown, but is at this day discovered for the sake of a New Church which is about to be established by the Lord, was shown in the chapter on the Sacred Scripture. The nature and quality of that sense may be seen, not only in that chapter, but in the chapter on the Decalogue, which was explained according to that sense. Had it not been for the opening of that sense, every one must have formed his opinion of those two sacraments, baptism and the holy supper, according to the natural sense only, which is that of the letter, and so must have been in his own mind a prey to doubts and scruples, whispering to him, "What is baptism but the pouring of water on the head of an infant, and what has this to do with salvation? Also, what is the holy supper but the taking of bread and wine, and what again has this to do with salvation? Besides, where is the sanctity contained in these institutions, except what arises from the circumstance of their being received and enjoined by church authority as holy and divine, while in themselves they are mere ceremonies, of which the churches say, that during the approach of God's Word to these elements, they become sacraments?" I appeal to both laymen and clergymen, whether in spirit and heart they have had any other perception of those two sacraments, and whether they have not held them in reverence as divine for various causes and reasons; when yet those two sacraments, considered in their spiritual sense, are the most holy solemnities of worship, as will appear presently when we come to treat of their use. But as the uses of those sacraments cannot possibly enter into any one's mind, unless the spiritual sense discover and unfold them, it follows, that without that sense no one can know but that they are mere ceremonies, which receive their sanctity solely from the authority by which they were instituted.

668. That baptism is of divine institution, is very evident from John's baptizing in the river Jordan, to which all Judea and Jerusalem were assembled (Matt. iii. 5, 6; i. 4, 5); also from this circumstance, that the Lord our Saviour was himself baptized by John (Matt. iii. 13—17); and moreover, that he commanded his disciples to baptize all nations (Matt. xxviii. 19). Who does not see, if he be so disposed, that in this institution there is a something divine which has heretofore lain hid, be

cause the spiritual sense of the Word was never before revealed That sense, however, is revealed at this day, because the Christian church, such as it is in itself, or its true nature, is now commencing, the former church being Christian in name only, but not in essence and reality.

669. The two sacraments, baptism and the holy supper, are in the Christian church like the two symbols on the sceptre of a king; but if their uses be unknown, they are only like two figures of ebony on a common walking-stick. Those two sacraments in the Christian church may also be compared with the two rubies or carbuncles in the robe of an emperor; but, if their uses be unknown, they are only like two carnelians or crystals in any ordinary garment. Unless the uses of those two sacraments were made manifest by their spiritual sense, there would arise various conjectures about them, such as are formed by those who practise divination by the stars, or indeed like those of old, which were formed by auguries from the flight of birds or the entrails of beasts. The uses of those two sacraments may be compared with a temple sunk into the ground from its antiquity, and buried in dirt and rubbish up to its roof, over which both young and old walk, ride, or drive their coaches, not knowing that any such temple is under their feet and hidden from their sight, containing in it altars of gold, walls covered on the inside with silver, and ornaments of precious stones; and they cannot possibly be dug up and brought to light, except by means of the spiritual sense, which is at this day discovered for the New Church, on account of its use in the worship of the Lord. Those two sacraments may also be compared with a double temple, one of which is below and the other above. In the lower, the gospel of the Lord's new advent is preached, and also regeneration and consequent salvation by him: from this temple, near the altar, is an ascent to the upper temple, where the holy supper is celebrated; and from thence is a passage into heaven, where the worshippers are received by the Lord. They may also be compared with the tabernacle, wherein, behind the entrance, appeared the table on which the shew-bread was placed in order, also the golden altar for incense, and the candlestick in the midst with its branches lighted, so that all those objects are rendered visible; and at length for those who suffer themselves to be enlightened, the veil is opened to the holy of holies, where, instead of the ark which contained the decalogue, the Word is deposited, over which is the mercy-seat with the golden cherubim. These things are representations of those two sacraments with their uses.

II THAT THE WASHING, WHICH IS CALLED BAPTISM, SIGNIFIES SPIRITUAL WASHING, WHICH IS A PURIFICATION FROM EVILS AND FALSES, AND THUS REGENERATION.

670. Washings were enjoined the children of Israel, as is

known from the statutes enacted by Moses; as that Aaron should wash himself before he put on the garments of his ministrations (Levit. xvi. 4, 24), and before he approached the altar to minister (Exod. xxx. 18—21; xl. 30, 31); in like manner the Levites (Numb. viii. 6, 7); and also others who became unclean by sins; and they are said to be sanctified by washings (Exod. xix. 14; xl. 12; Levit. viii. 6). Therefore for the purpose of washing, a molten sea and several basins were placed near the temple (1 Kings vii. 23—39); yea, they were enjoined to wash vessels and utensils, as tables, chairs, beds, dishes, and cups (Levit. xi. 32; xiv. 8, 9; xv. 5—12; xvii. 15, 16; Mark vii. 4). But washings, and several ordinances of a like nature, were enjoined and commanded the children of Israel, because the church established among them was a representative church, and was of such a nature as to prefigure the Christian church that was to come; on which account, when the Lord came into the world, he abrogated the representatives, which were all external, and instituted a church in which all things were to be internal: thus the Lord put away figures, and revealed their true antetypes, just as when a person removes a veil, or opens a door, and thus affords the means not only of seeing the things within, but of approaching them. Of all those representatives the Lord retained but two, which were to contain in one complex whatever related to the internal church. These two are baptism instead of washings, and the holy supper instead of the lamb which was sacrificed every day, and particularly at the feast of the passover.

671. The above-mentioned washings figured and shadowed forth, that is, represented, spiritual washings, consisting in purifications from evils and falses, as is very evident from the following passages: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isaiah iv. 4). "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is naked before me" (Jer. ii. 22; Job ix. 30, 31). "Wash me, and I shall be whiter than snow" (Psalm li. 7). "O Jerusalem, wash thy heart from wickedness, and thou mayest be saved" (Jer. iv. 14). "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isaiah i. 16). The washing of a man's spirit is meant by the washing of his body, and the internal things of the church were represented by such external rites as belonged to the Israelitish church, as is very clear from the Lord's words: The Pharisees and scribes, when they saw some of his disciples eat bread with unwashed hands found fault; "for the Pharisees and all the Jews, except they wash their hands oft, eat not; and many other things there be which they have received to hold, as the

washing of cups and pots, brazen vessels, and tables. And when he had called all the people unto him, the Lord said, Hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they which defile the man" (Mark vii. 1—4, 14, 15).

672. What man of sound reason cannot discern that the washing of the face, hands, and feet, and all the limbs, yea, of the whole body in a bath, effects nothing more than to wash away the dirt, so that the outward form may appear clean in the sight of men? and who cannot understand that it is impossible for any such washing to enter into a man's spirit, and in like manner render that clean? for a thief, a robber, and an assassin have it in their power to wash themselves, even till their skin shine; but will that wash away their thievish, pillaging, and murderous disposition? Does not the internal enter by influx into the external, and operate the effects of its will and understanding? and is not this agreeable to nature, because it is agreeable to order? But for the external to enter by influx into the internal is utterly impossible, being contrary to nature, because it is contrary to order.

673. Hence it follows, that washings, and baptism also, unless the internal man be purified from evils and falses, are of no more avail than the washing of cups and platters by the Jews, or than the whitening of the sepulchres mentioned in the same passage, which "appear beautiful without, but within are full of dead men's bones, and all uncleanness" (Matt. xxiii. 25—28). This is further evident from the hells being full of satans, who were once men, some baptized, and some not. Baptism therefore (the advantages of which will be seen presently), if it be without its uses and fruits, contributes no more towards salvation than the triple cap on the pope's head and the sign of the cross on his shoes contribute towards his pontifical supereminence; a cardinal's purple robe, to his dignity; a bishop's lawn sleeves, to the discharge of his ministry; a king's throne, crown, sceptre, and royal robes, to his regal power; a square cap on the head of a learned doctor, to his intelligence; or than the standard carried before a regiment of cavalry, to their valor in battle. Indeed, it may be still further asserted, that a man can no more be purified by baptism alone, without its uses and fruits, than he could by the washing of a sheep or a lamb preparatory to its being shorn; for the natural man separate from the spiritual man is a mere animal; yea, as was shown above, he is a fiercer and more savage beast than any that lives wild in the forest; so that if he were to be washed with rain-water, with dew, with the streams of the purest fountains, or, according to the language of the prophets, to be cleansed with nitre, hyssop, or soap, every day,

it would still be impossible to purify him from his iniquities, except by regeneration. But on this subject see the chapters on Repentance, and also on Reformation and Regeneration.

III. That as circumcision of the heart was represented by the circumcision of the foreskin, baptism was instituted in lieu of it, to the end that an internal church might succeed the external, in which all and every thing was a figure of the internal church.

674. In the Christian world it is known that there is an internal and an external man, and that the external is the same as the natural man, and the internal is the same as the spiritual man, because his spirit is in it; and, as the church consists of men, it is further known that there are both an internal and an external church; and if the succession of churches, from ancient times to the present, be inquired into, it will be seen that former churches were external churches, in other words, that their worship consisted in external rites, representing the internal principles of the Christian church, which the Lord founded during his abode in the world, and which is now beginning to be built up by him. The primary rite which distinguished the Israelitish church from the other Asiatic churches, and afterwards from the Christian, was circumcision; and since, as just observed, all the ordinances of the Israelitish church, which were external, were figures of all things in the Christian church, which are internal, hence the primary sign of that church was inwardly similar to the sign of the Christian church; for circumcision signified the rejection of the lusts of the flesh, and consequently purification from evils; and the same is also signified by baptism. Hence it is evident that baptism was instituted in lieu of circumcision, to the end that the Christian church might be distinguished from the Jewish, and that it might be more readily known to be an internal church; and this is known by the uses of baptism, which will be described presently.

675. Circumcision was instituted as a sign that the members of the Israelitish church were of the posterity of Abraham, Isaac, and Jacob, as is plain from these words: "God said unto Abraham, This is my covenant which ye shall keep between me and you, and thy seed after thee: every man-child among you shall be circumcised; and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you" (Gen. xvii. 10, 11); which covenant, or its sign, was afterwards confirmed by Moses (Levit. xii. 1—3). And as that church was distinguished from all others by that sign, it was therefore enjoined, before the children of Israel passed over Jordan, that they should again be circumcised (Josh. v.). The reason of this was, because the land of Canaan represented the church, and the river Jordan introduction into it. And moreover, that they might remember that sign in the land of Canaan itself, this

injunction was given: "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you; it shall not be eaten of" (Levit. xix. 23). That circumcision, like baptism, represented and thence signified the rejection of the lusts of the flesh, and consequently purification from evils, is plain from those passages in the Word, where it is said that they should circumcise the heart; as in the following: "Circumcise therefore the foreskin of your heart, and be no more stiff-necked" (Deut. x. 16). "Jehovah, thy God, will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live" (xxx. 6); and in Jeremiah: "Circumcise yourselves to Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my anger go forth like fire, and burn that none can quench it, because of the evil of your doings" (iv. 4). And in Paul: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love, and a new creature" (Gal. v. 6; vi. 15). From these passages it is now evident that baptism was instituted in the place of circumcision, because the circumcision of the flesh represented the circumcision of the heart, which also signifies purification from evils; for evils of every kind arise from the flesh, and the foreskin signifies its polluted loves. Since circumcision and the washing of baptism signify the same thing, it is therefore said in Jeremiah, "Circumcise yourselves to Jehovah, and take away the foreskins of your heart" (iv. 4); and a little after, "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved" (verse 14). What circumcision and washing the heart signify, the Lord teaches in Matthew xv. 18, 19.

676. There were formerly many among the children of Israel, and there are still many among the Jews, who believed themselves elected in preference to all others, because they were circumcised; and many Christians entertain the same belief because they have been baptized; when nevertheless both circumcision and baptism are given only as a sign and memorial that the persons receiving them should be purified from evils, and so become elect or chosen. What is an external without an internal in man, but like a temple without worship, which is of no use, except possibly to serve for a stable? And further, what is an external without an internal, but like a field full of mere rushes and reeds, without any corn? or like a vineyard consisting of mere branches and leaves, without any grapes? or like a fig-tree without its fruit, which the Lord cursed? (Matt. xxi. 19;) or like the lamps in the hand of the foolish virgins without oil? (xxv. 3;) yea, what is it but like a habitation in a mausoleum, where the ground is full of corpses, and bones are piled around the walls, while frightful spectres fly beneath the roof? or like a carriage

drawn by leopards, with a wolf sitting as coachman, and an idiot in the inside? For the external man is not a man, but only the figure of a man. It is the internal, which consists in wisdom from God, which constitutes the man. The same is true of a circumcised and baptized person, unless he circumcise or wash his heart.

IV. That the first use of baptism is introduction into the Christian church, and at the same time insertion among Christians in the spiritual world.

677. Baptism is an introduction into the Christian church, as is plain from the following circumstances: 1. Baptism was instituted in the place of circumcision; and as circumcision was a sign that the persons circumcised were of the Israelitish church, so baptism is a sign that the persons baptized are of the Christian church, as was shown in the preceding article; and a sign answers no other purpose than as a mark of distinction, like swaddling-clothes of different colors put on infants belonging to different mothers, in order that they may be distinguished from each other, and not be changed. 2. It is only a sign of introduction into the church, as is evident from the baptizing of infants before they come to the use of reason, and while they are as incapable of receiving any thing relative to faith, as the young shoots of a tree. 3. Not only infants are baptized, but likewise all foreign proselytes converted to the Christian religion, whether they be young or old, and this before they have been instructed, if they do but confess themselves desirous of embracing Christianity, into which they are inaugurated by baptism; and this also was the practice of the apostles, according to the Lord's words, "Go ye and teach all nations, baptizing them" (Matt. xxviii. 19). 4. John baptized all that came to him from Judea and Jerusalem, in the river Jordan (iii. 6; Mark i. 8). The reason why he baptized in Jordan was, because the entrance into the land of Canaan was through that river, and this land signified the church, because the church was there; in consequence of which Jordan signified introduction into the church. That land signified the church, and Jordan signified introduction into it, as may be seen in the Apocalypse Revealed, n. 285. Thus it is upon earth; but in the heavens infants are introduced by baptism into the Christian heaven, and angels are there assigned them by the Lord to take care of them. So soon then as infants are baptized, they are placed under the guardianship of angels, by whom they are kept in a state of receiving faith in the Lord; but as they grow up, and become capable of thinking and acting for themselves, the guardian angels leave them, and they draw into association with themselves such spirits as make a one with their life and faith: hence it is evident that baptism is an insertion among Christians, even in the spirit world.

678. The reason why not only infants but all others are inserted by baptism among Christians in the spiritual world is, because different people and nations are in that world distinctly placed according to their religious principles; Christians are in the middle, Mahometans round about them, idolaters of various kinds behind them, and Jews at the sides. Moreover all of the same religion are in heaven arranged into societies, according to the affections of love towards God and their neighbor, and in hell into congregations according to the affections which are opposed to those two loves, thus according to the lusts of evil. In the spiritual world, by which we mean both heaven and hell, all things are most distinctly arranged, in the whole and in every part, or both generally and specifically, and on this distinct arrangement the conservation of the universe depends. This distinct arrangement, however, would be impracticable unless every one after his birth were to be distinguished by some sign, so that it might be known to what religious community he belonged; for without the Christian sign of baptism, some Mahometan, or some idolatrous spirit, might apply himself to newborn Christian infants, and also to children, and infuse into them an inclination in favor of his religion, and so draw away their minds and alienate them from Christianity, which would be to distort and destroy spiritual order.

679. In tracing effects to their causes, it is very plain to discern that on order depends the consistence of all things, and that there are manifold orders, both general and particular, and one which is most universal of all, and on which the general and particular depend in a continued series, and that this most universal one enters into all the rest as the essence into its forms, to which circumstance alone it is owing that they form a one. It is this oneness which is the cause of the conservation of the whole, which without it must needs drop asunder, and not only relapse into its first chaotic state, but even become nothing. What, let me ask, would be the case with a man, unless all and every single part of his body were arranged in a most distinct and orderly manner, having a general dependence on one heart and lungs? What would the whole be but a heap of confusion? for how else could the stomach, the liver, the pancreas, the mesentery and mesocolon, the kidneys, and the intestines, perform each their respective offices? It is by the order reigning in and among those several organs, that they appear all and each of them as a one. Without distinct order, again, in a man's mind or spirit, and without a general dependence on the will and the understanding, what would it be but a confused and undigested chaos? Without such order, how could a man think and will any more than his portrait or statue which ornaments his house? What, again, would a man be without a most orderly arranged influx from heaven, and the reception thereof? and

what would this influx be without that most universal one, the influx from God, on which the government of the whole and all its parts depends, and unless all things had their being, lived, and moved in him, and from him? The above reasoning may be illustrated by numberless cases adapted to the apprehension of the natural man; as for instance, what is an empire or kingdom without order, but a troop of robbers, several of whom collected together would slay their thousands, and at last a few of this band would slay the rest? So again, what would become of a city, or even a house, without order? and what would become of a kingdom, city, or house, unless there were in each some supreme head and director?

680. To extend these illustrations: What is order without distinction, and what is distinction without its proofs, and what are proofs of distinction without signs or tokens, by which its qualities may be known and ascertained? for without the knowledge of qualities, order is not known to be order. The signs, or distinguishing marks, in empires and kingdoms, are titles of rank and powers of administration annexed to them, whence come subordinations, and hence the co-ordination of all into one body: in this manner the king exercises his royal authority according to order, it being thus distributed among a variety of persons, in consequence of which the kingdom is a kingdom. The case is similar in many other things, as for instance, in an army of soldiers, which would not be efficient unless the men were arranged in an orderly manner, and formed into divisions, and these into battalions, and these again into companies, with subordinate leaders appointed to the command of each body, and one supreme commander over all: but where would be the efficacy of these arrangements and divisions without signs, which in armies, are called standards, to point out to every soldier his proper station? By these means all act in the field of battle as one man; whereas, were those means of order wanting, they would rush headlong against an enemy, open-mouthed, like so many dogs, with tumultuous sounds and empty fury, till they were all cut off by their opponents, not so much in consequence of superior courage as of better discipline; for what can a disunited mob do against a well-disciplined and united army? These instances may serve to illustrate this first use of baptism, which consists in its being a sign, in the spiritual world, that the person baptized is of a Christian community; for in that world, every one is inserted into societies and congregations according to the quality of Christianity, either within him or without him.

V. That the second use of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ, the Redeemer and Saviour, and may follow him.

681. The second use of baptism, which is to know the Lord the Redeemer and Saviour Jesus Christ, inseparably attends the

first, which is introduction into the Christian church and insertion among Christians in the spiritual world: for what is this first use without the second, but a mere name? or like a subject who swears allegiance to his king, and yet rejects his laws or those of his country, and goes over to a foreign king and serves him? or like a servant, who engages in the service of some particular master and receives his livery as a token of his service, and then runs away and in that livery serves another? or like a standard-bearer in an army, who marches off with the standard, and having cut it in pieces, either disperses the scraps in the air or leaves them to be trodden under foot by the soldiers? In a word, to bear the name of a Christian, that is, to be considered as belonging to Christ, and yet not to acknowledge him and follow him, which consists in living according to his commandments, is a vain and empty thing, like a shadow, or smoke, or a picture dyed black; for the Lord says, "Why call ye me, Lord, Lord, and do not the things that I say?" (Luke vi. 46). "Many will say to me in that day, Lord, Lord, &c., and then I will profess unto them, I never knew you" (Matt. vii. 22, 23).

682. In the Word, the name of the Lord Jesus Christ, signifies an acknowledgment of him and a life according to his commandments. The reason why his name signifies these things may be seen in the explication of the second commandment of the decalogue, "Thou shalt not take his name in vain." This is meant by the name of the Lord in these passages: Jesus said, "Ye shall be hated of all men for my name's sake" (Matt. x. 22; xxiv. 9, 10). "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). "Many believed in his name" (John ii. 23). "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (iii. 18). "And that believing ye might have life in his name" (xx. 31). "And for my name's sake hast labored and hast not fainted" (Rev. ii. 3): and in other places. How plain is it to see, that in these passages the name of the Lord means not only his name, but an acknowledgment of him as the Redeemer and Saviour, attended with obedience to him, and at length with faith in him! for in baptism, an infant receives the sign of the cross on his forehead and breast, which is a token of his inauguration into the acknowledgment and worship of the Lord. By name, too, the quality of any particular person is understood; because in the spiritual world every one is named according to his quality; so that the name of Christian given to any one, means his quality as possessing faith in Christ and charity towards his neighbor from Christ. This is meant by name in the Revelation: "Thou hast a few names even in Sardis, that have not defiled their garments

and they shall walk with me in white, for they are worthy" (iii. 4). To walk with the Son of man in white, signifies to follow the Lord, and to live according to the truths of his Word. The same is signified by his name in John: "Jesus said, My sheep hear my voice, and I call my own sheep by *name*, and lead them out: I go before them, and the sheep follow me, because they know my voice; but a stranger will they not follow, because they know not the voice of strangers" (x. 3—5). *By name*, signifies, by their quality as Christians; and to follow him is to hear his voice, that is, to obey his commands: this name all receive in baptism, for it is involved in the sign.

683. What is a name without the thing of which it is expressive, but an empty nothing? or a mere sound, like the echo which rebounds from woods and vaulted buildings? or like the noise, scarcely animate, uttered by people in their dreams; or like the noise of wind, of the sea, or of a machine, which has no meaning or use in it? Yea, what is the name of king, duke, or consul, of bishop, abbot, or monk, without the office which is annexed to the name, but mere vanity? In like manner, what is the name of Christian, so long as the man lives like a barbarian, and in opposition to the precepts of Christ, but like looking to the sign or standard of Satan, and not to that of Christ, whose name, nevertheless, was woven in it with golden threads in baptism? What are those who, after receiving the signature of Christ, deride his worship, mock at his name, and confess him not as the Son of God but as the Son of Joseph, but rebels and regicides? and what are their words but blasphemies against the Holy Spirit, which cannot be forgiven either in this world or in that which is to come? Such persons, like dogs with open jaws, bite at the Word, and tear it in pieces with their teeth. These, according to Isaiah xxviii. 8, Jerem. xlviii. 26, by their opposition to Christ and his worship, have "all their tables full of vomit and filthiness;" when yet the Lord Jesus Christ is the Son of the Most High God (Luke i. 32, 35); the only-begotten (John i. 18; iii. 16); the true God and eternal life (1 John v. 20); for in him dwelleth all the fulness of the Godhead bodily (Colos. ii. 9); and is not the son of Joseph (Matt. i. 25). But besides these there are a thousand other passages to the same purport.

IV. That the third and final use of baptism is, that the man may be regenerated.

684. This, as it is the very essential use intended by baptism, is consequently its final use; because a true Christian knows and acknowledges the Lord the Redeemer Jesus Christ, who, as he is the Redeemer, is also the Regenerator: that redemption and regeneration together form a one, may be seen in the chapter on Reformation and Regeneration, Art. III. Besides, a Christian is in possession of the Word, where the means of regeneration stand fully described, and are declared to be faith in the Lord,

and charity towards our neighbor. This is the same as what is said of the Lord, "He shall baptize you with the Holy Spirit and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16): the Holy Spirit means the divine truth of faith, and fire the divine good of love or charity, each proceeding from the Lord. That the Holy Spirit means the divine truth of faith, may be seen in the chapter on the HOLY SPIRIT; and that fire means the divine good of love, may be seen in the APOCALYPSE REVEALED, n. 468, 395; by means of these two the Lord effects all regeneration. The Lord himself was baptized by John (see Matt. iii. 13—17; Mark i. 9; Luke iii. 21, 22); that he might not only institute baptism as a rite to be observed in future, and establish it by his own example, but also because he glorified his humanity, and made it divine, as he regenerates a man and makes him spiritual.

685. From what has been said in this and the former articles, it may be plainly seen, that the three uses of baptism cohere together as a one, like a first cause, a middle cause, which is the efficient, and an ultimate cause, which is the effect, and the end for the sake of which the former causes were produced: for the first use of baptism is, that a man may have the name of Christian; the second, following as a consequence from the first, is, that he may know and acknowledge the Lord to be the Redeemer, Regenerator, and Saviour; and the third is, that he may be regenerated by the Lord, and when this is effected, he is redeemed and saved. As these three uses follow each other in order, and join with each other in the ultimate use, and consequently, in the idea of the angels, cohere together as a one, therefore, whenever baptism is performed, read of in the Word, or named, the angels who are present understand not baptism, but regeneration; so that, by the Lord's words, "He that believeth and is baptized will be saved, but he that believeth not will be damned" (Mark xvi. 16), the angels in heaven understand that whoever acknowledges the Lord, and is regenerated, will be saved. Hence, also, baptism is called by Christian churches on earth the LAVER OF REGENERATION. Be it known, therefore, to every Christian, that whoever does not believe in the Lord cannot be regenerated, notwithstanding his having been baptized, and that being baptized is of no avail without faith in the Lord, as may be seen proved above in this chapter, article II., n. 673. That baptism implies purification from evils, and consequent regeneration, must be very plain to every Christian; for when, at the baptism of an infant, the priest signs him with the cross on the forehead and the breast, as a memorial of the Lord, he turns to the sponsors and asks whether they renounce the devil and all his works, and whether they receive the faith; to which questions the sponsors in the child's name answer, "Yes." Renunciation of the devil, that is, of the evils which

are from hell, and faith towards the Lord, are what perfect regeneration.

686. It is said in the Word, that the Lord God our Redeemer "baptizeth with the Holy Spirit and with fire," which means that the Lord regenerates man by the divine truth of faith and the divine good of love or charity, as may be seen above in this article, n. 684. Those who are regenerated by the Holy Spirit, that is, by the divine truth of faith, are distinguished in the heavens from those who are regenerated by fire, that is, by the divine good of love. Those who are regenerated by the divine truth of faith, are in heaven clad in garments of fine white linen and are called spiritual angels; but those who are regenerated by the divine good of love, are clad in purple garments, and are called celestial angels. Those who are clad in white garments are thus described: "They follow the lamb, clothed in fine linen white and clean" (Rev. xix. 14): "They shall walk with me in white" (iii. 4). The angels at the Lord's sepulchre, who appeared in white and shining garments (Matt. xxviii. 3; Luke xxiv. 4), were of this kind: for it is expressly declared that fine linen signifies the righteousness of the saints (Apoc. xix. 8). That garments, in the Word, signify truths, and that white garments of fine linen signify divine truths, may be seen in the APOCALYPSE REVEALED, n. 379. The reason why these who are regenerated by the divine good of love are clad in purple garments, is, because purple is the color of love, deriving it from the fire of the sun and its redness, which signifies love, as may be seen in the APOCALYPSE REVEALED, n. 468, 725. Because garments signify truths, therefore the man that came to the wedding, and had not on a wedding garment, was cast out into outer darkness (Matt. xxii. 11—13).

687. Baptism, moreover, is represented as regeneration, both in heaven and in the world, by many particulars: in HEAVEN, as was just now observed, by white and purple garments, and also by the marriage of the church with the Lord, and further by the new heaven and the new earth, and the New Jerusalem descending thence, of which he that sat on the throne said, "Behold, I make all things new" (Rev. xxi. 1—5); and by the "river of the water of life proceeding from the throne of God and the Lamb" (xxii. 1, 2); and also by the five wise virgins, who had lamps and oil, and entered in with the bridegroom to the marriage (Matt. xxv. 1, 2, 10). A baptized, that is, a regenerate person, is meant by creature in Mark xvi. 15; Rom. viii. 19—21; and by a new creature in 2 Cor. v. 17; Gal. vi. 15; for the term "creature," is derived from "created," which signifies, also, to be regenerate, as may be seen in the APOCALYPSE REVEALED, n. 254. In THE WORLD, regeneration is represented by various particulars: as by the blossoming of every vegetable on the earth in the spring, and by its successive advancement

ever to fructification; in like manner by the growth of every tree, shrub, and flower, from the first month of warm weather to the last: it is represented also by the gradual progress of all fruits towards maturity, from the time of their setting till they attain their perfect ripeness; it is represented at the same time by morning and evening showers, and by dews, on the fall of which the flowers unfold their beauties, while they close them up at the approach of night; it is represented too by the fragrance arising from gardens and fields, and also by the rainbow in the clouds (Gen. ix. 14—17), and by the splendid colors of an eastern sky at sunrise; and in general by the continual renovation of all the parts of animal bodies by the chyle and the animal spirit, and the blood thence produced, the purification of which from its useless and obsolete parts, together with its renovation, and as it were regeneration, is perpetual. If we attend to the lowest creatures that creep on the earth, there too shall we behold an image of regeneration presented to our view in the wonderful transformation of silk-worms and other caterpillars into nymphs and butterflies, and in the changes experienced by other insects, which in their season are adorned with wings: add to these some particulars of a more trivial nature, as the fondness of certain birds to dip themselves in water, for the sake of washing and cleansing themselves, after which they return like the nightingales to their songs. In a word, the whole world, from first to last, is full of representations and types of regeneration.

VII. THAT BY THE BAPTISM OF JOHN, A WAY WAS PREPARED, THAT JEHOVAH THE LORD MIGHT COME DOWN INTO THE WORLD, AND ACCOMPLISH THE WORK OF REDEMPTION.

688. It is written in Malachi, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek will suddenly come to his temple, even the messenger of the covenant whom ye delight in: but who may abide the day of his coming, and who shall stand when he appeareth?" (iii. 1, 2); and again, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah, lest I come and smite the earth with a curse" (iv. 5, 6): and Zacharias, prophesying of his son John, says to him, "Thou child shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord, to prepare his way" (Luke i. 76): and the Lord himself saith of John, "This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee" (Luke vii. 27). From these passages it is evident, that John was the prophet that was sent to prepare a way for Jehovah God, about to descend into the world and accomplish the work of redemption; and that he prepared that way by baptism, and at the same time by proclaiming the Lord's advent; for without such preparation all who were then living would have been smitten with a curse, and would have perished.

689. The reason that a way was prepared by the baptism of John, was, because by it, as was shown above, those who expected and desired the Messiah, were introduced into the future church of the Lord and inserted in heaven among those there, and thus were guarded by the angels, that the devils might not break forth from hell and destroy them; in reference to which it is written in Malachi, "Who may abide the day of his coming?" and, "I will send Elijah the prophet, lest I come and smite the earth with a curse" (iii. and iv.): in like manner in Isaiah: "Behold, the day of Jehovah cometh, cruel with both wrath and fierce anger; therefore I will shake the heavens, and the earth shall remove out of her place, in the day of his fierce anger" (xiii. 9, 13; xxii. 5, 12): in Jeremiah, likewise, that day is called "A day of wasting, of vengeance, and of destruction" (iv. 9; vii. 32; xlvi. 10, 21; xlvii. 4; xlix. 8, 26): and in Ezek.: "A day of anger, of cloud, and of darkness" (xxx. 2, 3, 9; xxxiv. 11, 12; xxxviii. 14, 16, 18, 19); as also in Amos (v. 13, 18, 20; viii. 3, 9, 11): in Joel: "The great and terrible day of Jehovah, and who can bear it?" (ii. 1, 2, 11; iii. 14): and in Zephaniah: "In that day there shall be a noise of a cry, The great day of Jehovah is near: that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess," &c. (i. 10, 14, 15); not to mention several other passages to the same purport: from which it is evident, that unless a way had been prepared for Jehovah, when descending into the world, *by baptism*, the effect of which in heaven was such as to occasion the closing of the hells, and so to guard the Jews from total destruction, they must have perished before him. Jehovah also says to Moses, "Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee" (Exod. xxxiii. 5). That this would have been the consequence of the Lord's coming without preparation, is clear from the words of John to the multitude that came to be baptized by him: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. iii. 7; Luke iii. 7). That John also, when he baptized, preached Christ and his coming, may be seen in Luke iii. 16; John i. 25, 26, 31—33; iii. 26. Hence it is plain how John prepared the way.

690. The baptism of John represented the cleansing of the external man, whereas the baptism at this day administered among Christians represents the cleansing of the internal man, which is regeneration. It is therefore written, John baptized with water, but the Lord baptized with the Holy Spirit and with fire; and hence the baptism of John is called the baptism of repentance (Matt. iii. 2; Mark i. 4; Luke iii. 3, 16; John i. 25, 26, 33; Acts i. 22; x. 37; xviii. 25). The Jews who were baptized were merely external men, and the external man cannot become internal without faith in Christ. Those who were bap-

tized with the baptism of John became internal men by receiving faith in Christ, and were then baptized in the name of Jesus, as may be seen in the Acts of the Apostles, xix. 3—6.

691. Moses said to Jehovah, "Show me thy glory: and Jehovah said, Thou canst not see my face; for there shall no man see me, and live. And he said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen" (Exod. xxxiii. 18—23). The reason why no man can see God, and live, is, because God is Love itself, and Love itself, or the Divine Love, in the spiritual world, appears before the angels as a sun, distant from them as the sun of our world is distant from men; therefore if God, who is in the midst of that sun, should approach near the angels, they would perish, just as men would in case this world's sun should approach near them, for it is equally hot and fiery. For this reason there are perpetual temperatures to modify and moderate the burning heat of that love, lest it flow into heaven as it is in itself; for in such case the angels would instantly be consumed. From the same cause, when the Lord manifests his more immediate presence in heaven, the wicked who are under heaven begin to mourn, to be in torment, and to feel the symptoms of death, so that they flee away into dens and clefts of the rocks, crying out, Fall on us, and hide us from the face of him that sitteth on the throne (Rev. vi. 16; Isaiah ii. 19, 21). The Lord himself does not descend, but an angel encompassed with a sphere of love from the Lord. I have sometimes seen the wicked terrified by such descent, as if they had seen death itself before their eyes, some of them in their fright plunging headlong deeper and deeper into hell, and some driven to fury and madness. Hence it was that the children of Israel prepared themselves for three days previous to the descent of Jehovah the Lord on Mount Sinai, and that the mount was hedged about, lest any one should approach and die (Exod. xix.). The case was the same with respect to the holiness of Jehovah the Lord in the decalogue promulgated at that time, and written on two tables with the finger of God, and afterwards deposited in the ark, over which in the tabernacle was placed the mercy-seat, and over that the cherubs, to prevent any one from immediately touching that holiness, or even looking at it. Aaron himself could only approach it once in a year, and not then, until he had expiated himself by sacrifices and incense. Hence it was that the inhabitants of Ekron and Beth-shemish, to the number of several thousands, died merely because they saw the ark (1 Sam. v. 11, 12; vi. 19); as did also Uzzah, because he touched it (2 Sam. vi. 6, 7). From these few instances it may easily be conceived with what a curse and de-

struction the Jews would have been smitten had they not been prepared, by the baptism of John, to receive the Messiah, who was Jehovah God in a human form; and had he not assumed the Humanity, and so revealed himself. Their preparation consisted in their being enrolled in heaven, and numbered among those who in heart expected and desired the Messiah, in consequence of which angels were sent and made their guardians.

692. To the above I shall subjoin the following MEMORABLE RELATIONS.—FIRST. On a time, as I was returning home from a school of wisdom [*ludus sapientia*],* I saw an angel in the way clad in a violet-colored garment. He joined me and walked by my side, and said, "I see that you are returning from a school of wisdom, and are delighted with what you have heard there; but as I perceive you are not a full inhabitant of this world, because you are at the same time in the natural world, and are thence unacquainted with our olympic gymnasia, where the Sophi [wise men] of old meet together, and by the information they collect from new-comers, learn what changes and successions wisdom has undergone, and still undergoes in your world, if it please you I will conduct you to a place where several of these old Sophi and their sons, that is, their disciples, dwell." So he led me to the confines between the north and east; and while I was looking from an elevated spot upon the country before me, lo! I discovered a city, and on one side of it two hills, the lower of which was nearest the city; and he said to me, "That city is called Athenæum, the lower hill Parnassus, and the higher Helicon; they are so called, because in the city and around it dwell the old Sophi of Greece, Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and scholars." I asked him concerning Plato and Aristotle: he said, They and their followers dwell in another region, because their lessons were on subjects of reason, which belong to the understanding, whereas the former taught moral duties, which belong to the life. He informed me further, that it was customary at times to depute from the city of Athenæum some of the students to the literati who come from the Christian world, to learn what sentiments they entertain at this day concerning God, the creation of the universe, the immortality of the soul, the state of man as compared with that of beasts, with other subjects of interior wisdom; and he added further, that a herald had that day proclaimed an assembly, which was a token that the deputies had met with some strangers newly arrived from the earth, who had communicated to them matters of curious information. At that instant we saw many persons going from the city and its suburbs, some with laurel on their heads, some with palms in their hands, some with books under their arms, and some with pens under the hair of their left temples. We mixed with the com-

* See above, n. 48.

pany, and ascended the hill with them; and lo! on the top of it was an octagonal palace, called the Palladium, which we entered. Within it were eight hexagonal recesses, in each of which was a bookcase, and also a table, at which the persons crowned with laurel took their seats, while the rest were reclining on benches of stone in the Palladium itself. A door then opened to the left, through which two strangers newly arrived from earth were introduced; and after the usual salutations had passed, one of the laurelled Sophi asked them, "WHAT NEWS FROM THE EARTH?" "In some forests," they replied, "there have lately been found men like beasts, or beasts like men, scarcely distinguishable only by the face and body they were known to have been born men, who had been lost or left in the forests when they were about two or three years old: they could neither express by sound any idea of thought, nor learn to articulate sounds so as to form words: they did not know the food that was proper and suitable for them, as the beasts do, but put greedily into their mouths whatever production they found in the forests, whether clean or unclean; not to mention many other particulars of a similar description; from which some of the learned among us have formed several conjectures, and some several conclusions, on the state of men in relation to that of beasts." On hearing this account, some of the old Sophi asked, "What are the conjectures and conclusions formed from the circumstances you have mentioned?" "There are several," replied the two strangers, "but they may all be comprised under these that follow: 1. A man by his nature, and also by birth, is more stupid, consequently more vile, than any beast, and without instruction he would grow up so: 2. He is capable of being instructed, in consequence of having learned to frame articulate sounds, and thence to speak, thus by degrees to utter his thoughts, and to improve in such utterance more and more, till at length he is able to express the laws of society, several of which however are impressed on beasts by instinct from their birth: 3. Beasts enjoy rationality as well as men: 4. So that if beasts were able to speak, they would reason on any subject as acutely as men; a proof of which is, that their thoughts are grounded in reason and prudence as well as the thoughts of men. 5. Understanding is but a modification of light from the sun, heat cooperating, by means of ether; so that it is only the activity of interior nature, and this activity may be so exalted as to appear like wisdom: 6. It is therefore vain and delusive to believe, that a man, any more than a beast, lives after death; unless perchance, for some days after his decease, in consequence of the exhalation of his bodily life, he may appear like mist under the form of a ghost, before he is dissipated into nature, much as a burnt twig, picked out of the ashes, appears under the likeness of its peculiar form: 7. Religion, therefore, which

teaches that there is a life after death, is a mere invention, keeping the simple in inward bondage by its laws, as they are kept in outward bondage by the laws of the state." To this they added, that people of mere ingenuity reasoned in the above manner, but not so the intelligent: and they were asked, "How do the intelligent reason?" They replied, they had not been informed, but so expressed themselves by supposition.

On hearing this account, all who sat at the tables exclaimed, "Alas! what times are come upon the earth! what changes has wisdom undergone! how is she transformed into a false and infatuated ingenuity! the sun is set, and is stationed beneath the earth in direct opposition to his meridian altitude! From the case just mentioned of those who have been left and found in forests, who cannot see, that a man uninstructed must necessarily be such as he was then found to be? For is it not instruction which makes him what he is? Is he not born in a state of greater ignorance than a beast? Must he not learn to walk and to speak? Were he not taught to walk, would he ever stand upright on his feet? And were he not taught to speak, would he ever be able to express a single thought? Is not every man moulded according to the instruction he receives? Is he not insane by the reception of falses, and wise by the reception of truths? And if insane by the reception of falses, is he not still possessed with the conceit that he is wiser than the receiver of truths? Are there not men who are so senseless and wild, that they are no more men than those who have been found in forests? Is it not so with those who are devoid of memory? From all such examples, then, we have drawn the conclusion, that a man without instruction is neither a man nor a beast, but that he is a form capable of receiving that which constitutes a man, and therefore he is not born a man, but is made and becomes one. A man is born such a form, that he may be an organ receptive of life from God, to the end that he may be a subject into whom God may infuse all good, and by union with himself may make him eternally blessed. We have perceived by your discourse, that wisdom at this day is so far extinguished, or turned to folly, that mankind know nothing of the state of a man's life in its relation to that of beasts, and hence they know nothing of his state of life after death; when yet, those who are capable of attaining such knowledge, but are unwilling to attain it, and for that reason deny it, as many of you Christians do, may fitly be compared to such as are found in forests; not that they are rendered so stupid from the want of instruction, but because they have made themselves so by the fallacies of the senses, which are to truths what darkness is to daylight.

At that instant, a certain person standing in the middle of the Palladium, and holding a palm in his hand, cried out, "Unfold, I pray you, this arcanum: How man, created a form of

God, could be changed into a form of the devil. I know that the angels of heaven are forms of God, and the angels of hell are forms of the devil, and that those two forms are in opposition to each other, the latter being insanities, and the former wisdoms. tell me, then, how man, created a form of God, could pass from the light of day to such a midnight, as to deny a God and eternal life." To this the several masters replied in order, first the Pythagoreans, then the Socratics, and afterwards the rest: but there was a certain Platonist amongst them, who spoke last, and his opinion prevailed; it was to this effect: "The men of the Saturnian or golden age, knew and acknowledged that they were forms receptive of life from God; so that wisdom being inscribed on their souls and hearts, they saw truth by the light of truth, and by means of truths had a perception of good from the delight of its love; but as mankind in succeeding ages departed from the acknowledgment that all the truth of wisdom, and consequently all the good of love in them, entered by continual influx from God, they ceased to be the habitations of God, and at the same time ceased to have converse with God, and consociation with angels; for the interiors of their minds were bent from their former direction, which was an elevation by God upward towards God, in a direction more and more oblique, turning outward to the world, and so by God towards God through the world, and at length it was inverted to an opposite direction, which was downward towards themselves; but as it is impossible for God to be beheld by man thus interiorly inverted, and consequently averted, they separated themselves from him, and were made forms of hell, and consequently of the devil. Hence it follows, that in the first ages of the world men acknowledged in heart and soul that they had all the good of love, and thence all the truth of wisdom, from God, which still were his, in them, and thus that they themselves were mere receptacles of life from God, whence they were called images of God, sons of God, and born of God; whereas in succeeding ages they did not acknowledge this truth in heart and soul, but only with a kind of persuasive faith, and afterwards with an historical faith, and at length with the lips alone, which last kind of acknowledgment is no acknowledgment at all; in fact, it is a denial at heart. From what has been said, it is easy to see what kind of wisdom prevails at this day on earth among Christians, who, though they could be inspired by God from the written revelation they possess, yet know not the distinction between man and beast; hence many suppose, that in case a man lives after death, a beast must live also; or because a beast does not live after death, neither will a man. Is not our spiritual light, which enlightens the sight of the mind, become darkness with such persons? and is not their natural light, which enlightens the sight of the body only, become brightness to them?"

After this they all turned themselves towards the two strangers, and thanking them for their attendance, and for the relation they had given, they entreated them to go and communicate to their brethren what they had heard. The strangers said they would endeavor to convince their brethren, that so far as they attribute all the good of charity and all the truth of faith to the Lord, and not to themselves, so far they are men, and in the same proportion they become angels of heaven.

693. THE SECOND MEMORABLE RELATION.—After some weeks, I heard a voice from heaven, saying, "Lo! there is another assembly to be held on Parnassus: come hither, and we will point out the way." So I went; and as I drew nigh, I saw a certain person on Mount Helicon with a trumpet, announcing and proclaiming the assembly. The inhabitants of the city of Athenæum and its suburbs were ascending as before, and in the midst of them three novitiates just arrived from the natural world; they were of the Christian community, the first a priest, the second a politician, and the third a philosopher. The inhabitants of the city entertained them in the way with discourse on various subjects, particularly about the wise men of old, whom they mentioned by name. The novitiates inquired whether they should be permitted to see them, and were answered in the affirmative, and that they might also, if they were so disposed, pay their respects to them, for they were courteous and affable. They then inquired after Demosthenes, Diogenes, and Epicurus; and received for answer, "Demosthenes is not here, but with Plato; Diogenes, with his scholars, has his abode below Helicon, because he regards worldly objects as of no account whatever, but keeps his mind wholly engaged in heavenly contemplations; as for Epicurus, he dwells in a remote border towards the west, and is not admitted among us, because we distinguish between good and evil affections, asserting that good affections are united and make one with wisdom, but evil affections are contrary to wisdom." When they had reached the top of Mount Parnassus, some guards stationed there brought water which issued from a fountain in the mount, in crystalline cups, and said, "This is water from the fountain, which, according to ancient fable, was broken open by the hoof of the horse Pegasus, and was afterwards consecrated to nine virgins: by the winged horse Pegasus, the ancients understood the understanding of truth, which is the medium of attaining wisdom; by the horse's hoofs they understood matters of experience, by which natural intelligence is attained; and by the nine virgins they understood knowledges and sciences of every kind: these things are now called fables, but they were in fact correspondences, agreeably to the primeval method of speaking." Then those who attended the three strangers said, "Be not surprised; the guards here stationed have been instructed to speak in this manner; and we, by drink-

ing water from a fountain understand to be instructed in truths, and by truths in good, and thus to grow wise." After this they entered the Palladium, and the three novitiates, the priest, the politician, and the philosopher, along with them; and immediately the persons crowned with laurel, who sat at the tables, inquired, "WHAT NEWS FROM EARTH?" They replied, "This is new, that a certain person declares that he holds converse with angels, and has his sight open into the spiritual world as distinctly as into the natural; in consequence of which he has brought thence a variety of new intelligence, and among other particulars the following: that a man lives as a man after death, just as he lived before in the world; that he sees, hears, converses, as he did before in the world; that he is clothed and decked with ornaments, as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys conjugial delight as before in the world; that he sleeps and wakes as before in the world; that in the spiritual world there are lands and lakes, mountains and hills, plains and valleys, fountains and rivers, paradises and groves; that there are also palaces and houses, cities and villages, as in the natural world; besides writings and books, employments and trades; as well as precious stones, gold, and silver; in a word, that there are in the spiritual world all things that are in the natural world, and the same things in the heavens, infinitely more perfect, and yet with this difference, that all things in the spiritual world are from a spiritual origin, and consequently spiritual, because they are from the sun of that world, which is pure love, whereas all things in the natural world are from a natural origin, and consequently natural and material, because they are from the sun of that world, which is pure fire; in short, that a man after death is perfectly a man, yea, more perfectly so than he was before in the world; for there he was in a material body, but in this world he is in a spiritual body." On hearing this, the ancient sages asked, "What do the people on earth think of such information?" "We know that it is true," the strangers replied, "because we are in the spiritual world, and have viewed and examined all things; but we will tell you the remarks and reasonings of people on earth about it." Then the PRIEST said, "All of our order, when they first heard such relations, called them visions, afterwards fictions, then insisted that the man saw ideal spectres; but at last they stopt, and said, 'Believe them who will: the doctrine we have hitherto taught is, that a man will not live in the body after death before the day of the last judgment.'" Then the sages asked, "Are there not some persons of intelligence among the people of your order, who can prove and convince them of the truth, that a man lives as a man after death?" The priest answered, "There are some who prove it indeed, but they cannot convince those who prove

it say, that it is contrary to sound reason to suppose that a man does not live as a man before the day of the last judgment, and that he is in the mean time a soul without a body; 'for what,' say they, 'is the soul, or where is it in the mean time? is it a vapor or a breath of wind, floating in the atmosphere, or an entity hid in the bowels of the earth? Where then is its Pu? Have the souls of Adam and Eve, and of all their posterity, for these six thousand years, or sixty centuries, been flitting about the universe, or been kept shut up in the centre of the earth, expecting the last judgment? What can be conceived more anxious and miserable than such an expectation? May not their condition, in such a case, be compared with that of prisoners bound with chains and fetters, and lying in a dungeon? If this is to be the state of a man after death, would it not be better to be born an ass than a man? But is it not contrary to reason to imagine that the soul can be reinvested with its natural body? For is not the natural body devoured by worms, mice, or fish? is then the very skeleton, which is dried up by the sun or decayed to dust, to be clothed with a new body? for how can the cadaverous and putrid materials be collected, so as to be united with their respective souls?' When such arguments are urged, those of our order do not pretend to offer any rational objections, but adhere to their creed, saying, 'We keep our reason in obedience to our faith.' As to collecting all the dead from their graves at the last day, they say, 'This is the work of omnipotence;' and when omnipotence and faith are named, reason is banished; indeed, I can assert, that in such case sound reason is regarded as nothing, and by some as a spectre; indeed, they can say to sane reason, 'Thou art insane.'" On hearing this the Grecian sages said, "Surely such paradoxes, being full of contradiction, vanish and are dispersed of themselves; and yet such is the state of the world at this day, that they cannot be dispersed by sound reason. What can be conceived more paradoxical than the present sentiments of mankind on the subject of the last judgment: that then the universe will be destroyed, and the stars of heaven will then fall upon the earth (which yet is less than the stars), and the bodies of men, whether they be mouldering carcasses, or mummies eaten by men, or mere dust, will be again united with their souls? We, during our abode in the world, believed the immortality of human souls from the inductions with which reason supplied us, and we also assigned regions for the blessed, which we called the Elysian fields, and we believed that the soul was a human effigy or shape, but being spiritual, of a fine and delicate texture." After this the assembly turned their attention to the second stranger, who in the world had been a POLITICIAN. He confessed that he had not believed in a life after death, and that he had thought the new information which he had heard about it to be all fiction and invention. "In my meditations,"

said he, "on the subject, I used to say to myself, 'How can souls be bodies? Does not the whole man lie dead in the grave? Is not the eye there, how then can he see? Is not the ear there, how then can he hear? Whence can he have a mouth wherewith to speak? Supposing any thing of man to live after death, can it be any thing but some sort of ghost or phantom? And how can a phantom eat and drink, or enjoy conjugial delights? Whence can it have clothes, houses, meats, &c.? Besides, phantoms, which are mere aerial forms, appear as if they had being, and yet have none.' Such were my thoughts in the world on the subject of a life after death; but now, since I have seen all things, and touched them with my hands, I am convinced by my very senses that I am a man as formerly in the world; so that I know no other than that I live now as I lived before, with this only difference, that my reason is now more sound: sometimes I am ashamed of my former thoughts." The PHILOSOPHER gave much the same account of himself as the politician did only differing in this respect, that he had classed the new relations which he had heard concerning a life after death among the opinions and hypotheses which he had collected from the ancients and moderns on the same subject. When the three strangers had done speaking, the Sophi were all amazement, and those of the Socratic school said, "By this new information from the earth we perceive that the interiors of human minds have successively become closed, so that at this time in the world a belief in the false shines like truth, and an infatuated ingenuity like wisdom, and the light of wisdom has since our days descended from the interiors of the brain beneath the nose into the mouth, where it appears to view like a shining of the lips, while the speech which issues forth seems like wisdom. Hereupon one of the scholars said, "How stupid are the minds of men on earth at this day! O that the disciples of Heraclitus and Democritus were here, who weep and laugh at every thing; what laughter and weeping there would be!" When the assembly broke up, they gave the three novitiates badges of their authority, which were plates of copper, on which were engraven some hieroglyphic characters: with these they took their leave and departed.

694. THE THIRD MEMORABLE RELATION.—Some time after, I was looking towards the city Athenæum, which is mentioned in the preceding memorable relation, and I heard thence an unusual cry. There was in it something of laughter, and in the laughter something of indignation, and in the indignation something of sadness; still however the cry was not dissonant, but consonant, because one tone was not heard along with the other, but one was within the other. In the spiritual world a variety and mixture of affections is distinctly perceived in sound. I inquired what was the matter; they said, "A messenger is arrived from the place where the new-comers from the Christian world

first make their appearance, bringing information that he had heard from three persons that in the world whence they came it was the common belief that the blessed and happy after death enjoy an absolute rest from all labors; and because administrations, offices, and employments are labors, they enjoy rest from these engagements also; and as those three persons have been conducted hither by our emissary, and are now standing at th gate, waiting to be admitted, therefore a cry was raised, and they unanimously determined that the strangers should not be introduced into the Palladium on Parnassus, as the former were, but into a large hall of audience there, in order to declare what news they brought from the Christian world; and accordingly some deputies have been sent to introduce them with due ceremony." Being at that time myself in the spirit, and distances with spirits being according to the states of their affections, and feeling in myself a strong desire to see and hear what passed among them, I seemed to myself present at the place, and saw them introduced, and heard what was said. The elders, or the wiser part of the audience, were seated at the sides of the hall, and the rest, in the middle. Before the latter was a place where the floor was raised, and hither the three strangers were conducted, with the messenger, and a grand procession of the junior members of the society, through the midst of the hall; and as soon as there was silence, they were saluted by one of the elders present, and asked, "WHAT NEWS FROM EARTH?" They replied, "There is a variety of news; but tell us what kind of news, or in relation to what subject you inquire." The elder answered, "WHAT NEWS FROM EARTH ON THE SUBJECT OF OUR WORLD AND HEAVEN?" They replied, "When we first came into this world, we were informed that here and in heaven there are administrations, ministries, offices, employments, trades, studies on all subjects of learning, together with wonderful practical arts and works; and yet we imagined that after our removal or translation from the natural world into this which is spiritual, we should be admitted into an eternal rest from all labors; for what are offices and employments but labors?" "Did you understand," the elder asked, "by eternal rest from labors, eternal inactivity, in which you would be continually sitting and lying down, without any thing to do, with your bosoms expanded and mouths open, attracting and sucking in successive joys and delights?" "We had some idea of the kind," said the three strangers, smiling courteously. "But," they were answered, "what have joys and delights, and the happiness thence resulting, in common with a state of idleness and inactivity? By idleness and inactivity the mind is enfeebled and contracted, instead of being strengthened and expanded, or, in other words, the man is in a state of death rather than of life. Suppose a person to sit still in the most perfect rest and inactivity, with his hands hanging

down, and his eyes fixed on the ground or withdrawn from every object; and suppose him at the same time to be encompassed with an atmosphere of gladness, would not a lethargy seize both his head and body, while the vital expansion of his countenance would fall, and with relaxed fibres he would nod and nod, until at last he would tumble to the ground? For what is it that keeps the whole bodily system in its due expansion and tension, but the stretch or tension of the mind? and whence is its stretch or tension, but from employment and work, when the discharge of them is attended with delight? therefore I will declare to you this piece of news from heaven, that they have their administrations, offices, judiciary proceedings, both in greater and lesser matters, mechanical arts and manufactures." The three strangers, on hearing of judiciary proceedings in heaven, said, "To what purpose are such proceedings? Are not all the inhabitants of heaven inspired and guided by God, so as to know what is just and right? What need then of judges?" "In this world," the elder replied, "we are instructed and learn what is good and true, and also what is just and equitable, just as in the natural world, and this we learn not immediately from God, but mediately by others. Besides, every angel, as well as every man, thinks what is true, and does what is good, as from himself, and this, according to the state of the angel, is mixed and not pure. Moreover there are among the angels some of a simple, some of a wise character, and it is the part of the wise to judge and decide as to what is right, when the simple, from their simplicity and ignorance, are doubtful, or depart from it. But as you are yet but strangers in this world, if it be agreeable to you to attend me into our city, we will show you all that it contains." Then, accompanied by some of the elder sages, they left the hall of audience, and were introduced first into a large library, which was divided into classes arranged according to the different sciences. The three strangers, on seeing so many books, were astonished, and said, "Are there books too in this world? whence have you parchment and paper, pens and ink?" "We perceive," the elder sages replied, "that while you lived in the former world you imagined this world to be empty and void, because it is spiritual, and this may be traced to your having entertained an idea of what is spiritual as abstracted from what is material, and being abstracted from what is material, it appeared to you as a *mere nothing*, consequently as empty and void, whereas in this world there is a fulness of all things. Here all things are SUBSTANTIAL, and not material, and material things derive their origin from substantial. We who live here are spiritual men, because we are substantial and not material. Hence it is that all things contained in the natural world are contained also in this world in their perfection, even books and writings, and many things that are not in the natural world." The three strangers

hearing of things SUBSTANTIAL, conceived that it must be so, as well because they saw written books as because they heard it asserted that matter as to its origin is from substances. For their further confirmation on these points they were conducted to the houses of the scribes, who made copies from the writings of the wise men of the city; and they inspected the writing, and were astonished at seeing it so neat and elegant. After this they were conducted to the museums, gymnasia, and colleges, and to the places where they held their literary sports, some of which they called sports of the Heliconides, some sports of the Parnassides, some sports of the Athenaides, and some sports of the virgins of the fountain. They said the latter were so called because virgins signify the affections of sciences, and every one's intelligence is proportioned to his affection of science. The sports so called were spiritual exercises and trials of skill. Afterwards they were lead about the city to see the rulers, administrators, and subordinate officers, by whom they were conducted to view several wonderful works executed in a spiritual manner by the artificers. When they had taken a view of all these things, the elder before mentioned again entered into conversation with them on the eternal rest from labors into which the blessed and happy are admitted after death. "Eternal rest," he said, "is not inactivity, for inactivity produces a universal languor, torpidity, stupor, and sleepiness of the mind, and thence of the whole body, which is a state of death rather than life; much less is it eternal life, which the angels of heaven enjoy. Eternal rest then is a rest which prevents and dispels such effects, and causes a man truly to live; but this can be nothing else but what tends to elevate the mind; it is consequently some employment and work, whereby the mind is put in motion, quickened, and delighted; and these effects are produced according to the use by which, in which, and for which the work is performed. Hence it is that the whole heaven is regarded by the Lord as a continent of use, and every angel is an angel in proportion to his use; the delight attending the exercise of use bears the angels along as a favorable current does a ship, causing them to be in eternal peace, and in its rest: this is the meaning of eternal rest from labors. That an angel is quickened or made alive according to the exertion of his mind in the production of use, is very evident from this circumstance, that every one enjoys conjugial love, with its vigor, power, and delights, according to his application to general use." When the three strangers were convinced that eternal rest is not inactivity, but the delight attending the performance of some useful work, some virgins came and presented them with pieces of embroidery and net-work, wrought with their own hands; and as the novitiate spirits took their leave, the virgins sang an ode, in which they expressed with an

gelic melody the affection of useful works with the pleasures it inspires.

695. THE FOURTH MEMORABLE RELATION.—Very many persons at this day, who believe in a life after death, believe too that in heaven subjects of devotion will engage all their thoughts, and that their lips will express nothing but prayers, and that in devotion and prayer, expressed both in the features of the face and the postures of the body, they will be always employed in glorifying God; thus that their houses will be so many houses of worship, or sacred chapels, and themselves so many priests of God. But I can testify and assert that in heaven the holy subjects and rites of the church do not more engage the minds and houses of the inhabitants than where in the world God is truly honored and worshipped, although the honor and worship in heaven are of a purer and more interior nature; but that various matters relating to civil prudence and rational erudition are there cultivated in all the perfection of excellence. I was one day raised into heaven, and introduced into a society consisting of the sophi, or sages, who in old time had distinguished themselves by their learned lucubrations and meditations on subjects of reason, and which at the same time were applicable to use, and who are at present in heaven, because they believed in God, and now believe in the Lord, and loved their neighbor as themselves. Then I was introduced to an assembly of them, and there questioned whence I came; so I gave an explanation and said, "With my body I am in the natural world, but with my spirit in your spiritual world." At this information those angels were rejoiced, and immediately inquired, "What do the people of the world, where you are with the body, know and understand on the subject of INFLUX?" Then recollecting all that I had heard or read on that subject, either in the discourses or the writings of the most distinguished literati, I answered, "They as yet know nothing of any influx from the spiritual world into the natural, but only of an influx of nature into natural objects, as of the influx of heat and light from the sun into animate bodies, and also into trees and shrubs, causing each to become living; and on the other hand of an influx of cold into the same things, causing their torpor and death. They have besides some knowledge of an influx of light into the eyes so as to produce vision, of an influx of sound into the ears producing the sense of hearing, and of an influx of odor into the nostrils, whence comes smelling, &c. Moreover, the learned of the present times reason differently as respects the influx of the soul into the body, and of the body into the soul, and on this subject are divided between these three opinions, whether the influx be of the soul into the body, which they call occasional, as being excited by the occasional incidence of objects upon the bodily

senses; or whether influx be of the body into the soul, which they call physical, because objects strike upon the senses, and from them are conveyed to the soul; or whether influx be simultaneous and instantaneous into the body and soul at the same time, which they call a pre-established harmony. Nevertheless the favorers of each of these opinions confine their notions of influx within the sphere of nature, some supposing the soul to be a particle or drop of ether; some that it is a globule or spark of heat and light; some that it is a kind of *ens* concealed in the brain. According to each of these suppositions they speak of the soul as something spiritual, but then by spiritual they mean a something natural in a state of the greatest purity; for knowing nothing about the spiritual world, and its influx into the natural, they rest within the sphere of nature, ascending and descending, and soaring aloft therein, like eagles in the atmosphere; when yet grovelling as they do in nature, and never rising above it, they are like the inhabitants of an island in the sea, who do not know there is any other country than their own; or they are like fish in a river, which do not know that above the water there is such an element as air. On this account, when they hear of a world distinct from their own, inhabited by angels and spirits, and that all influx into men, and also the interior influx into trees, is from the world, they stand astonished, as if they heard some visionary narrations about spectres, or the idle tales of astrologers. Except the philosophers, the inhabitants of the world where I am in the body think and talk of no other kind of influx than that of wine into glasses, or of meat and drink into the stomach, and of taste into the tongue, and possibly also of an influx of air into the lungs, and the like; but when they are told of an influx of the spiritual world into the natural, they immediately say, "Be it so; what matters it to us, and of what use is it to be assured that it is so?" Thus they get rid of the subject, and afterwards when they speak on what they have heard of such influx, they sport and trifle with it as some people do by twirling in their hands spiral shells or other trifles.

Afterwards I conversed with those angels on the wonderful phenomena which exist from the influx of the spiritual world into the natural; particularly on the subject of caterpillars during their change into butterflies, also on bees and drones, silk-worms, and likewise spiders; informing them, that the inhabitants of the earth ascribe such phenomena to the sun's light and heat, and consequently to nature, and, what had often surprised me, they confirmed themselves by these things in favor of nature, and by such confirmation bring sleep and death over their minds, and become atheists. After this I related to them some extraordinary particulars respecting vegetables, how all of them successively grow in a regular process from their seed, even to the production of new seeds, just as if the earth knew how to dispose

and accommodate her elements to the prolific principle of the seed, and from thence to bring forth a bud, dilate that into a stem, and from the stem to emit branches, and clothe these with leaves, and afterwards adorn them with flowers, and from the interiors of the flowers to form the initiament of fruits, then bring them to perfection, and by means of these, in order to continue the kind, to produce new seeds as a new offspring. These wonderful phenomena however, as they are continually observed, and return at stated seasons, and so become familiar, customary, and common, are not regarded by mankind on earth as wonders, but as mere effects of nature; the only reason for which is, that they are ignorant of the existence of a spiritual world, operating from within, and acting on all and every thing in the world of nature, and on its earth, just as the human mind operates and acts upon the senses and motions of the body, and that all the parts of nature are but as coats, sheaths, and clothing, which encompass spiritual things, and proximately produce effects corresponding to the end intended by God the Creator.

696. THE FIFTH MEMORABLE RELATION.—I once prayed to the Lord, that he would permit me to converse with the disciples of ARISTOTLE, and at the same time with those of DESCARTES, and also with those of LEIBNITZ, to the end that I might hear from them their opinions on the intercourse between the soul and the body; and when I had prayed, nine persons presented themselves to my view, three of each class, and ranged themselves about me; the worshippers of Aristotle on the left, the followers of Descartes on the right, and the favorers of Leibnitz behind. At a great distance off, and at considerable intervals of space from each other, I saw three men, crowned with laurel, whom I knew, by an influent perception from heaven, to be the three founders of those sects; behind Leibnitz stood one who had hold on the skirt of his garment, and I was told he was Wolfius. The nine men when they first met behaved courteously to one another; but presently there arose a spirit from beneath with a torch in his right hand, which he waved before their faces, and then they became enemies, three against three, and looked at each other with a stern aspect, for they were seized with the passion of altercation and dispute. The Aristotelians, who were of the schoolmen, began the debate, saying, "Who does not perceive that objects enter by influx through the senses into the soul, just as a man enters into a room through the door, and consequently that the soul thinks according to such influx? When a lover beholds the mistress of his affections, do not his eyes sparkle, and convey the love of the fair object of his soul? When a heap of money presents itself to the view of the miser, do not all his senses burn at the sight, and transfer their emotion to his soul, exciting there an ardent desire to possess it? And when the vain man hears himself praised, does he not prick up his ears at

tne sound, and do not these convey the praises to his soul? Are not these instances, among numberless others, sufficient to demonstrate that the bodily senses are like inlets to the soul, and to establish the doctrine of physical influx, that is, an influx from nature?" To this the Cartesians, who had hitherto stood with their fingers placed beneath their foreheads, in a musing posture, replied as follows: "Alas, you reason from appearances only! Do you not know, that it is not the lover's eye that admires and desires the beloved object, but his soul? that it is not from any bodily sense that the miser covets the golden heap, but from his soul? and lastly, that it is not from themselves that the vain man's ears so eagerly listen to the praises of the flatterer, but from the soul? Is it not the perceptive faculty which produces sense? and perception is a faculty not of the organ but of the soul. Show us, if you can, what causes the tongue and the lips to speak but thought, or the hands to work but the will; and thought and will belong to the soul. So again, what but the soul makes the eyes see, the ears hear, and gives to other organs the power of feeling, attending, and adverting to objects? From these and many more convincing proofs, every one whose wisdom is elevated above the sensual apprehensions of the body, concludes, that influx proceeds not from the body into the soul, but from the soul into the body, and this we call occasional, and also spiritual influx?" After this, the three who were favorers of Leibnitz, and stood behind the other triads, cried out and said, "We have heard and compared the arguments on both sides, and find that in many respects the latter are stronger than the former, and in many others the former are stronger than the latter, and therefore, if agreeable, we will settle the difference." On being asked, how? they answered, "By setting aside all influx from the soul into the body, and also from the body into the soul, and by maintaining a joint consent and instantaneous operation of both together, which a celebrated author has distinguished by the admirable name of pre-established harmony." Upon this, the spirit appeared again with the torch, but now it was in his left hand, and he waved it behind their heads; on this all their ideas became confused, and they cried out with one voice, "Neither our soul nor our body knows which side to take; let us then decide the dispute by casting lots, and abide by that which comes up first." They then took three bits of paper, on one of which they wrote PHYSICAL INFLUX, on the second SPIRITUAL INFLUX, and on the third PRE-ESTABLISHED HARMONY: these they put into the crown of a cap, and appointed one of their number to be the drawer, who putting in his hand, drew out that lot on which was written SPIRITUAL INFLUX. On seeing and reading this, they all said, some with a clear and fluent tone of voice, and others with a faint and indrawn tone, "Let us abide by this, because it came out first." At that instant an

angel suddenly appeared, and said to them, "Do not suppose that the lot in favor of spiritual influx came forth by mere chance; but know, that it was by divine direction; for not being able, from the confusion of your ideas, to discern the truth of that doctrine, the very truth thus presented itself to the hand, that so you might be led to favor it."

697. THE SIXTH MEMORABLE RELATION.—I once observed, not far from me, a singular meteoric phenomenon,—a cloud divided into lesser clouds, some of which were of an azure color, and some opake; I saw them as it were in collision together: rays, disposed in streaks, which at one time appeared pointed like sharp swords, and at another blunt, like broken swords, shone through them: the streaks sometimes darted out against each other, at other times drew themselves back within themselves, just like the swords of actual combatants: thus these lesser clouds of diverse colors appeared as if they were contending with each other in battle; but this was an illusion. As this meteoric phenomenon appeared at no great distance from me, I lifted up my eyes, and looking attentively, saw some boys, young men, and old men, entering into a house which was built of marble, with a foundation of porphyry, and it was over this house that the above phenomenon appeared; so addressing myself to one who was going in, I asked, "What house is this?" He answered, "It is a gymnasium, where young persons are initiated into various arcana of wisdom." Hearing this, I went in with the rest, being then in the spirit, that is, being in a similar state with the men of the spiritual world, who are called spirits and angels; and lo! within the gymnasium in front appeared a desk, in the middle benches, seats round about the sides, and over the entrance an orchestra. The desk was for the young men who were to give answers to the problem about to be proposed, the benches were for the auditors, the seats on the sides for those who on former occasions had given wise answers, and the orchestra for the seniors who were to be judges and arbitrators. In the middle of the orchestra was a pulpit, where sat a wise man whom they called the head master, who proposed the problems to which the young men in the desk were to give answers. When they were all assembled, this man arose and said, "I pray you give an answer to this problem, and solve it if you can: WHAT IS THE SOUL, AND WHAT IS ITS NATURE AND QUALITY?" On hearing this problem all were surprised, and began to murmur, and some of the auditors on the benches exclaimed, "What man, from the Saturnian age down to the present time, has been able, by any rational thought, to see and conceive what the soul is, and much less its nature and quality? Is not this a subject above the sphere of all human understanding?" But they were told from the orchestra, "It is not above the understanding, but within its sphere, and open to its apprehension; so let the

problem be answered." Then the young men who were appointed for that day to ascend the desk, and reply to the question, arose: they were five in number, who had been examined by the seniors, and found to be possessed of sagacity and discernment. When the problem was proposed, they were sitting on sofas by the desk. They ascended in the order in which they sat, and each, when he ascended, put on a tunic of silk, of an opaline color, and over it a gown of soft wool, in which flowers were interwoven, and on his head a cap, on the top of which was a bunch of roses encircled with small sapphires. The first youth, thus attired, ascended the desk, and thus began: "What the soul is, and what are its nature and quality, is a mystery hidden among the deep secrets of God, which has never been revealed to any one from the day of creation. It has indeed been discovered, that the soul resides in man like a queen; but where she keeps her court is, among the learned, a matter of mere conjecture. Some have supposed it to be in the small tubercle between the cerebrum, and the cerebellum, called the pineal gland, and there they have fixed the soul's habitation, from observing that the whole man is governed by those two spheres of the brain, and that these again are regulated by that tubercle; whatever therefore regulates the brains at pleasure, must also regulate the whole man from head to foot." He added, "Hence this account was received as true, or probable, by many in the world; but in the course of this century it has been rejected as groundless." When he had thus ended, he took off his gown, tunic, and cap, which the second of the appointed speakers put on, and then ascending the desk, thus delivered his sentiments concerning the soul: "What the soul is, and what are its nature and quality, are points utterly unknown both in heaven and in the world: this only is known, that it is, and that it is in man, but in what part of him is a matter of conjecture: it is clear, however, that it is in the head, for there the understanding thinks and the will intends, and in the fore part of the head, that is, in the face, the five sensories are situated, and both the former and the latter receive their life from the soul only, which resides within the head; but where it may have its immediate residence, I dare not take upon me to determine. At one time, however, I agree with those who assign it a seat in the three ventricles of the cerebrum; at another I incline to favor those who fix it in the *corpora striata;* sometimes, those who fix it in the medullary substance of each sphere of the brain; sometimes, those who fix it in the cortical substance; and sometimes, those who fix it in the *dura mater;* for arguments, and those too of weight, have been urged in favor of each of these opinions. The arguments in favor of the three ventricles of the cerebrum were, that those ventricles are the receptacles of the animal spirits, and of all the lymphatic juices of the cerebrum. The

arguments in favor of the *corpora striata* were, that they form the *medullæ* by which the nerves are emitted and branch out, and by which both spheres of the brain are continued into the spine, and that from both these, that is, the *medulla oblongata* and the *medulla spinalis*, the nervous fibres shoot forth, which serve for the contexture of the whole body. The arguments in favor of the medullary substance of both spheres of the brain were, that their substance is a collection or congeries of all the fibres, which are the rudiments or initiaments of the whole animal frame. The arguments in favor of the cortical substance were, that in that substance are contained the first and ultimate ends, and consequently the origins of all the fibres, and thereby of all the senses and motions. The arguments in favor of the *dura mater* were, that it is the common covering of both spheres of the brain, whence it is extended by a kind of continuity over the heart and the viscera of the body. With relation to myself, I am undetermined which of these opinions is the most probable, and so request to leave the matter to your judgment and decision." Thus saying, he descended from the desk, and pulling off his gown, tunic, and cap, he gave them to a third, who, mounting the desk, began as follows: "How little qualified is a youth like myself for the investigation of so sublime a theorem! I appeal to the learned persons in the seats on each side; I appeal to you wise ones in the orchestra; yea, I appeal to the angels of the highest heaven, whether any person, by the light of his own reason, can form to himself any idea of the soul; nevertheless I, like others, can form conjectures about the place of its residence in man, and my conjecture is, that it resides in the heart, and thence in the blood. Now, I ground my conjecture on this circumstance, that the heart with its blood rules both the body and the head; for it sends forth the large vessel, the *aorta*, into the whole of the body, and the vessels called *carotids* into the whole of the head; hence it is universally agreed that the soul from the heart, by means of the blood, supports, nourishes, and gives life to the whole organical system of both body and head. As a corroboration of this position it may be urged, that soul and heart are so frequently mentioned in holy Scripture; as for instance, 'Thou shalt love God with all thy soul, and with all thy heart;' and 'God created in man a new soul and a new heart' (Deut. vi. 5; x. 12; xi. 13; xxvi. 16; Jer. xxxii. 41; Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27), besides other passages, particularly Levit. xvii. 11, 14, where it is said expressly that 'the life of the flesh is the blood.'" At these words the cry of "Learned! learned!" was heard in the assembly, proceeding from some canons or regular priests. When the cry had ceased, a fourth speaker, putting on the garments of the former, ascended the desk, and thus began: "I also am inclined to suspect that no one can be found of so

refined and penetrating a genius as to be able to discover what the soul is, and what are its nature and quality; therefore I am of opinion that in attempting to make such a discovery, all refinement and penetration will be exhausted with fruitless labor. Still, however, I have from my early years continued firm in the opinion of the ancients, that the soul is in the whole and in every part of man, and consequently that it is both in the head and in all its parts, and the body and all its parts, and that it is an idle conceit of the moderns to fix its residence in any one particular spot, without admitting it to extend everywhere; besides, the soul is a spiritual substance, and so falls not under the predicates of extension or place, but only of habitation and impletion. Moreover, when the soul is named, is not the idea of life generally suggested? and who does not allow that life is in the whole and every part?" These sentiments were favorably received by a great part of the audience. Next rose up a fifth speaker, who, putting on the oratorical robes, and mounting the desk, thus delivered himself: "I will not waste your time and my own in determining the place of the soul's residence, whether it is confined to some particular part, or is everywhere diffused throughout the whole; but from my mind's storehouse I will communicate to you the sentiments I have embraced in relation to the proposed inquiry, 'What is the soul, and what are its nature and quality?' The general idea concerning the soul is, that it is a pure somewhat, which may be compared to ether, air, or wind, animated by a vital principle within it, in consequence of the rationality which man enjoys above the beasts. This too is my opinion, which I have founded on this circumstance, that a man at his decease is said to breathe forth or emit his soul or spirit: hence also the soul, in its state of life after death, is supposed by some to be such a breath or vapor, animated by a cogitative life, which is called the soul; and what else can the soul be? But as I heard it declared from the orchestra, that this problem concerning the soul, its nature and quality, is not above the understanding, but within its sphere and apprehension, I entreat and beseech you who sit in that exalted station, to unfold to us this eternal mystery." Then the elders in the orchestra turned their eyes towards the head master that had proposed the problem, who understood by their signs that they wished him to descend and unfold it to the audience; so he instantly quitted the pulpit, passed through the crowd, mounted the desk, and stretching out his hand, thus began: "May I bespeak your attention? Who does not believe that the soul is the inmost and most subtile essence of man? but what is a formless essence but a mere mental abstraction? the soul therefore is a form; but of what sort I will now proceed to describe. It is a form of all things belonging to love, and of all things belonging to wisdom. All things belonging to love are called affections, and all things

belonging to wisdom are called perceptions: the latter are from the former, and thus together with them constitute one form, which contains innumerable things in such an order, series and coherence, that they may be called a one; and they may be so called because nothing can be taken away thence, or added thereto, without destroying the integrity of the whole. What is the human soul but such a form? Are not all things of love and all things of wisdom the essentials of that form? And are not all these with a man in his soul, and by derivation from the soul in his head and body? You are called spirits and angels, and you supposed in the world that spirits and angels are like mere wind or ether, and thus mere rational and animal minds (*mentes et animi*); but now you clearly see that you are truly, really, and actually men, who during your abode in the world lived and thought in a material body, and were aware that it is not the material body which lives and thinks, but that life and thought must originate in a spiritual substance in that body, and this you called the soul, whose form you were then ignorant of, but which you have now seen and continue to see. You are all souls, of whose immortality you have heard, thought, said, and written so much; and since you are forms of love and wisdom from God, therefore you cannot die to all eternity. The soul therefore is a human form, from which nothing can be taken away, and to which nothing can be added, and it is the inmost of all the forms in the whole body; and as the forms that are without receive from the inmost both their essence and their form, therefore you are, as you appear both to yourselves and us, souls. In a word, the soul is the real man, because it is the inmost man, on which account it is in the human form in all its fulness and perfection; nevertheless it is not life, but the proximate receptacle of life from God, and thus the habitation of God." At these words many expressed their approbation, but some said, "We will consider of it." I then departed and went home; and lo! over the gymnasium, instead of the former meteoric appearance, there was a white cloud without the streaks or rays that seemed to combat with each other, which cloud, penetrating through the roof, entered the building and enlightened the walls; and I was informed that they saw some pieces of writing upon them, and this among others: "Jehovah God breathed into man's nostrils the *breath of lives*, and man became a *living soul*" (Gen. ii. 7).

CHAPTER XIII.

THE HOLY SUPPER.

I. THAT IT IS IMPOSSIBLE FOR ANY ONE, WITHOUT AN ACQUAINTANCE WITH THE CORRESPONDENCE OF NATURAL THINGS WITH SPIRITUAL, TO KNOW THE USES AND BENEFITS OF THE HOLY SUPPER.

698. THIS was in part unfolded in the chapter on BAPTISM, where it was shown that without a knowledge of the spiritual sense of the Word, it is impossible to know what the two sacraments, baptism and the holy supper, imply and effect: see n. 667—669. Here, [instead of saying "without a knowledge of the spiritual sense of the Word,"] we say "without an acquaintance with the correspondences of natural things with spiritual," which amounts to the same, since the natural sense of the Word is changed into the spiritual by correspondences in heaven; hence it is that those two senses mutually correspond. Whoever, therefore, is acquainted with correspondences, may know the spiritual sense of the Word. The meaning and nature of correspondences may be seen explained in the chapter on the SACRED SCRIPTURE, from the beginning to the end, and likewise in the EXPLICATION OF THE DECALOGUE, from the first to the last commandment, and particularly in the APOCALYPSE REVEALED.

699. What true Christian does not acknowledge the sanctity of the two sacraments,—baptism and the holy supper? yea, further, that they are the most holy institutions of worship in the Christian church? but yet who has heretofore known in what their peculiar sanctity consists, or whence it is derived? In the institution of the holy supper, according to the natural sense, we learn nothing more than that the flesh of Christ is given us to eat, and his blood to drink, and that the bread and wine are taken in lieu of them; but who from this can frame any other idea of the sanctity of this sacrament, than that it consists solely in having been commanded by the Lord? Accordingly, some very learned writers in the Christian church have maintained that it is made a sacrament, and acquires its sanctity, by the form of words used in the consecration of the elements. But as this origin of its sanctity does not fall within the scope of the understanding, or appear in the elements or symbols used in the sacrament, but only enters the memory, therefore many people frequent this ordinance under the idea that it tends to the forgiveness or remission of their sins; some again, that it is a means of sanctification; some, that it strengthens their faith, and thus also promotes their salvation. But those who think lightly of this ordinance, frequent it merely in compliance with custom, and

because they have been taught to do so from their early years; others again, because they can discern no reason or meaning in it, never frequent it; while persons of a profane turn reject it entirely, saying within themselves, "What is it but a mere form and ceremony, which has acquired a sanctity from the authority of the clergy? For what is there to be received, except common bread and wine? And what a strange fiction is it to suppose that the body of Christ which hung upon the cross, and his blood which was then shed, are distributed along with the bread and wine to the communicants?" Not to mention other scandalous suggestions.

700. Such ideas of this most holy sacrament are at this day generally entertained throughout all Christendom, solely because they coincide with the literal sense of the Word; and the spiritual sense, by which alone the uses and benefits of the holy supper can be truly discerned, has hitherto remained unknown, for until now it has never been revealed. The reason why this spiritual sense is now first revealed is, because prior to this Christianity existed only in name, and at best only as a kind of shadow in certain individuals; for mankind have not heretofore approached and worshipped the Saviour himself as the only God, in whom is the Divine Trinity, immediately, but only mediately, which is in fact not to approach and worship him, but only to honor and respect him as a cause for whose sake salvation is given to man; and this is not making him the essential, but the mediatory cause, which is below the essential cause, and extrinsic to it. But as true Christianity is now beginning to dawn, and the Lord is now instituting a new church signified by the New Jerusalem in the Revelation, in which God the Father, the Son and the Holy Spirit are acknowledged as one, because they are in one person, it has therefore pleased the Lord to reveal the spiritual sense of the Word, to the intent that this church may be admitted into the real use and benefit of the two sacraments, baptism and the holy supper, which intent is fulfilled when the members of this church perceive with their spiritual eyes, that is, with their understandings, the sanctity concealed in it, and apply it to themselves by those means which the Lord has taught in his Word.

701. The sanctity of the sacrament of which we are now speaking, without an opening of the spiritual sense of the Word, or what is the same thing, without a revelation of the correspondences of natural things with spiritual, can no more be inwardly known and acknowledged than a treasure can be known while it lies hid in a field; for then the field is held in no higher estimation than any common field; but when it is discovered that it contains a treasure, it is esteemed of great value, and the owner begins to reckon much upon the riches he shall draw from it, especially when he learns that the treasure concealed in

it is of a price infinitely exceeding that of gold. Abstracted from the spiritual sense, this sacrament is like a house that is shut up, but full of cabinets and caskets of valuable treasures, which is passed by like any other house in the street; and yet, as it was built by the clergy with walls of marble; and its roof is covered with plates of gold, it attracts the eyes of all the passengers, and excites their delight and commendation. The case however is altered when this house is opened, and every one is permitted to enter, and the keeper of the treasures freely distributes them, imparting them to some as a loan, to others as a gift, to each according to his worth. We speak of the treasures being im parted as a gift, because they are inexhaustible, and are continually renewed. Just so it is with the Word as to its spiritual riches, and with the sacraments as to their celestial contents. The sacrament of which we are now speaking, without a revelation of the inward sanctity concealed in it, appears like common river sand, in which there is a great abundance of gold dust that escapes common observation; but when the inward sanctity is revealed, it is then like the gold when collected and melted down into a mass, and cast into various beautiful forms. This sacrament, while its sanctity is undiscovered and unseen, may also be compared with a box or chest made of beech or poplar wood, containing diamonds, rubies, and many other precious stones arranged in exact order. Who does not hold that box or chest in estimation when he is informed of the valuable things which it contains, and especially when he has a sight of them, and they are distributed freely as gifts? This sacrament, so long as its correspondences with heaven are unrevealed, and the heavenly things wherewith it corresponds are unseen, may be compared to an angel appearing in the world among men in a common garb, who would only be respected according to his dress; but how would the case be changed when he was discovered to be an angel, and when angelic wisdom flowed from his tongue, and wonderful effects from his actions! The difference between the mere affirmation of sanctity and its demonstration to the sight, may be illustrated by the following case which happened in the spiritual world:—There was read an epistle written by Paul while he sojourned here on earth, but of which he was never publicly known to be the author. At first this epistle was lightly esteemed and disregarded by the hearers; but when it was discovered to be one of Paul's epistles, it was received with joy, and its contents were adored. Hence it appeared plain to me, that the mere affirmation of sanctity respecting the Word and the sacraments, when made by clergymen of rank and dignity in the church, impresses indeed an idea of sanctity, but far different from what is impressed when the real sanctity itself is discovered and made manifest to the sight, as in the revelation of its spiritual sense: for this external sanctity is rendered

internal, and what was only assertion becomes acknowledgment. This is the case too with the sanctity of the sacrament of the holy supper.

II. That an acquaintance with correspondences serves to discover the signification of the Lord's flesh and blood, and that the bread and wine signify the same, namely, that the Lord's flesh and the bread signify the divine good of his love, and likewise all the good of charity, and that his blood and the wine signify the divine truth of his wisdom, and likewise all the truth of faith, and that to eat signifies to appropriate.

702. As the spiritual sense of the Word is at this day revealed, and together with it the science of correspondences, these being the mediatory links which connect the spiritual sense of the Word with the natural, we will here adduce some passages from the Word which clearly show the meaning of flesh and blood and of bread and wine in the holy supper. But we will premise an account of the institution of this sacrament by the Lord, together with his doctrine concerning his flesh and blood, and concerning the bread and wine.

703. The institution of the holy supper by the Lord. Jesus kept the passover with his disciples; and when the even was come he sat down with them. "And as they did eat, Jesus took *bread*, and blessed it, and brake it, and gave to his disciples, and said, Take, eat; this is *my body*. And he took the *cup;* and when he had given thanks, he gave it to them, saying, Drink ye all of it; for this is *my blood* of the New Testament, which is shed for many" (Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19, 20).

The doctrine of the Lord concerning his flesh and blood, and concerning the bread and wine. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man will give unto you. Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is he who cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh unto me shall never hunger, and he that believeth on me shall never thirst. I am the bread which came down from heaven. Verily, verily, I say unto you, He that believeth on me hath everlasting life: I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he will live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have

no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 27, 32, 33, 35, 41, 47—51, 53—56).

704. Every one who has received any illustration from heaven may plainly perceive in himself, that in these passages flesh does not mean flesh, or blood, blood; but that in the NATURAL SENSE they both mean the passion of the cross, in remembrance of which they were to be received; therefore the Lord, when he instituted this supper, as a conclusion of the Jewish and a beginning of the Christian passover, said, "This do in remembrance of me" (Luke xxii. 19; 1 Cor. xi. 24, 25). In like manner it must be plain that bread does not mean bread, or wine, wine; but that in the NATURAL SENSE they signify the same as flesh and blood, namely, his passion of the cross; for it is written, "Jesus took bread, and brake it, and gave it to his disciples, and said, This is my body; and he took the cup, and gave it to them, saying, This is my blood" (Matt. xxvi.; Mark xiv.; Luke xxii.); for which reason he also calls the passion of the cross a cup (Mark xiv. 36; John xviii. 11).

705. That flesh, blood, bread, and wine, signify spiritual and celestial things, which correspond with them, is evident from the passages in the Word where they are mentioned. That FLESH, as applied in the Word, signifies something spiritual and celestial, is plain from the following passages: "Come, and gather yourselves together unto the *supper of the Great God;* that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Apoc. xix. 17, 18); and in Ezekiel: "Gather yourselves on every side to my *sacrifice* that I do sacrifice for you, even a *great sacrifice* upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be full, and drink blood till ye be drunken, of my *sacrifice* which I have sacrificed for you; and ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war; and I will set my glory among the heathen" (xxxix. 17—21). Who cannot see that flesh in these passages does not mean flesh, or blood, blood, but spiritual and celestial things which correspond to these natural things? For otherwise, how unmeaning and strange would be the expressions, that they should eat the flesh of kings, of captains, of mighty men, of horses, and of those that sit on them; and that they should be filled at his table with horses and chariots, with mighty men, and with all men of war; and that they should drink the blood of the princes of the earth, and drink till they

were drunken? That these expressions relate to the holy supper of the Lord is very manifest, for it is called the supper of the Great God, and also a great sacrifice. Now as all spiritual and celestial things have relation to good and truth, it plainly follows that flesh means the good of charity, and blood the truth of faith; and in the supreme sense the Lord himself, as to the divine good of his love, and the divine truth of his wisdom. Spiritual good is likewise signified by flesh in these words in Ezekiel: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh" (xi. 19; xxxvi. 26). In the Word, heart signifies love; hence the love of good is meant by a heart of flesh. Moreover, it appears from the signification of bread and wine, which will be given presently, that good and truth, each of them spiritual, are meant by flesh and blood; for the Lord declares that his flesh is bread, and his blood is wine.

706. The reason why the divine truth of the Lord and of his Word is signified by his blood is, because the divine good of his love is spiritually meant by his flesh, and these two, divine love and divine truth, are united in the Lord. It is acknowledged that the Lord is the Word; and there are two principles to which all the contents of the Word bear relation, divine good and divine truth. If then the Word were to be substituted for the Lord, it is evident that these two principles are meant by his flesh and blood. That the divine truth of the Lord, or of the Word, is meant by blood, appears from several passages, as where blood is called the blood of the covenant; for a covenant signifies conjunction, and conjunction is effected by the Lord by means of his divine truth. Thus it is written in Zechariah: "By the *blood of thy covenant* I will send forth thy prisoners out of the pit" (ix. 11); and in Moses: Moses, when he had read the book of the law in the ears of the people, "sprinkled half of the blood upon the people, and said, *Behold the blood of the covenant* which the Lord hath made with you concerning all these words" (Exod. xxiv. 3—11). "And Jesus took the cup, and gave it to them, saying, This is my blood of the *new covenant*" (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). The blood of the New Covenant, or Testament, signifies the Word, which is called a covenant and testament, both old and new, thus the divine truth contained in it. This being the signification of blood, therefore the Lord gave his disciples wine, saying, This is my blood; and wine signifies divine truth. Hence too it is called "the blood of grapes" (Gen. xlix. 11; Deut. xxxii. 14). This is yet more evident from the Lord's words, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John

vi. 53—58). That the divine truth of the Word is here signified by blood is very plain, since it is said that he that drinks has life in him and dwells in the Lord, and the Lord in him. It may be known too in the church, that these effects are produced by divine truth, and a life according to it, and are confirmed by the holy supper. As blood signifies the divine truth of the Lord, which is also the divine truth of the Word, and this is the covenant and testament both old and new, therefore blood was the most holy representative of the Israelitish church, in which all and every rite were correspondences of natural things with spiritual. Thus it is written, that they should take of the blood (of the paschal lamb), and put it on the two side-posts, and on the upper lintel of the door of the houses wherein they should eat it, lest the plague should come upon them (Exod. xii. 7, 13, 22). And again, that the blood of the burnt-offering should be sprinkled upon the altar round about, and upon Aaron, and upon his sons, and upon their garments (Exod. xxix. 12, 16, 20, 21; Levit. i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; viii. 15, 24; xvii. 6; Deut. xii. 27); and also upon the vail, which was over the ark, upon the mercy-seat, and upon the horns of the altar of incense (Levit. iv. 6, 7, 17, 18; xvi. 12—15). The blood of the Lamb has a similar signification in the Revelation: "These have washed their robes and made them white in the blood of the Lamb" (vii. 14). "There was war in heaven, Michael and his angels fought against the dragon, and they overcame him by the blood of the Lamb, and by the word of their testimony" (xii. 7, 11); for it cannot be conceived that Michael and his angels overcame the dragon by any other means than by the divine truth of the Lord in the Word. Indeed the angels in heaven cannot think of any blood, or of the Lord's passion, but of divine truth, and of his resurrection; so that when a man thinks of the Lord's blood, the angels perceive the divine truth of his Word, and when he thinks of the Lord's passion, they have a perception of his glorification, and at the same time only of his resurrection. This fact it has been granted me to know by long experience. That blood signifies divine truth, is further evident from these words in David: "God will preserve the souls of the needy, and precious shall their blood be in his sight: they shall live, and he will give them of the gold of Sheba" (Psalm lxxii. 13—16). The blood of the needy that is precious in the sight of God, signifies the divine truth that is in them; and the gold of Sheba is the wisdom thence derived. So in Ezekiel: "Assemble yourselves to a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood; and ye shall drink the blood of the princes of the earth till ye be drunken; and I will set my glory among the heathen" (xxxix. 17—21). The prophet here speaks of the church which the Lord was about to institute among the gentiles; and it has been

shown just above that blood in this passage cannot mean blood, but divine truth derived from the Word, to be revealed to the gentiles.

707. BREAD signifies the same as flesh, as appears clearly from the Lord's words: "Jesus taking *bread*, brake it, and gave it to them, saying, This is my body" (Matt. xxvi.; Mark xiv.; Luke xxii.); and again: "The *bread* that I will give is my flesh, which I will give for the life of the world" (John vi. 51). Again He saith, "I am the *bread of life:* he that eateth of this *bread shall live for ever*" (John vi. 48, 51, 58). This bread also is what is meant by sacrifices, which are called bread in the following passages: "The priest shall burn it upon the altar: it is the *bread of the offering made by fire* unto Jehovah" (Levit. iii. 11, 16). "The sons of Aaron shall be holy unto their God, and shall not profane the name of their God; for the offerings of Jehovah made by fire, and the *bread of their* God do they offer. Thou shalt sanctify him, therefore, for he offereth the *bread of thy God.* Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the *bread of his God*" (xxi. 6, 8, 17, 21). "Command the children of Israel, and say unto them, My offering and *my bread for my sacrifices made by fire, for an odor* of rest, shall ye observe to offer unto me in their due season" (Numb. xxviii. 2). "The soul that hath touched any unclean thing, shall be unclean until the evening; he shall not eat of the holy things, unless he wash his flesh with water; afterwards he shall eat of the holy things, because *it is his bread*" (Levit. xxii. 4, 6, 7). To eat of the holy things was to eat the flesh of the sacrifices, which is here also called bread; so also in Malachi, chap. i. 7. The same was signified by the MEAT OFFERINGS used in the sacrifices, which consisted of the flour of wheat, and consequently were bread (ii. 1—11; vi. 6—14; and in other places); the same also by the BREAD laid on the table in the tabernacle, which was called the shew-bread (Exod. xxv. 30; xl. 23; Levit. xxi. 5—10). Bread does not mean natural bread, but heavenly bread, as is plain from these words: "Man doth not live by bread alone; but by every word which proceedeth out of the mouth of Jehovah doth man live" (Deut. viii. 3). "I will send a famine in the land; not a famine of bread, or a thirst for water, but of hearing the words of Jehovah" (Amos viii. 11). Moreover, bread means all food in general (Levit. xxiv. 5—9; Exod. xxv. 30; xl. 23; Numb. iv. 7). That it means also spiritual food, is evident from these words: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man will give unto you" (John vi. 27).

708. WINE signifies the same as blood, as is very clear from the Lord's words: "Jesus took the cup, saying, This is my blood" (Matt. xxvi.; Mark xiv.; Luke xxii.) and also from these: "He

washeth his garments in WINE, and his clothes in the BLOOD OF GRAPES" (Gen. xlix. 11): this was spoken of the Lord: "Jehovah of hosts will make unto all people a feast of fat things, a feast of WINE on the lees" (Isaiah xxv. 6): this was spoken of the sacrament of the holy supper which was to be instituted by the Lord. So again: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy WINE without money" (Isaiah lv. 1). The JUICE OF THE VINE, which they should drink new in the kingdom of heaven (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 17, 18), signifies only the truth of the new heaven and the new church; for which reason, in many parts of the Word, the church is called a VINEYARD, as in Isaiah v. 1, 2, 4; Matt. xx. 1—13; and the Lord called himself the TRUE VINE, and those who are ingrafted in him the BRANCHES (John xv. 1, 5); not to mention several other passages.

709. From what has been said it may now plainly appear what is meant by the Lord's flesh and blood, and by bread and wine, in their triple sense, natural, spiritual, and celestial. Every one that has been born in a Christian country, and educated under a sense of religion, may know, or if he does not know, may learn, that there are both natural nourishment and spiritual, and that natural nourishment is for the body, and spiritual for the soul; for Jehovah the Lord says in the book of Moses, "Man doth not live by bread alone; but by every word that proceedeth out of the mouth of Jehovah doth man live" (Deut. viii. 3). Now as the body dies, and as it is the soul which lives after death, it follows, that spiritual nourishment is for eternal salvation. Who cannot hence discern, that these two kinds of nourishment ought not to be confounded together? for where this is the case a man cannot form any other ideas of the Lord's flesh and blood, and of the bread and wine, than such as are natural and sensual, which are material, corporeal, and carnal; and these must suffocate all spiritual ideas on this most holy sacrament. If however there be any one so simple that he cannot think of any thing with his understanding but what he sees with his eyes, I would advise him when he comes to the holy supper, and receives the bread and wine, and hears them called the body and blood of Christ, to think within himself, that it is the most holy act of worship, and then to reflect upon the sufferings of Christ, and his love for man's salvation; for he says, "Do this in remembrance of me" (Luke xxii. 19); and again, "The Son of man came to give his life a ransom for many" (Matt. xx. 28; Mark x. 45); "I lay down my life for the sheep" (John x. 15, 17).

710. This also may be illustrated by various comparisons. Who does not remember and love the man, who from the zeal of love to his country fights against its enemies, and by the loss of

his own life rescues his fellow-citizens from the yoke of slavery? And who does not remember and love the man, who, seeing his fellow-citizens in extreme want, and reduced by famine to the brink of death, moved with compassion, brings forth all his silver and gold from his house, and freely distributes it among them? Who again does not remember and love the man, who, from love and friendship, takes the only lamb that he has, and kills it, and sets it before his guests? not to mention other cases of a like description.

III. That by understanding what has been said above, it may clearly be comprehended, that the holy supper contains, both universally and singularly, all things of the church, and all things of heaven.

711. It was shown in the foregoing article, that the Lord himself is in the holy supper, that the flesh and bread are himself as to the divine good of love, and that the blood and wine are himself as to the divine truth of wisdom; so that there are three things involved in the holy supper,—the Lord, his divine good, and his divine truth. Since then the holy supper includes and contains in it these three things, it follows, that it also includes and contains the universals of heaven and the church; and whereas all singulars depend on universals, as the contents depend on the things which contain them, it also follows, that the holy supper includes and contains all the singulars of heaven and the church. Hence it now first appears, that as the divine good and divine truth, each from the Lord, and the Lord, are meant by his flesh and blood, and in like manner by the bread and wine, therefore the holy supper contains, both universally and singularly, all things of heaven and the church.

712. It is also known that there are three essentials of the church, namely, God, charity, and faith, and that all things in the church have reference to these three as to their universals. This agrees with what has been just observed; for God in the holy supper is the Lord, charity is divine good, and faith is divine truth. What is charity but the good which a man does from the Lord? and what is faith but the truth which a man believes from the Lord? Hence it is, that in every man, as to his internal, there are three constituents, the soul or mind, the will, and the understanding. These three are the respective receptacles of those three universals; the soul or mind is the receptacle of the Lord, for thence it lives; the will is the receptacle of love or good, and the understanding is the receptacle of wisdom or truth; therefore all and every thing in the soul or mind not only bear reference to those three universals of heaven and the church, but even proceed from them; for is there any thing proceeding from a man which does not contain his mind, his will, and his understanding? and if any one of the three were taken away, what would the man be but a lifeless trunk? In

like manner, as to his external, there are three things in a man to which also all and every thing bear reference, and on which they depend, namely, the body, the heart, and the lungs; and these three externals correspond to the three internals above mentioned,—the body to the soul or mind, the heart to the will, and the lungs or respiration to the understanding. That there is such a correspondence, has been fully shown above. Thus then all and every thing in man, both as to universals and singulars, were formed to be the receptacles of those three universals of heaven and the church: and this, because man was created an image and likeness of God, consequently, to be in the Lord, and the Lord in him.

713. On the other hand, there are three opposites to these universals, namely the devil, evil, and the false; the devil, by whom is meant hell, is in opposition to the Lord, evil is in opposition to good, and the false to truth: these three constitute a one; for where the devil is, there also is evil, and the false therein originating. These three also contain, both as to universals and singulars, all things of hell, and also of the world, which are contrary to heaven and the church. As they are opposites, therefore they are altogether separate, and still they are held in connection by a wonderful subjection of all hell to heaven, of evil to good, and of the false to truth; respecting which subjection more may be seen in the work on HEAVEN AND HELL.

714. In order that singulars may be kept together in their order and connection, it is necessary that there should be universals from which they exist, and in which they subsist; and it is also necessary that they should bear relation to their universals by a kind of image, or otherwise the whole would perish with the parts: it is this relation which is the cause of the conservation of all things in the universe from the first day of creation to the present time, and will continue to be so to future ages. That all things in the universe bear relation to good and truth, is generally known, because God created all things from or out of the divine good of love by the divine truth of wisdom. Take whatever you please, any animal, vegetable, or mineral, and you will find that it bears the marks of some kind of relationship to those three universals.

715. Since then divine good and divine truth are the most universal of all the constituents of heaven and the church, therefore Melchizedeck also, who represented the Lord, brought forth bread and wine to Abraham, and blessed him; of which Melchizedeck it is thus written: "Melchizedeck king of Salem brought forth bread and wine to Abraham; and he was the priest of the Most High God; and he blessed him" (Gen. xiv. 18, 19). Melchizedeck represented the Lord, as is evident from these words in David: "Thou art a priest for ever after the order of

Melchizedeck" (Psalm cx. 4). That these words relate to the Lord, may be seen Heb. v. 6, 8, 10; vi. 20; vii. 1, 10, 11, 15, 17, 21. The reason why he brought forth bread and wine, was, because these two include all the constituents of heaven and the church, consequently whatever relates to blessing, just as the bread and wine do in the holy supper.

IV. That in the holy supper, the Lord is entirely present, with the whole of his redemption.

716. That the Lord is entirely present in the holy supper, both as to his glorified humanity and the divinity from which his humanity proceeded, is evident from his own most express words. His humanity is present in the holy supper, as appears from these words: "Jesus took bread, and brake it, and gave to his disciples, and said, This is my body; and he took the cup, and gave it to them, saying, This is my blood" (Matt. xxvi.; Mark xiv.; Luke xxii.). And again: "I am the bread of life; if any man eat of this bread he shall live for ever: the bread which I will give is my flesh. Verily, verily, I say unto you, he that eateth my flesh and drinketh my blood, hath eternal life, and dwelleth in me, and I in him" (John vi.). From this it evidently appears that the Lord is present in the holy supper as to his glorified humanity. The Lord is also entirely present as to his divinity, from which his humanity proceeded, as is evident from his being the bread which came down from heaven (John vi.). Now he came down from heaven with the divinity, for it is said, "The Word was with God, and the Word was God: all things were made by him: and the Word was made flesh" (John i. 1, 3, 14); and again: "I and my Father are one" (John x. 30): "All things that the Father hath are mine" (John iii. 35; xvi. 15): "I am in the Father, and the Father in me" (xiv. 10, 11, &c.) It further appears from this consideration, that his divinity can no more be separated from his humanity, than the soul from the body; so that when it is asserted, that the Lord as to his humanity is entirely present in the holy supper, it follows of consequence, that his divinity, from which his humanity proceeded, is also present. Now since the Lord's flesh signifies the divine good of his love, and his blood the divine truth of his wisdom, it is evident that the Lord, both as to his divinity and his glorified humanity, is entirely omnipresent in the holy supper, and that consequently it is a spiritual eating and drinking.

717. That the whole of the Lord's redemption is present in the holy supper, is a necessary consequence of what has been said above; for where the Lord is entirely present, there also is the whole of his redemption; for he, as to his Humanity, is the Redeemer, consequently he is redemption also; and where he himself is wholly present, nothing of redemption can be absent On this account, all those who worthily approach the holy communion become his redeemed ones; and since deliverance from

hell, conjunction with the Lord, and salvation, are meant by redemption, as will be shown below in this chapter, and has been fully proved in the chapter on redemption, therefore those fruits and benefits are ascribed to man in the holy supper; not however in the degree that the Lord wills, for from his divine love he is desirous to communicate them all, but in the degree that man receives; and he that receives is redeemed according to the degree of his reception. Hence it appears that the effects and fruits of the Lord's redemption are renewed to those who worthily approach the holy supper.

718. Every man of sound mind has the faculty of receiving wisdom from the Lord, that is, of multiplying the truths from which wisdom is formed, to eternity; and likewise of receiving love, that is, of being fruitful in the goods from which love is formed, in like manner to eternity. This perpetual fructification of good, and thence of love, and this perpetual multiplication of truth, and thence of wisdom, are granted to the angels, and also to men who become angels; and since the Lord is Love itself and Wisdom itself, it follows that man has a capacity of conjoining himself with the Lord, and the Lord with himself, for ever. Still, however, as a man is a finite being, the Lord's Divinity itself cannot be conjoined with him, but only adjoined to him. This may be illustrated by the case of the eye and the ear, it being impossible for the light of the sun to be conjoined with the eye, or the sound of the air to be conjoined with the ear; they can only be adjoined to them, and thus give them the faculty of seeing and hearing: for a man is not life in himself, as the Lord is even as to his Humanity (John v. 26), but only a receptacle of life; and life itself is what is adjoined to a man, but not conjoined with him. These observations are added, that it may be more clearly understood in what manner the Lord, with the whole of his redemption, is entirely present in the holy supper.

V. That the Lord is present, and opens heaven to those who approach the holy supper worthily, and he is also present with those who approach it unworthily, but does not open heaven to them; consequently as baptism is an introduction into the church, so the holy supper is an introduction into heaven.

719. Who they are that approach the holy supper worthily, will be shown in the two following articles, and at the same time who they are who approach it unworthily; for when the former are known and distinguished, it will be easy to know the latter by the contrariety of their character. That the Lord is present with both the worthy and the unworthy, is a consequence of his omnipresence in both heaven and hell, and also in the world, thus with the evil as well as with the good. With the good, that is, the regenerate, he is present both universally and singularly: for the Lord is in them, and they in the Lord; and where he is,

there is heaven. Heaven also constitutes the Lord's body; therefore to be in his body, is to be at the same time in heaven. But the Lord's presence with those who approach unworthily, is his presence universally, but not singularly, or what amounts to the same, it is his external presence, but not his internal at the same time; and his universal or external presence causes a man to live as a man, and to possess the faculty of knowing, understanding, and speaking rationally from his intellect. For a man is born for heaven, and is therefore spiritual, and is not like a beast, which is natural only. He has the faculty also of willing and doing whatever his intellect is capable of knowing, understanding, and uttering rationally; but if the will refuse obedience to such truly rational views of the understanding, which are also intrinsically spiritual, the man then becomes external. With those therefore who only understand what is true and good, the Lord's presence is universal and external; but with those who also will and do what is true and good, it is both universal and singular, or both internal and external. Those who only understand and talk about what is true and good, are comparatively like those foolish virgins who had lamps but no oil in them; whereas, those who not only understand and talk about what is true and good, but likewise will and practise it, are the wise virgins who went in to the marriage, while the former stood knocking without, but were not let in (Matt. xxv. 1—12). Hence it appears that the Lord is present, and opens heaven to those who approach the holy supper worthily, and that he is also present with those who approach unworthily, but does not open heaven to them.

720. It is not however to be believed that the Lord shuts heaven against those who approach unworthily; for this he never does against any man during his abode in this world; but the fact is, the man shuts heaven against himself, by the rejection of faith and by evil of life. Still, however, he is preserved *continually* in the possibility of repentance and conversion; for the Lord is continually present with every man, and urgent to be received, agreeably to his own declaration, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, *and will sup with him, and he with me*" (Rev. iii. 20). The blame therefore lies with the man himself, for not opening the door. But it is otherwise after death. Then heaven is closed, and is not to be opened to those who to the end of life have approached the holy table unworthily, for then the interiors of their minds are fixed and determined.

721. It has been shown in the chapter on baptism, that baptism is an introduction into the church; and that the holy supper is an introduction into heaven, is plain from what has been said, if it be well digested and understood. These two sacra-

ments are like two gates leading to eternal life. Baptism is the first gate, by which every Christian is initiated and introduced into the doctrines which the church teaches from the Word respecting a future life; all which are so many means to prepare him, and conduct him to heaven. The other gate is the holy supper, through which every one who has suffered himself to be prepared and led by the Lord, is introduced and admitted into heaven. There are no other universal gates than these. The intent and uses of these two sacraments may in this respect be compared with the case of a prince who is born to the government of a kingdom. He is first introduced to the knowledge of the principles of government, and is then crowned and admitted to the government itself. They may also be compared with the case of a son, the heir to a great estate, who is first instructed in such matters as relate to the right management of his wealth and possessions, and afterwards comes into the actual management and possession. They may be compared too with the case of a house, which is first to be built, and afterwards to be inhabited; and also with a man's education, from his infancy till he comes to years of discretion, and with his rational and spiritual life afterwards. One period must precede, in order that the other may be obtained; for the latter cannot be attained but by means of the former. These instances may serve to illustrate how baptism and the holy supper are like two gates through which a man is introduced to eternal life, and that after passing through the first gate he comes to a plain, over which he is to run a race, and that the second gate is the goal wherein is the prize to which he directs his course; for the palm is not given till the race is run, and the prize is not adjudged till the contest is decided.

VI. That those approach the holy supper worthily who are under the influence of faith towards the Lord, and of charity towards their neighbor, thus who are regenerate.

722. That God, charity, and faith, are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who attends to the Word. Reason itself, if under any spiritual influence, teaches that without the acknowledgment of a God no man can have either any religion, or any principle in him that constitutes the church; therefore whoever comes to the holy supper without acknowledging a God, profanes it; for he sees with his eyes the bread and wine, and tastes them with his tongue, but at the same time his mind thinks to itself, "What is all this but a mere juggle? For in what do these differ from similar food at my own table? And yet I must attend the holy supper, lest I draw upon me the censure of the clergy, and incur the imputation of atheism, esteemed so disgraceful by the vulgar." That,

after the acknowledgment of a God, charity is the next means for making a worthy communicant, is plain, both from the Word, and also from the exhortations that are read in every Christian church previous to the celebration of the holy supper. It is first plain from the WORD, because the first and great commandment is, to love God above all things, and our neighbor as ourselves (Matt. xxii. 34—39); and Paul says, there are three things profitable to salvation, and "the greatest of these is charity" (1 Cor. xiii. 13). And again, in the gospel: "We know that God heareth not sinners; but if any man is a worshipper of God, and doeth his will, him he heareth" (John ix. 31). And again: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. vii. 19, 20). It is evident too from the EXHORTATIONS THAT ARE READ IN EVERY CHRISTIAN CHURCH PREVIOUS TO THE CELEBRATION OF THE HOLY SUPPER, in which the people are seriously admonished to be in charity one with another by reconciliation and repentance; but of these I will only transcribe the following passages from the exhortation read in the church of England: "The way and means to be worthy partakers of the holy supper is, first, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them; being ready to make restitution, and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table; lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul." The reason why faith in the Lord is a third means to make a worthy partaker of the holy supper is, because charity and faith make a one, like heat and light in the time of spring, from whose conjunction every tree springs forth afresh; in like manner from spiritual heat, which is charity, and spiritual light, which is the truth of faith the life of every man is renewed. That faith in the Lord has this effect, is evident from these passages: "He that believeth in me shall live, and never die" (John xi. 25, 26). "This is the will of the Father that every one that believeth on the Son

may have everlasting life" (vi. 39, 40). "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (iii. 16). "He that believeth in the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (iii. 36). "We are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal life" (1 John v. 20).

723. It was shown in the chapter on REFORMATION AND REGENERATION that a man is regenerated by these three, the Lord, charity, and faith, united in one, and that unless a man be regenerated he cannot enter into heaven; therefore the Lord can open it to none but the regenerate; and after natural death no others can be admitted. By the regenerate, who approach the holy table worthily, are meant those who are internally in those three essentials of heaven and the church, and not those who are only externally in them; for the latter do not confess the Lord in their soul, but only with their tongue, and exercise charity towards their neighbor with their hands alone, and not with their hearts. These the Lord describes as the workers of iniquity, "Then will ye begin to say, (Lord,) we have eaten and drunk in thy presence: but he will say, I know you not whence ye are; depart from me, all ye workers of iniquity" (Luke xiii. 26, 27).

724. These, as well as the former remarks, may be illustrated by various circumstances which harmonize and correspond. As for example, none are admitted to the table of an emperor or a king but those of high rank and station; and they too, before their admission, must be clothed in a manner suitable to their dignity, and appear with the proper decorations of their office, that they may meet with a gracious and favorable reception. How much more is this to be expected when men approach to the table of him who is "Lord of lords, and King of kings!" (Rev. xvii. 14); to which table, though all are called and invited, those only who are spiritually worthy, and are clothed in honorable apparel, after rising from table, are admitted into the palaces of heaven, and made partakers of its joys, and honored as princes, being the children of the greatest of Kings, and who afterwards sit down daily with Abraham, Isaac, and Jacob (Matt. viii. 11); by whom is signified the Lord as to his Divine-Celestial, Divine-Spiritual, and Divine-Natural. It may be compared also with a marriage on earth, to which none are invited but the relations, kindred, and friends of the bridegroom and bride: if any other person enters, he is admitted indeed, but having no place assigned him at the table, he retires. Similar to this is the case of those who are invited to the marriage of the Lord as a bridegroom, with the church as a bride. Those only are accounted kindred, relations, and friends, who derive their birth and lineage

from the Lord by regeneration. In the case of worldly connections also, who is ever admitted into friendship with another, until he gives proof of his sincerity, and how much he is desirous to serve his friend, and to do his will? Such a one only is admitted into cordial familiarity, and intrusted with his possessions.

VII. That those who approach the holy supper worthily, are in the Lord, and he in them; consequently, conjunction with the Lord is effected by the holy supper.

725. It has already been proved in several chapters, that those who are under the influence of faith in the Lord, and of charity towards their neighbor, approach the holy supper worthily, and that the truths of faith produce the Lord's presence, and the goods of charity, together with faith, conjunction: hence it follows, that those who approach the holy supper worthily are conjoined with the Lord, and those who are conjoined with the Lord are in him, and he in them. That this is the case with such as approach worthily, the Lord himself teaches in these words: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 56). That this is conjunction with the Lord, he teaches in these words: "Abide in me, and I in you: he that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 4, 5; and Rev. iii. 20). What else can conjunction with the Lord mean, but to be among those who are in his body? and those constitute his body, who believe in him, and do his will. His will is the exercise of charity according to the truths of faith.

726. Eternal life and salvation are not attainable without conjunction with the Lord, because he is eternal life and salvation. That he is eternal life, appears clearly from many passages in the Word, and particularly from this in John: "Jesus Christ is the true God, and eternal life" (1 Epist. v. 20). That he is salvation, is equally evident, because salvation and eternal life are one; his name Jesus also signifies salvation, and therefore throughout the whole Christian world he is called the Saviour. It is to be remarked, however, that none approach the holy supper worthily, but those who are interiorly conjoined with the Lord, and those only are interiorly conjoined with him who are regenerate: who the regenerate are, was shown in the chapter on Reformation and Regeneration. There are many, indeed, who profess to believe in the Lord, and who do good to their neighbor; but if this be not done from love towards their neighbor, and faith in the Lord, they are not regenerate, for they do good to their neighbor only from motives which regard the world and themselves, and not their neighbor as their neighbor. The works of such persons are merely natural, destitute of any inward spiritual principle, because they acknowledge the Lord with their mouths and lips only while their hearts are far from

him. Real love towards our neighbor, and real faith, come from the Lord alone, and are communicated to a man, while from the freedom of his will he does good to his neighbor with his natural powers, and believes truths with his rational powers, and looks to the Lord, doing these three because they are enjoined in the Word; for then the Lord implants charity and faith in the centre of his mind, and makes them both spiritual, and thus he conjoins the man to himself, and the man conjoins himself to the Lord; for there can be no conjunction unless it be reciprocal. But all these subjects are fully discussed in the chapters on CHARITY, FAITH, FREE-DETERMINATION, and REGENERATION.

727. It is well known that intimacies and connections are formed in the world by invitations to partake of the repasts of the table, and by feasts; for on such occasions the person who invites intends by it to promote some end or purpose which may lead to agreement or friendship; but much more are such friendships promoted by invitations which have spiritual purposes for their end. Feasts in the ancient churches were feasts of charity; so they were in the primitive Christian church; and on these occasions the guests strengthened one another, that so from a sincere heart they might continue steadfast in the worship of the Lord. When the children of Israel ate together of the sacrifices of the tabernacle, it was intended to represent their unanimity in the worship of Jehovah; therefore the flesh which they ate was called holy, because it was a part of the sacrifice (Jer. xi. 15; Hagg. ii. 12; and in several other places): how much rather then should this be the case with the bread and wine, and the paschal flesh, at the supper of the Lord, who offered himself as a sacrifice for the sins of the whole world! Moreover, conjunction with the Lord by the holy supper may be illustrated by the conjunction of families that are descended from one common father: those of the same blood are the first in descent, and afterwards succeed relations and kinsfolk of divers orders and degrees, who all derive something from the primitive stock; not that they derive their conjunction from flesh and blood, but being of the same flesh and blood, they possess a similar soul, and thence an inclination to similar things, by which they are conjoined. The reality of such conjunction is apparent from the general resemblance of their countenances, and also of their manners, on which account they are called one flesh (Gen. xxix. 14; xxxvii. 27; 2 Sam. v. 1; xix. 12, 13; and in other places). The case is similar in respect to conjunction with the Lord, who is the Father of all the faithful and the blessed. Conjunction with him is effected by love and faith, by the reception of which they are called one flesh; hence the Lord says, "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." How plain is it to see that bread and wine can not effect this conjunction, but that it is effected by the good of

love, which is signified by bread, and by the truth of faith, which is signified by wine, both which, as they are the Lord's own, proceed and are communicated from him alone! All conjunction, moreover, is effected by love, and love without confidence is not love. But those who believe that the bread is flesh, and the wine blood, and cannot raise their thoughts to something spiritual, must remain in that belief; but, then it should be accompanied with the conviction that there is something in the rite most holy, and effective of conjunction with the Lord, which is communicated and appropriated to man as his own, though it always continues to be the Lord's.

VIII. THAT THE HOLY SUPPER IS, TO THE WORTHY RECEIVERS, AS A SIGNATURE AND SEAL THAT THEY ARE THE SONS OF GOD.

728. The true ground and reason why the holy supper, to the worthy receivers, is a signature and seal that they are the sons of God, is because, as was said above, the Lord is then present, and introduces into heaven those who are born of him, that is, who are regenerate. The holy supper effects this, in consequence of the Lord's being then present, even as to his Humanity; for it was shown above that the Lord, with the whole of his redemption, is entirely present in the holy supper; therefore he says of the bread, "This is my body," and of the wine, "This is my blood;" he consequently at such times admits the worthy receivers into his body, which consists of, and is formed by, heaven and the church. While a man is regenerating, the Lord is indeed present with him, and preparing him by his divine operation for heaven; but that he may be actually admitted, he must actually present himself to the Lord; and as the Lord does actually present himself to man, man must actually receive him, not indeed as he hung on the cross, but as he now is in his glorified Humanity in which he is present: the body of this humanity is divine good, and its blood is divine truth, which are given to man, and by which he is regenerated, and is in the Lord, and the Lord in him; for, as was shown above, eating and drinking, as acts performed at the holy supper, are of a spiritual nature. From a right perception of these truths it is very apparent that the holy supper is a signature and seal that the worthy receivers are the sons of God.

729. Those, however, who die in their infancy or childhood, and so do not arrive at an age capable of worthily approaching the holy supper, are introduced into heaven by the Lord through baptism; for, as was shown in the chapter on Baptism, *Baptism is an introduction into the Christian church, and at the same time an insertion among Christians in the spiritual world.* The church and heaven in the spiritual world are one, therefore an introduction into the church in that world is also an introduction into heaven; and those who have died in infancy or childhood, being educated under the Lord's auspices, are regenerated, and

become his sons, more and more, for they know no other Father. But such infants and children as are born out of the Christian church, are, after the reception of faith in the Lord, introduced by another medium into the heaven set apart for those of their own religion; for they are not mixed with those in the Christian heaven. Indeed there is no nation throughout the whole world, which may not be saved, if they acknowledge a God, and live good lives; for the Lord redeemed them all, and all mankind are equally born with spiritual faculties, so as to be capable of receiving the benefits of redemption. Those who receive the Lord, that is, who have faith in him, and are not in evils of life, are called *sons of God*, and *born of God* (John i. 12, 13; xi. 52); and also *children of the kingdom* (Matt. xiii. 38); and likewise *inheritors or heirs* (Matt. xix. 29; xxv. 34). The *Lord's disciples* are also called children (Matt. ix. 15); so likewise are *all angels* (Job i. 6; ii. 1).

730. It is with the holy supper as with a covenant, which, after settling the articles of agreement, is drawn up, and then signed and sealed. That the Lord's blood is a covenant, he himself teaches; for when he took the cup, and gave it to his disciples, he said, "Drink ye all of this; for this is my blood of the New Testament" (Matt. xxvi.; Mark xiv.; Luke xxii.) The New Testament is the new Covenant: it is on this account that the Word written by the prophets before the Lord's coming is called the Old Testament or Covenant, and the Word written by the evangelists and apostles after his coming is called the New Testament or Covenant. That the divine truth of the Word is meant by blood, and also by wine, may be seen above, n. 706, 708. And the Word is the real and very covenant which the Lord makes with man, and man with the Lord; for the Lord came down as the Word, that is, as the divine truth: and since this is his blood, therefore blood, in the Israelitish church, which was representative of the Christian church, was called the *blood of the covenant* (Exod. xxiv. 7, 8; Zech. ix. 11); and the Lord, the *Covenant of the people* (Isaiah xlii. 6; Jer. xxxi. 31—34; Psalm cxi. 9). It is besides according to the order observed in the world, that the covenant, to be secure and binding, should receive the signature of the parties, which is affixed after the terms are agreed to; for of what consequence is a commission, or a will, unless it be signed? Of what validity is a sentence of judicature, unless the judgment be ratified by a signature to the instrument? What is a high office of administration in a state, without the writ or commission? What signifies promotion to any post of honor, unless it be confirmed by proper authority? What is the possession of a house, without purchase or hire, and agreement with the owner? What avails progression to any end, or a race to any goal, to claim the prize, if there be no end or goal, where the prize may be awarded, according to

the terms which had been previously settled by a proper officer! These instances are adduced only for illustration, and that simple minds may comprehend, how the holy supper is a signing, sealing, certifying, and witnessing, even before the angels, that the worthy receivers are the sons of God, and moreover as a key to a house in heaven, where they are to dwell to eternity.

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731. On a time there appeared to me an angel flying beneath the eastern heaven, with a trumpet in his hand, which he held to his mouth, and sounded towards the north, the west, and the south. He was clad in a robe which waved behind him as he flew along, and was girded around the waist with a band which seemed as it were on fire, and radiant with carbuncles and sapphires: he flew with his body in a horizontal posture, and gently alighted on the ground, near where I was standing. As soon as he touched the earth with his feet, he stood erect, and walked to and fro; but on seeing me, he immediately directed his steps towards me. I was in the spirit, and was standing in that state on a hill in the southern quarter of the spiritual world; and when he approached, I asked him the occasion of his coming, telling him that I had heard the sound of his trumpet, and had observed his descent through the air. "My commission," he replied, "is to call together such of the inhabitants of this part of the spiritual world, as have come from the various kingdoms of Christendom, and have been most distinguished for their learning, their talents, and their wisdom, that they may assemble on this hill where you are now standing, and freely disclose their minds, and declare what they had thought and understood, and how far they had been wise, while in the natural world, on the subject of HEAVENLY JOY AND ETERNAL HAPPINESS. The cause of my being sent with such a commission is this: Several who have lately come from the natural world, and have been admitted into our heavenly society, which is in the east, have informed us that there is not a single person throughout the whole Christian world who is acquainted with the true nature of heavenly joy and eternal happiness: consequently, that not a single person is acquainted with the nature of heaven. This information greatly surprised my brethren and companions; therefore they said to me, 'Go down, call together and assemble the most eminent for wisdom in the world of spirits (whither all men are first collected after their departure out of the natural world), to the intent that we may know of a certainty, from the declaration of many, whether it be really true that such thick darkness or dense ignorance concerning a future life prevails among Christians.'" The angel then said to me, "Wait a while, and you will see several companies of the wise flocking together to this place, and the Lord will prepare them a house of as

sembly." I waited, and lo! in the space of half an hour I saw two companies from the north, two from the west, and two from the south, and as they came near they were introduced by the angel who blew the trumpet into the house of assembly prepared for them, where they took their places in order, according to the quarter from which they came. There were six troops or companies, and a seventh from the east, which, from the splendor of the light that encompassed it, was not visible to the rest. When they were all assembled, the angel explained to them the reason of their being called together, desiring that each company in order would show what wisdom they possessed on the subject of HEAVENLY JOY AND ETERNAL HAPPINESS. Then each company collected themselves into a ring, with their faces turned one towards another, that they might recall the ideas they had entertained about it in the natural world, and after examination and deliberation, declare their sentiments.

732. After some consultation, the FIRST COMPANY from the north declared their opinion, that heavenly joy and eternal happiness are one with the very life of heaven; whoever therefore enters heaven, enters, as to his life, into all its festivities, just as a person admitted to a marriage enters into all the festivities of a marriage. "Is not heaven," they argued, "before our eyes in a particular distinct place above us? and are there not in that place, and nowhere else, transcendent felicities and pleasures? When a man therefore is admitted into heaven, he is admitted, both as to mental perception and bodily sensation, into the full enjoyment of all these felicities and pleasures. Of course, heavenly happiness, which is also eternal happiness, consists solely in admission into heaven, which depends purely on the divine grace." They ended, and the SECOND COMPANY from the north, according to the measure of their wisdom, next delivered their response to the following purport: "Heavenly joy and eternal happiness consist solely in the most delightful association with angels, and in holding such sweet conversation with them as to keep the countenance continually expanded with gladness, while by the elegance and playfulness of wit, the smiles of mirth are for ever spread over the face of the company. What else can constitute heavenly joys, but the variations of such pleasures to eternity?" The THIRD COMPANY, which was the first of the wise from the western quarter, according to the thoughts which flowed from their affections, thus declared their sentiments: "In what else," said they, "do heavenly joy and eternal happiness consist, but in feasting with Abraham, Isaac, and Jacob, at whose tables there will be an abundance of rich and delicate food, with the finest and most generous wines; these to be succeeded by sports and dances of virgins and young men, accompanied by choral symphonies and the harmony of flutes, and at times varied by the melodious singing of sweet songs; the even

ing to close with public exhibitions, in which different characters will be represented; this again to be followed by feasting, and so on every day to all eternity?" When they had ended, the FOURTH COMPANY, which was the second from the western quarter, declared their sentiments to the following purport: "We have entertained," said they, "many ideas concerning heavenly joy and eternal happiness, and we have examined a variety of joys, and compared them one with another, and have at length come to this conclusion, that heavenly joys are paradisiacal joys: for what is heaven but a paradise extended from the east to the west, and from the south to the north, in which there are trees of fruit and flowers of delight, and in the midst, the magnificent tree of life, round which the blessed will take their seats, feeding on fruits most delicious to the taste, and adorned with garlands of flowers of the most grateful odor? In this paradise there will be a perpetual spring, so that the fruits and flowers will every day spring forth afresh with an infinite variety, and the mind being thus perpetually refreshed by their continual growth and renewal, added to the vernal temperature of the atmosphere, must daily receive and taste new joys, and so be restored to the flower of its age, and be brought back to that primitive state in which Adam and his wife were created, and thus recover their paradise, which has been transplanted from earth to heaven. The FIFTH COMPANY, which was the first of the ingenious spirits from the southern quarter, next delivered their opinion: "Heavenly joys and eternal happiness," said they, "consist solely in supereminent dominion and the never-failing abundance of treasure, joined with super-royal magnificence and super-illustrious splendor. That the joys of heaven, and their continual fruition which is eternal happiness, consist in these things, we discovered by observation on those who possessed these in the former world, and also by the declaration that the blessed in heaven are to reign with the Lord, and to become kings and princes, because they are the sons of him who is King of kings, and Lord of lords, and that they are to sit on thrones, and be ministered unto by angels. Moreover, the magnificence of heaven is plainly discovered to us in the account given of the New Jerusalem, which is a description of the glory of heaven, that it is to have gates, each of which shall consist of a single pearl, and streets of pure gold, and a wall with foundations of precious stones: every one, consequently, who is received into heaven, is to have a palace of his own, resplendent with gold and other costly materials, and to enjoy dominion, every one in succession. Now, knowing that such things contain innate joys and inherent happiness, and that they are promised us by God, whose Word cannot fail, we therefore conclude that the most happy state of heavenly life can be derived from no other source than this." After this, the SIXTH COMPANY, which was the

second from the southern quarter, declared as follows: "The joy of heaven and its eternal happiness consists solely in the perpetual glorification of God, in a never-ceasing festival of praise and thanksgiving, and in the most blessed performance of worship, accompanied with songs and jubilee, which shall keep the heart in a constant state of elevation towards God, with a full confidence that he accepts such prayers and praises on account of his divine munificence in imparting blessedness." Some of the company added further, that this glorification would be attended with magnificent illuminations, and with most fragrant incense, and with processions of great pomp, preceded by the chief pontiff with a great trumpet, who would be followed by primates and priests of various orders, and these again by men carrying palms, and women with golden images in their hands.

733. The SEVENTH COMPANY, which was invisible to the rest, came from the east of heaven, and consisted of angels of the same society as the angel who sounded the trumpet. These, when they heard in heaven that not a single person throughout the Christian world was acquainted with the true nature of heavenly joy and eternal happiness, said one to another, "Surely this cannot be true; there cannot among Christians be such darkness and mental blindness; but let us go down and hear whether it be true, for if so it is indeed a prodigy." Then they said to the angel who sounded the trumpet, "You know that every one who has longed for heaven, and has formed any determinate opinion respecting its joys, is introduced after death into the joys of his imagination; and after experiencing what they are, and being convinced that they are only the offspring of his own vain notions, and the delusions of his fancy, he is then led out of his mistakes, and instructed in the truth. This is the case with several in the world of spirits, who in their former life have meditated about heaven, and have formed distinct notions of its joys, until at last they have been filled with a desire of possessing them." On hearing these words, the angel who had the trumpet said to the six companies of wise men assembled from the Christian world, "Follow me, and I will introduce you into your joys, and consequently into heaven."

734. Having said this, the angel went out before them, and he was first attended by the company who were of opinion that the joys of heaven consisted in pleasant association and entertaining discourse. These the angel introduced to an assembly of spirits in the northern quarter, who during their abode in the former world had entertained the same notions of the joys of heaven. There was in the place a large and spacious house, where all these spirits were collected. In the house were more than fifty different apartments, allotted to different kinds and subjects of conversation: in some they conversed about such matters as they had seen or heard in the public places of resort

and the streets of the city; in others the conversation turned upon the various charms of the fair sex, interspersed with jests, which were carried on till the countenances of all present were expanded with the smiles of mirth; in other apartments they discoursed on news relating to courts, to public ministers, to state policy, and to various matters which had transpired from privy councils, interspersing many conjectures and reasonings of their own on the issues of such plans; in other apartments they conversed about trade and merchandise; in others upon literary subjects; in others upon points of civil prudence and moral life; in others about affairs relating to the church, its sects, &c. I was permitted to enter and look about the house, and I saw people running from one apartment to another, seeking out such company as was best suited to their several affections and delights; and among the parties I could distinguish three kinds of persons; some were panting to speak, some eager to ask questions, and others greedy to devour what was said. The house had four doors, one towards each quarter; and I observed several leaving their respective companies, and hastening to get out of the house. I followed some of them to the east door, where I saw several sitting with great marks of dejection in their faces; and on my inquiring into the cause of their trouble, they replied, "The doors of this house are kept shut against all persons who would go out, and this is the third day since we entered, to pass our life, according to our desire, in company and conversation; but now we are grown so weary with continual talking, that we can scarce bear to hear the sound of a human voice; therefore, from mere irksomeness, we have betaken ourselves to the door; but on our knocking to have it opened, we were told that the doors of this house are never opened to let any persons out, but only to let them in. 'Stay, then,' we were answered, 'and enjoy the delights of heaven.' So our conclusion is that we are to remain here for ever, and this is the cause of the sorrow that has seized our minds; now too we begin to feel an oppression in the breast, and to be overwhelmed with anxiety." Then the angel addressed them and said: "This state proves to be the extinction of your joys, which you supposed to be the only joys of heaven, when yet they are but accessory to them." "In what then," they inquired, "does heavenly joy consist?" The angel replied briefly, "In the delight of doing something that is useful to ourselves and others, which delight derives its essence from love, and its existence from wisdom. The delight of use, originating in love, and operating by wisdom, is the life and soul of all heavenly joys. In the heavens there are frequent occasions of meeting cheerful company, to exhilarate the minds (*mens*) of the angels, to amuse their minds (*animus*), to expand their bosoms with joy, and to refresh their bodies; but such occasions only occur when they have fulfilled certain ap-

pointed uses in their respective pursuits and employments. It is from this that all joys and entertainments derive their life and soul; and if this life and soul be taken away, the accessory joys by degrees lose their powers, exciting first indifference, then disgust, and lastly sorrow and anxiety." As the angel ended, the door was thrown open, and those who were sitting there burst out in haste, and fled away home, every one to his respective labor and employment, and so they were refreshed.

735. After this the angel addressed those who had persuaded themselves that the joys of heaven and eternal happiness consisted in feasting with Abraham, Isaac, and Jacob, succeeded by sports and shows, and these again by feasts, and so on to eternity. "Follow me," he said, "and I will introduce you into the possession of your enjoyments;" and straightway he led them through a grove into a plain, boarded over, on which there were tables set out, fifteen on one side, and fifteen on the other. Then they asked the meaning of so many tables; and the angel replied, "The first table is for Abraham, the second for Isaac, and the third for Jacob, and the rest in order for the twelve apostles. On the other side are the same number of tables for their wives: the first three are for Sarah, Abraham's wife, Rebecca, the wife of Isaac, and Leah and Rachel, the wives of Jacob, and the other twelve are for the wives of the twelve apostles." They had not waited long before the tables appeared covered with dishes, between which, at stated distances, were ornaments of small pyramids laden with sweetmeats. The guests stood around the tables in expectation of seeing their respective presidents, who soon appeared to enter according to the order of precedency, beginning with Abraham, and ending with the last of the apostles; and presently each president, taking his place at the head of his own table, reclined on a couch, and then invited the bystanders to take their places, each on his couch: accordingly, the men reclined with the patriarchs and apostles, and the women with their wives, and they ate and drank with much festivity, but at the same time with due decorum. When the repast was ended, the patriarchs and apostles retired, and then various sports and dances of virgins and young men were introduced, and these were succeeded by shows. At the conclusion of these entertainments they were again invited to feasting, but with this particular provision, that on the first day they were to eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day, when their festivity was to be renewed in like order, only changing their seats, and so on to eternity. After this the angel called together the company that had attended him, and said to them, "All those whom you have observed at the several tables had formed the like imaginary notions with yourselves

of the joys of heaven and eternal happiness, and it is with intent that they may see the vanity of such ideas, and be withdrawn from them, that, by the Lord's permission, these scenic festivals are instituted. The dignified personages, who presided at each table, were not the persons they appeared to be, but old people in feigned characters, many of them husbandmen and peasants, who wearing long beards, and being exceedingly proud and arrogant in consequence of their wealth, had imbibed the phantasy that they were old patriarchs and apostles. But follow me to the ways that lead from this theatre." So they followed him, and observed parties of fifty in one place, and fifty in another, surfeited with the load of meat on their stomachs, and wishing above all things to return to their domestic employments, some to their professions, some to their trades, and others to their handicraft works; but many of them were detained by the keepers of the grove, who questioned them about the days they had feasted, and whether they had yet taken their turns with Peter and Paul, representing to them the shame and indecency of departing till they had paid equal respect to all the apostles. But the general reply was, "Our joys are over; food has become insipid to us, we have lost all relish for it, our stomachs loathe it and we cannot bear to touch it; we have already spent some days and nights in that luxury, and now earnestly beg that we may depart." They were then let out, and running with all possible haste, until quite out of breath, they fled away home. After this the angel called together the company that attended him, and as they went along, gave them this information respecting heaven: "There are in heaven," said he, "as in the world, meats and drinks, feasts and repasts, and at the tables of the great there is a variety of the most exquisite food, and all kinds of delicacies and dainties. There are besides sports and shows, concerts of music, vocal and instrumental; and all in the highest perfection, to exhilarate and refresh the minds (*animi*) of the angels. These recreations are among the number of their joys, but do not constitute their happiness; for happiness must be within joys, and flow forth from them. This inward happiness, in their external joys, is what gives them their proper relish, and makes them joys; it exalts them and prevents their becoming contemptible and loathsome; and this happiness is derived to every angel from the use he promotes in his occupation or employment. There is a certain vein or current, latent in the affection of the will of every angel, which draws his mind to the execution of some purpose or employment, in which it finds tranquillity, and is satisfied. This tranquillity and satisfaction form a state of mind capable of receiving from the Lord the love of use; and it is from the reception of this love that true heavenly happiness results, which is the very life of all their joys. Heavenly food in its essence is love, wisdom, and use united, that is, use effected

by wisdom arising from love. On this account food for the body is given to every one in heaven according to the use in which he excels; magnificent, to those who perform eminent uses; moderate, but of an exquisite relish to those who perform uses of a middle degree; and ordinary, to those who perform ordinary uses; but none at all to the slothful."

736. After this the angel called to him the company of the wise, as they were styled, who supposed heavenly joys, and the eternal happiness thence derived, to consist in supereminent dominion, with an endless abundance of treasure, attended with super-regal magnificence and super-illustrious splendor; having formed this supposition from the declarations in the Word, that they should be kings and princes, and should reign for ever with Christ, and should be ministered to by angels, with other expressions of a similar nature. "Follow me," said the angel to them, "and I will introduce you to your joys." So he led them into a portico constructed of pillars and pyramids; in the front there was a low porch forming the entrance into the portico. Through this porch he introduced them, and there appeared to be about twenty people assembled within. After waiting some time, they were accosted by a certain person, who had assumed the character of an angel, and who said to them, "The way to heaven is through this portico: wait a while and prepare yourselves, for the elder among you are to be kings, and the younger princes." As he spoke there appeared near each pillar a throne, and on each throne a silken robe, and on these a sceptre and crown; and near each pyramid there appeared a seat raised about three feet from the ground, and upon each seat a chain with links of gold, and the ensigns of an order of knighthood fastened at each end with rings of diamonds. After this there was a voice heard, saying, "Go, now, put on your robes, be seated, and wait;" and instantly the elders ran to the thrones, and the younger to the seats, and put on their robes and seated themselves. Then there appeared a mist arising from below, which those who sat on the thrones and the seats inhaled: then they began instantly to assume airs of authority, and to swell with their new greatness, and to be persuaded in good earnest that they were kings and princes. This mist was an exhalation from the phantasy which possessed their minds. Then on a sudden several young pages presented themselves as if they came on wings from heaven, and two of them stood in waiting behind every throne, and one behind every seat. Proclamation was afterwards made at intervals by a herald to the following effect: "Ye kings and princes, wait yet a little longer; your palaces in heaven are making ready for you; your courtiers and guards will soon attend to introduce you." So they waited and waited in anxious expectation till their spirits were exhausted, and they grew weary with desire. After the space of three hours the heaven above them was seen to open.

and the angels looked down in pity upon them, and said, "Why sit ye in this state of infatuation, personating characters which do not belong to you? They have made a mockery of you, and, in consequence of the infatuation which has possessed you, that ye should reign with Christ as kings and princes, and that angels should minister to you, they have changed you from men into mere images. Have ye forgotten the Lord's words, that whosoever would be greatest in the kingdom of heaven must be least of all, and servant of all? Learn then what is meant by being kings and princes, and by reigning with Christ, that it is to be wise and to perform uses. The kingdom of Christ, which is heaven, is a kingdom of uses; for the Lord loves every one, and is desirous to do good to every one, and good is the same thing as use; and as the Lord does good or use by the mediation of his angels in heaven, and of men on earth, therefore to those who faithfully perform uses, he communicates the love of them, together with its reward,—internal blessedness, and this is what constitutes eternal happiness. In the heavens, as on earth, there are distinctions of dignity and pre-eminence, with abundance of the richest treasures; for there are governments and forms of government, and thus a variety of ranks and orders, of greater and lesser power and dignity. Those too who discharge the supreme authority, have palaces and courts, which for magnificence and splendor, far exceed those of emperors and kings on earth, and they are surrounded with honor and glory from the multitude of courtiers, ministers, and guards in magnificent apparel, but then these chiefs are chosen out of the number of those whose heartfelt delight consists in promoting the public good, and who are only externally pleased with this amplitude of magnificence for the sake of obedience; and since the public good requires that every individual, as being a member of the common body, should be an instrument of use in the society to which he belongs; and since all use is from the Lord, and is effected by angels and men as of themselves, it is plain that this is what is meant by reigning with the Lord." As soon as the angels had ended, the mock kings and princes descended from their thrones and seats, and threw away their sceptres, crowns, and robes; and then the mist was dispersed which contained the atmosphere of phantasy, and a bright cloud encompassed them, which contained an atmosphere of wisdom, and thus they were restored to sanity of mind.

737. After this the angel returned to the house of assembly, and called to him those who had impressed themselves with the belief that the joys of heaven and eternal happiness consisted in paradisiacal delights, to whom he said, "Follow me, and I will introduce you into your paradisiacal heaven, that you may enter upon the beatitudes of your eternal happiness." Straightway he introduced them through a lofty portal, formed of the boughs

and shoots of the noblest trees, interwoven with each other. After their admission he conducted them through a variety of winding paths in different directions. The place was a real paradise on the confines of heaven, intended for the reception of such as during their abode on earth had fancied the whole heaven to be a single paradise, because it is so called, and had impressed themselves with the idea that after death there would be a perfect rest from all kinds of labor, which rest would consist in a perpetual inspiration of delights, in walks on beds of roses, in being exhilarated with the most exquisite wines, and in celebrating all kinds of festive rites, and that it was not possible to enjoy such a life but in a celestial paradise. As they followed the angel, they saw a great multitude of old men, young men, and boys, and also of women and girls, who were sitting by threes and tens in a company, on banks of roses, wreathing garlands to adorn the heads of the old men, the arms of the young, and the bosoms of the children; others were pressing the juice out of grapes, cherries, and mulberries, which they collected in cups, and then drank with much festivity; others were delighting themselves with the fragrant smells that exhaled far and wide from the flowers, fruits, and odoriferous leaves of a variety of plants; others were singing most melodious songs, that soothed the ears of all present; others were sitting by the sides of fountains, and directing the bubbling streams into various forms and channels; others were walking and enlivening their conversation with sallies of wit; others were retiring into shady arbors, to repose on couches, besides a variety of other paradisiacal enjoyments. After observing these things the angel led his companions through various winding paths, till he brought them at last to a most beautiful grove of roses, surrounded with olive, orange, and citron trees. Here they found many persons sitting in a disconsolate posture, with their heads resting on their hands, mourning and shedding tears. The companions of the angel accosted them, and inquired into the cause of their grief. "This is the seventh day," they replied, "since we came into this paradise: on our first admission we seemed to ourselves to be elevated into heaven, and introduced into an intimate participation of its joys; but after three days our pleasures began to pall on the appetite, and the relish was lost, until at last we became insensible to their taste, and found they had lost their power of pleasing. Our imaginary joys being thus annihilated, we were afraid of losing with them all the enjoyment of life, and we began to entertain doubts about eternal happiness, whether or no any such thing exists. After this we wandered through a variety of paths and passages in search of the gate at which we were admitted; but we kept wandering round and round in vain; for on inquiring the way of some persons we met, they informed us that it was impossible to find the gate, this paradisiacal garden being a

spacious labyrinth, of such a nature, that whoever wishes to get out, enters further and further into it; 'therefore,' said they, 'you must of necessity remain here to eternity; you are now in the middle of the garden, where all delights are centred.'" The persons who related this further said to the companions of the angel, "We have now sat in this place for a day and a half, and being in despair of ever finding our way out, we have set down to rest on this bank of roses, where we view around us olive-trees, vines, orange and citron trees in great abundance; but the longer we look at them, so much the more are our eyes wearied with seeing, our nostrils with smelling, and our palates with tasting; and this is the cause of the sadness, sorrow, and weeping you behold." On hearing this relation, the attendant angel said to them, "This paradisiacal labyrinth is truly an entrance into heaven; I know the way that leads out of it, and if you will follow me, I will point it out." He had no sooner said this than they rose from the ground, and embracing the angel, attended him together with his companions. As they went along, the angel instructed them in the true nature of heavenly joy, and eternal happiness thence derived. "They do not consist," said he, "in external paradisiacal delights, unless they are attended also with internal paradisiacal delights. External paradisiacal delights reach the senses of the body only, but internal paradisiacal delights belong to the affections of the soul: and if the former be without the latter, they are void of all heavenly life, because they are devoid of soul; and every delight, without its corresponding soul, grows continually more and more languid and dull, and fatigues the mind more than labor. There are in every part of heaven paradisiacal gardens, which afford joy to the angels; and so far as it is attended with a delight of the soul, the joy is real and true." On this they all inquired, "What is the delight of the soul, and whence is it derived?" The angel replied, "The delight of the soul is derived from love and wisdom proceeding from the Lord; and as love is a principle that operates by wisdom, therefore they both have their seat in the effect, which effect is use. This delight enters into the soul by influx from the Lord, and descends through the superior and inferior regions of the mind into all the bodily senses, and in them is complete and full; here then joy becomes truly joy, and is also eternal, because He is eternal from whom it proceeds. You have just now seen a paradisiacal garden, and I can assure you, there is not a single thing therein, no, not even the smallest leaf, but what exists from the marriage of love and wisdom in use. If a man is in this marriage, he is then in a celestial paradise, and thus in heaven."

738. After this the conducting angel returned to the house of assembly, and addressed those who had firmly persuaded themselves that heavenly joy and eternal happiness consist in

the perpetual glorification of God, and in one continued festival of prayer and praise to all eternity; and this in consequence of a belief they had entertained in the world that they should then see God, and because the life of heaven is called, in reference to the worship of God, a perpetual sabbath. "Follow me," said the angel to them, "and I will introduce you to your joy." So he conducted them into a little city, in the midst of which was a temple, and all the houses of which were said to be consecrated chapels. In that city they observed a great concourse of people, flocking together from all quarters of the neighboring country, and among them a number of priests, who received and saluted them on their arrival, and led them by the hand to the gates of the temple, and from thence into some adjoining chapels, and initiated them into the perpetual worship of God: telling them, that the city was one of the courts leading to heaven, and the temple was introductory to a most spacious and magnificent temple in heaven, where the angels glorified God by prayers and praises to all eternity. "It is ordained," said they, "both here and in heaven, that you are first to enter into the temple, and there remain for three days and three nights; after this initiation you are to go into the houses of the city, which are so many chapels consecrated to divine worship, and in every house to join the congregation in a communion of prayers and praises, and to listen to the sermons delivered: you are to take heed too that nothing but pious, holy, and religious subjects enter into your thoughts, or make a part of your conversation." After this, the angel introduced his companions into the temple, which they found filled and crowded with many persons who on earth had lived in exalted stations, and with many likewise of the inferior class; there were also guards stationed at the doors to prevent any one from departing until he had completed his stay of three days. The angel then said, "This is the second day since the present congregation entered the temple; look at them, and you will see their manner of glorifying God." So they looked at them, and observed that most of them were fast asleep, and that even those who were awake were continually yawning. Some in consequence of the constant elevation of their thoughts to God, without any relapse into the inferior concerns of the body, appeared like faces unconnected with any bodies, for so they seemed to themselves and thence also to others; some again had a wild and delirious look with their eyes, in consequence of their long abstraction from visible objects; in short, every one being quite tired out, seemed to feel an oppression at the chest, and great weariness of spirits: and they saw them turn away from the pulpit, and heard them cry out to the preacher, "End your discourse, for our ears are stupified. We can no longer make out a word you say, and are beginning to be disgusted at the very sound of your voice." They then all left their seats, and crowd

ing in a body to the doors, broke them open, and by mere violence made their way through the guards. On this the priests followed, and walking close beside them, reiterated their instructions, praying, sighing, and saying, "Stay and celebrate the solemn festival, glorify God, and sanctify yourselves, in this court of heaven, and then we will initiate you into the eternal glorification of God in that most magnificent and spacious temple which is in heaven, and so will introduce you to the enjoyment of eternal happiness." These exhortations, however, were not understood, and indeed scarcely heard, from the dulness induced over them, in consequence of their minds having been kept for two days in a state of elevation above their domestic and ordinary employments. But when they attempted to disengage themselves, the priests caught hold of their hands and garments, urging them to go into the chapels, where sermons were to be delivered, but all in vain; "Leave us," they cried; "for we feel as if we should faint away." At that instant, lo! there appeared four men in white garments, with mitres on their heads; one of them while on earth had been an archbishop, and the three other bishops, all of whom were now become angels. As they approached they addressed themselves to the priests, and said, "We have observed from heaven how you feed these sheep. You feed them till you drive them to madness: do you not know what is meant by glorifying God? Its meaning is, to bring forth the fruits of love, that is, to discharge all the duties of our callings with faithfulness, sincerity, and diligence; for this is indeed the love of God and the love of our neighbor, and constitutes the bond of society and the public good. Herein is God glorified, as well as by worship also at stated times succeeding these duties. Have you never read these words of the Lord, "Herein is my father glorified, that ye bring forth much fruit; so shall ye be my disciples" (John xv. 8)? You priests indeed may glorify God by attendance on his worship, since this is your office, and from the discharge of it you derive honor, glory, and recompense: but it would be impossible for you, any more than others, thus to glorify God, unless honor, glory, and recompense were annexed to your office." The bishops then directed the door-keepers to give free ingress and egress to all persons, there being so great a number of people, who from their ignorance of the state and nature of heaven, can form no other idea of heavenly joy, than that it consists in the perpetual worship of God.

739. After this the angel returned with his companions to the place of assembly where the several companies of the wise were still waiting; and next he called to him those who fancied that heavenly joy and eternal happiness depend only on admittance into heaven, purely of divine grace and favor, and that in such case the persons introduced would enter into the enjoyments

of heaven, just as persons introduced to a court festival, or a marriage, enter into the enjoyment of their festivities. To these the angel said, "Wait here awhile until I sound my trumpet, to call together those who have been most distinguished for their wisdom in the spiritual things of the church." After some hours there appeared nine men, each of them distinguished by a wreath of laurel on his head, in token of his celebrity: these the angel introduced into the house of assembly, where all the companies before collected were still waiting, and then in their presence he addressed the nine strangers, and said, "I know that in compliance with your desire, and in accordance to your ideas, you have been permitted to ascend into heaven, and that you have returned to this inferior or sub-celestial land, perfectly well instructed as to the nature and state of heaven: relate to us then what you have seen, and how heaven appeared to you." They replied in order, and the FIRST began thus: "My idea of heaven, from my earliest infancy to the end of my life on earth, was, that it was a place abounding with all blessings, satisfactions, enjoyments, gratifications, and pleasures, and that if I were but introduced, I should be encompassed as with an atmosphere of such felicities, and should imbibe it with an expanded bosom like a bridegroom at the celebration of his nuptials, and when he enters the bride-chamber. Full of this idea, I ascended into heaven, and passed the first guard, and also the second; but when I came to the third, the captain of the guard accosted me, and said, 'Who are you, friend?' 'Is not this heaven?' I asked: 'my longing desire to go there has brought me here: permit me, I pray, to go in.' Then he let me in; and I saw angels in white garments, who came around me, and examined me, and whispered one to another, 'What new guest is this who is not clothed with heavenly raiment?' I heard what they said, and thought within myself, 'Surely I am in a case like the person described by the Lord, who came to the wedding without a wedding garment:' so I said to the angels, 'Give me such garments;' at which they smiled. Then one came in haste from the court of the prince with this command: 'Strip him naked, cast him out, and throw his clothes after him;' which was accordingly done." The SECOND in order then began as follows: "I too supposed that if I were only admitted into heaven, which was over my head, I should there be encompassed with joys, and should breathe them to eternity: I likewise wished to be there, and my wish was granted; but the angels, on seeing me, fled away, and said one to another, 'What portentous circumstance is this!—how came this bird of night here?' On hearing this, I felt as if I had really undergone some change, and was no longer a man; and yet I was not changed, but the appearance was produced by inhaling the heavenly atmosphere. Presently there came one running from the prince's court, with an order that two servants

should lead me out, and conduct me back by the way I had ascended, till I reached my own home; and when I got there, I again appeared as a man, both to others and to myself." The THIRD said, "I always conceived of heaven as a place, and not as a state dependent on the love of its inhabitants; so soon, therefore, as I came into this world, I felt a most ardent desire to go to heaven. Accordingly I followed some whom I saw ascending thither, and was admitted along with them; but I advanced only a few paces; for when I was desirous to delight my mind (*animus*) according to the idea I had of the joys and blessings to be experienced there, a stupor, occasioned by the light of heaven, which is white as snow, and whose essence is said to be wisdom, seized my mind (*mens*), and darkness my eyes, and I was reduced to a state of insanity. A short time after, the heat of heaven, which corresponds with the brightness of its light, and whose essence is said to be love, produced a violent palpitation of my heart: I was seized with anxiety, and was inwardly excruciated to such a degree, that I threw myself flat on the ground. While in this situation, one of the guards came from the palace of the prince, with an order to carry me gently to my own light and heat; and when I came thither, my spirit and my heart once more returned to me." The FOURTH said, that he also had conceived of heaven as a place, and not as a state of love. "When first I came," said he, "into the spiritual world, I asked certain wise persons whether I might be permitted to ascend into heaven, and was informed that this liberty was granted to all, but there was need of caution how they used it, lest they should be cast down again. I made light of this caution, and ascended, in full confidence that all men were alike qualified for the reception of heavenly bliss in all its fulness; but, alas! I was no sooner within the confines of heaven, than my life seemed to be departing from me, and from the violent pains and the anguish which seized my head and body, I threw myself prostrate on the ground, where I writhed about like a snake when it is brought near the fire. In this state I crept to the brink of a precipice, and threw myself down; when being taken up by some people standing near the spot where I had fallen, I was carried to a place of refreshment, and was soon brought to myself again." The OTHER FIVE also related the wonderful occurrences which befell them in their ascents into heaven, and compared the changes they experienced as to their states of life, with the state of fish when raised out of water into air, and with that of birds when raised out of the air into ether; and they declared, that after having suffered so severely, they had no longer any desire to ascend into heaven, but only wished to live a suitable life, among their like, wherever it might be. "We are well informed," they added, "that in the world of spirits, where we are at present, all persons un

dergo a previous preparation, the good for heaven, and the wicked for hell, and that after such preparation, they see ways opened to conduct them to societies of their like, with whom they are to remain to eternity: these ways they enter with delight, because they are suitable to their love." When those of the first assembly had heard these relations, they all likewise acknowledged that they had never entertained any other notion of heaven than as of a place, where with open mouths they should inhale the surrounding joys for ever. Then the angel who had the trumpet addressed them thus: "You now see that the joys of heaven and eternal happiness depend not upon place, but upon the state of the life of man. A state of heavenly life is derived from love and wisdom; and since it is use that contains love and wisdom, and in which they are fixed and subsist, therefore a state of heavenly life is derived from the conjunction of love and wisdom in use. It amounts to the same if we call them charity, faith, and good works; because charity is love, faith is truth whence wisdom is derived, and good works are uses. In our spiritual world, however, there are places as in the natural world, or else there could be no habitations and distinct abodes: nevertheless, place with us is not place, but an appearance of place, according to the state of love and wisdom or of charity and faith. Every one who becomes an angel carries his own heaven within himself, because he carries in himself the love of his own heaven; for a man by creation is the smallest effigy, image, and type of the great heaven, and thence the human form is derived; therefore every one after death comes into that society of heaven of whose general form he is an individual effigy; so that on entering into that society, he enters into a form correspondent with his own, and thus enters as it were from himself into that form, as into another self, and again from that other self into the same form in himself, enjoying thus his own life as that of the society, and that of the society as his own; for every society in heaven may be considered as one common body, and the angels as similar parts, from which the common body coexists. Hence it follows, that those who are in evils, and thence in falses, have formed in themselves the effigy of hell, and this, when in heaven, suffers torment from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and there is a like collision between their delights, as between enemies, who destroy each other when they meet in conflict.

740. After this a voice was heard from heaven, saying to the angel with the trumpet, "Select ten out of the whole assembly, and introduce them to us: we have heard from the Lord, that he will prepare them, so that for three days the heat and light, or the love and wisdom of our heaven, shall not do them any injury." Then ten were selected, and followed the angel They

ascended by a steep path, up a certain hill, and from thence up a mountain, on whose summit was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them, and after they had passed the third gate, the introducing angel hastened to the prince of the society, or that of heaven, and announced to him their arrival. The prince said, "Take some of my train with you, and carry them word that their arrival is acceptable to me, and introduce them into the building before my palace, and provide for each a separate apartment with a bedchamber, and appoint some of my attendants and servants to wait on them, and to obey their orders:" all which was done. On being introduced by the angel, they asked if they might go and see the prince; but the angel replied, "It is now morning, and it is not permitted before noon; till that time every one is engaged in his particular office and employment; but you are invited to dinner, and then you will sit at table with the prince; in the mean time I will introduce you into his palace, and show you the magnificent and splendid things it contains."

When they had arrived at the palace, they first viewed it from without: it was large and spacious, and built of porphyry, with a foundation of jasper, and before the gate were six lofty columns of lapis lazuli; the roof was of plates of gold, the windows high, of the most transparent crystal, and the frames also were of gold. After viewing the outside they were introduced within, and were conducted from one apartment to another, in each of which they saw ornaments of inexpressible elegance and beauty; and beneath the roof were sculptured decorations of inimitable workmanship. Against the walls were set tables of silver overlaid with gold, on which were placed various utensils made of precious stones, and of entire gems in celestial forms, with several things besides, which no eye on earth had ever seen, and consequently such as could never be conceived to exist in heaven. While they were struck with astonishment at these magnificent sights, the angel said, "Be not surprised; these things which you behold are not the production and workmanship of any angelic hand, but were framed by the Builder of the universe, and presented as a gift to our prince. Here then the architectonic art is in its essential perfection, and hence are derived all the rules of that art as known and practised in the world." The angel added further, "You may possibly conceive that such objects bewitch our eyes, and so infatuate them as to induce us to believe that they constitute the joys of our heaven; but far from it: as our hearts are not in them, they are only accessory to the joys of our hearts; and therefore so far as we contemplate them as accessory, and as the workmanship of God, in them we contemplate the divine omnipotence and benignity."

741. After this the angel said to them, "It is not yet noon: come with me into our prince's garden, which is near the palace." So they went with him; and as they were entering, he said, "Behold here the most magnificent of all the gardens in our heavenly society!" But they replied, "How! there is no garden here; we see only one tree, and on its branches and its top as it were golden fruit, and leaves of silver, with their edges adorned with emeralds, and underneath the tree little children with their nurses." Hereupon the angel, with an inspired voice, said, "This tree is in the midst of the garden, and we call it the tree of our heaven, and some the tree of life; but advance and draw nearer, and your eyes will be opened, and you will behold the garden." They did so, and their eyes were opened, and they saw abundance of trees laden most plentifully with fine-flavored fruit, intwined about with young vines, whose tops with their fruit inclined towards the tree of life in the midst. These trees were planted in a continuous series, which spread out, and so proceeded into endless orbs, or gyrations, as of a perpetual spiral; thus it formed a perfect spiral of trees, where one species succeeded another in a continuous order, according to the worth and excellence of their fruit. The beginning of the circumgyration was at a considerable distance from the tree in the midst, and the intervening space glowed with a radiance of light which made the trees in the circle shine with a graduated splendor that was continued from the first to the last. The first trees were the most excellent of all, luxuriant in the choicest fruits, and were called paradisiacal trees, being such as are never seen in any country of the natural world, because none such ever grew there, or could grow. These were succeeded by olive-trees, the olives by vines, these by sweet-scented shrubs, and those by such trees as afford timber adapted for building. At stated intervals in this spiral or gyre of trees, were interspersed seats, formed of the young shoots of the trees behind them, brought forward and intwined in each other, while the fruit hanging over at once enriched and adorned them. In this perpetual winding orb of trees there were passages which opened into flower-gardens, and from them into shrubberies, laid out in areas and beds. At the sight of all these things the companions of the angel exclaimed, "Behold heaven in form! wherever we turn our eyes we feel an influx of somewhat celestially paradisiacal, which is not to be expressed." When he heard this declaration, the angel rejoiced, and said, "All the gardens of our heaven are representative forms or types of heavenly blessings in their origins, and because the influx of these blessings elevated your minds, therefore you exclaimed, 'Behold heaven in form!' but those who do not receive that influx, see these paradisiacal gardens only as common woods and forests. All those receive the influx who are influenced by the love of use; but those do not receive it who are in

fluenced by the love of glory not originating in use." Afterwards he explained and taught them what each thing in the garden represented and signified.

742. While they were thus employed, there came a messenger from the prince, with an invitation to them to eat bread with him, and at the same time two pages of the court brought garments of fine linen, and said, "Put on these; for no one is admitted to the prince's table unless he be clothed in the garments of heaven." So they put them on, and, accompanying their angel, were shown into an antechamber belonging to the palace, where they waited for the prince. There the angel introduced them to the company and conversation of the grandees and nobles, who were also in expectation of the prince's appearing. And lo! in about half an hour the doors were opened, and, through one wider than the rest, on the western side, he entered in great order and pomp of procession. His inferior officers went before him, after them his privy counsellors, and next the chief officers of the court: in the midst of these was the prince, and after him various attendants, and lastly the guards; in all they amounted to a hundred and twenty. Then the angel advancing before the ten strangers, who by their dress appeared now like inmates of the place, approached with them towards the prince, and reverently introduced them to his notice; and the prince, without stopping the procession, said to them, "Come and eat bread with me." So they followed him into the dining-room, where they saw a table magnificently set out, having in the middle a lofty golden pyramid, with a hundred branches in triple order, and to each branch a small paten or basket, containing a variety of sweetmeats and preserves, with other delicacies made of bread and wine; and through the middle of the pyramid there issued as it were a bubbling fountain of nectareous wine, the stream of which, shooting from the summit of the pyramid, divided itself into different branches, and filled the cups. At the side of this high pyramid were various celestial forms of gold, on which were dishes and plates covered with all kinds of food. The celestial forms supporting the dishes and plates were artificial forms derived from wisdom, such as could not be contrived by any human art, or expressed by any human words: the dishes and plates were of silver, on which were sculptured forms similar to those that supported them; the cups were of transparent gems Such was the apparatus of the table.

743. The prince and his ministers were thus attired: the prince was dressed in a long purple robe, adorned with silver stars wrought in needle-work; under this robe he wore a bright silk tunic of a blue or hyacinthine color; this was open about the breast, where there appeared the front part of a kind of zone, with the distinguishing badge of his society: the badge was an eagle sitting on her young at the top of a tree; this was wrought

in refulgent gold, and set round with diamonds. The counsellors were dressed nearly after the same manner, but without the badge, instead of which they wore sapphires curiously cut, hanging from their necks by a gold chain. The attendants wore cloaks of a red-brown color, wrought with flowers encircling young eagles; their tunics were of silk of an opal color, as were also the garments that covered their thighs and legs. Thus were they clad.

744. The counsellors and nobles, stood around the table, and by order of the prince folded their hands together, and at the same time uttered in a low voice a prayer of thanksgiving to the Lord; after this, at a signal from the prince, they reclined on couches at the table. The prince then said to the ten strangers, "Recline also with me; behold, there are your couches:" so they reclined, and the pages that were before sent by the prince to wait upon them, stood behind them. Then said the prince to them, "Take each of you a plate from its supporting form, and afterwards a paten from the pyramid;" and they did so; and lo! instantly new plates and patens appeared upon the stands in the place of those that were taken away; and their cups were filled with wine that streamed from the fountain out of the great pyramid: and they ate and drank. When dinner was about half ended, the prince addressed the ten new guests, and said, "I have been informed that you were convened in the country which is immediately beneath this heaven in order to disclose your thoughts on the joys of heaven and eternal happiness thence derived, and that you professed different opinions, each according to his peculiar ideas of delight originating in the bodily senses. But what are the delights of the bodily senses, without those of the soul? It is the soul which inspires them with delight. The delights of the soul are in themselves imperceptible beatitudes; but as they descend into the thoughts of the mind, and from thence into the sensations of the body, they become more and more perceptible: in the thoughts of the mind they are perceived as satisfactions, in the sensations of the body as delights, and in the body itself as pleasures. Eternal happiness is derived from the latter and the former taken together: from the latter alone there results a happiness, which not being eternal, but temporary, is quickly ended and passes away, and is sometimes turned into unhappiness. You have now seen that all your joys are also joys of heaven, and far more excellent than you could possibly have conceived; but such joys do not inwardly affect our minds (*animi*). There are three things which enter by influx from the Lord as a one into our souls; these three as a one, or this trine, are LOVE, WISDOM, and USE. Love and wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind; but in use they exist really, because they are then together in the act and operation of the body; and where they

exist really, there they also subsist. Since then love and wisdom exist and subsist in use, it is use which affects us; and use consists in a faithful, sincere, and diligent discharge of the duties of our calling. The love of use, and the consequent application to it, keep together the powers of the mind, and secure it from wandering about at random, and imbibing all the lusts which flow in, with their enchanting delusions, through the senses, from the body and the world, by which the truths of religion and morality, with all that is good in either, become the sport of every wind; but the application of the mind to use, keeps in and binds together those truths, and arranges the mind into a form receptible of the wisdom thence derived, and also extirpates from its circumference the idle and ridiculous sports of falsities and vanities. But you will hear more on this subject from the wise persons of our society, whom I will send to you in the afternoon." So saying, the prince rose, and the new guests along with him; and bidding them farewell, he gave charge to the conducting angel to lead them back to their apartments, and there to show them every token of civility and respect, and also to invite some courteous and agreeable company to entertain them with conversation respecting the various joys of their society.

745. The angel executed the prince's charge; and as they went back to their private apartments, the company, invited from the city to entertain them with conversation respecting the various joys of the society, arrived, and after the usual compliments entered into conversation with them as they walked along in a strain at once entertaining and elegant. The conducting angel then said, "These ten men were invited into this heaven to see its joys, and so to receive a new idea of eternal happiness; mention then a few particulars of such of its joys as affect the bodily senses: we expect some wise persons by and by, who will tell us of many things which render those joys satisfactory and happy." Then the company who were invited from the city spoke to the following effect: 1. "There are here days of festivity appointed by the prince, that the mind (*animus*), by a due relaxation, may recover from the weariness which in some instances may be produced by the desire of emulation. On these days we have concerts of music and singing in the public places, and out of the city games and exhibitions; at such times we have orchestras, raised in the public places, surrounded with balusters formed of vines wreathed together, from which hang bunches of ripe grapes; within these balusters, in three rows one above another, sit the musicians, with their wind and stringed instruments, of various tones, both high and low, loud and soft; and by them are seated singers of both sexes, who entertain the citizens with the sweetest music and singing, both in concert and in solo, varied at times as to its particular kind: these concerts continue on those days of festivity from

morning till noon, and are afterwards renewed until the evening. 2. Moreover, every morning, from the houses around the public places we hear the sweetest songs of virgins and young girls, which resound over the whole city: it is one of the affections of spiritual love, which is rendered sonorous by modifications of the voice in singing, or by modulations. The affection in the song is perceived as the very affection itself, flowing into the minds of the hearers, and exciting them to a corresponding state: such is the nature of heavenly singing. The virgin singers say, that the sound of their song as it were inspires and animates them from within, and their minds are delightfully raised, according to its reception by the hearers. This ended, the windows of the houses around the public places, and likewise of those in the streets, are shut, and so also are the gates, and then the whole city is silent. No noise is heard in any part of it, and no person is seen loitering in the streets; but all are intent on their work and the duties of their calling. 3. At noon however the gates are opened, and in the afternoon the windows also in some houses, and the boys and girls play in the streets, while their masters and governesses sit in the porches of the houses, watching over them and keeping them in order. 4. On the sides of the city, at its extremity, there are various sports of boys and young men, such as running, hand-ball, and tennis: there are besides trials of skill among the boys, in order to discover the readiness of their wit in speaking, acting, and perceiving; and to those who excel are given some laurel leaves as a reward; not to mention other similar things, designed to call forth and exercise the latent talents of the young people. 5. There are moreover dramatic entertainments exhibited upon theatres out of the city, the actors representing the various graces and virtues of moral life, among whom are inferior characters for the sake of relatives." One of the ten inquired, "How for the sake of relatives?" they replied, "No virtue with its graces and decencies can be represented to the life, but by means of relatives in which all its graces and decencies from the greatest to the least are comprised and represented; and the inferior characters represent the least, even till they become none; but it is provided by law, that nothing of the opposite, which is called indecorous and dishonorable, should be exhibited, except figuratively and as it were remotely. It is so provided, because nothing that is becoming and good in any virtue can by successive progressions pass over to what is unbecoming and evil: it only proceeds to its least, where it perishes; then, and not till then, the opposite commences; so that heaven, where all things are becoming and good, has nothing in common with hell, where all thing are licentious and evil.

746. While they were thus engaged, a servant entered, and brought word that the eight wise persons invited by the prince's order were arrived, and requested to be admitted; on which the

angel went out to receive and introduce them. And presently these wise persons, after the customary ceremonies of introduction, began to converse with them on the beginnings and increments of wisdom, with which they intermixed various remarks on its succession, showing that with the angels it never ceases or comes to a period, but advances and increases to eternity. Hereupon the attendant angel said to them, "Our prince at table talked with these strangers on the seat or abode of wisdom, showing that it is in use: if it be agreeable to you, be pleased to discourse with them further on the same subject." Upon this, they said, "Man at his first creation was endued with wisdom and the love of it, not for the sake of himself, but for the sake of its communication with others from himself. Hence it is a maxim inscribed on the wisdom of the wise, that no one be wise for himself alone, or live for himself, but for others at the same time: this is the ground and origin of society, which otherwise could not exist. To live for others is to perform uses: uses are the bonds of society, and these are as many in number as there are good uses, and the number of uses is infinite. There are spiritual uses, such as belong to love towards God and love towards our neighbor; there are moral and civil uses, such as belong to the love of the society and state in which a man lives, and of his fellow-citizens among whom he dwells; there are natural uses, which belong to the love of the world and its necessities; and there are corporeal uses, such as belong to the love of self-preservation, for the sake of uses of a superior order. All these uses are inscribed on man, and follow in order one after another; and when they are together, then one is within the other. Those who are in the first uses, which are spiritual, are in all those which succeed, and these persons are wise; those who are not in the first, but yet are in the second, and thence in the succeeding, are not so highly principled in wisdom, but only appear to be so from an external morality and civility; those who are neither in the first nor second, but only in the third and fourth, have not the least pretensions to wisdom, for they are satans, loving only the world, and themselves for the sake of the world; but those who are only in the fourth, are least of all wise, for they are devils, because they live to themselves alone, and if they consider others it is only for the sake of themselves. Every love, moreover, has its particular delight, for by delight love is kept alive; and the delight of the love of uses is heavenly delight, which enters into succeeding delights in their order, and according to the order of succession exalts them, and makes them eternal." After this they spoke of the number of the heavenly delights proceeding from the love of use, and said that they were myriads of myriads, and that all who enter heaven enter into those delights. With further conversation of wisdom on the love of use they lengthened out the day with them until the evening

Towards evening there came a servant clothed in linen to the ten companions of the angel, and invited them to a wedding which was to be celebrated the next day; and the strangers were much rejoiced to think that they were also to be present at a wedding in heaven. After this they were conducted to the house of one of the counsellors in waiting, and supped with him; and after supper they returned to the palace, and each retired apart into his own bedchamber, where they slept till morning. When they awoke they heard the singing of the virgins and young girls from the houses round the public places of resort, of which mention was made above. They sung that morning the affection of conjugial love, the sweetness of which did so affect and penetrate the strangers, that they perceived sensibly a blessed serenity instilled into their joys, which at the same time exalted and renewed them. At the hour appointed the angel said, "Make yourselves ready, and put on the heavenly garments which our prince sent you." They did so, and lo! the garments were resplendent with a flaming light; and they asked the angel, "Whence is this?" He replied, "Because you are going to a wedding; and when that is the case, our garments always assume a shining appearance, and become wedding garments.

747. After this the angel conducted them to the house where the nuptials were to be celebrated, and the porter opened the door; and presently being admitted within the house, they were received and complimented by an angel sent from the bridegroom, and were introduced and shown to the seats intended for them. And soon after they were invited into the ante-room to the bride-chamber, where they saw in the middle a table, on which was placed a magnificent candelabra with seven branches and sconces of gold; and to the walls were hung lamps of silver, which being lighted made the atmosphere appear as of a golden hue; and they observed near the candelabra two tables, on which were set loaves of bread in a triple order; there were tables also at the four corners of the room, on which were placed crystal cups. While they were viewing these things, lo! a door opened from a chamber beside the bride-chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and leading each other to a seat placed over against the candelabra, on which they seated themselves, the bridegroom on the left, and the bride at his right hand; while the six virgins stood by the seat near the bride. The bridegroom wore a bright purple robe, and a tunic of fine shining linen, with an ephod, on which was a golden plate set round with diamonds, and on the plate was engraved a young eagle, being the nuptial ensign of that heavenly society; and he had a mitre on his head: the bride wore a scarlet mantle, and under it a gown embroidered with needle-work, reaching from her neck to her feet, and below her bosom she had a golden girdle,

and on her head a crown of gold set with rubies. When they were thus seated, the bridegroom turned himself towards the bride, and put a golden ring upon her finger; he then took a pair of bracelets and a pearl necklace, and fastened the bracelets on her wrists, and the necklace about her neck, and said, "Accept these pledges," and as she accepted them he kissed her, and said, "Now thou art mine;" and he called her his wife. On this all the company cried out, "May the divine blessing be upon you!" These words were pronounced first by each separately, and afterwards by all together. A certain person sent from the prince as his representative also pronounced them for him, and at that instant the ante-chamber was filled with an aromatic smoke, which was a token of blessing from heaven. Then the servants in waiting took bread from the two tables near the candelabra, and cups, now filled with wine, from the tables at the corners of the room, and gave to each of the guests his bread and his cup, and they ate and drank. After this the husband and his wife rose, and the six virgins attended them with the silver lamps, now lighted, in their hands, to the threshold; and the married pair entered the bride-chamber, and the door was shut.

748. Afterwards the conducting angel talked with the guests about his ten companions, acquainting them how he was commissioned to introduce them, and show them the magnificent objects contained in the prince's palace, and other wonderful sights; how they had dined at table with him; and had afterwards conversed with certain wise men of the society: and he added, "May I request that they be permitted to enjoy the pleasure of your conversation also?" So they drew nearer and discoursed together. Then a certain wise personage who was one of the marriage guests, said, "Do you understand the signification of what you have seen?" "But little," they replied; and then they asked him, "Why was the bridegroom, who is now a husband, clad in that particular manner?" "Because the bridegroom," he answered, "who is now a husband, represented the Lord; and the bride, now a wife, represented the church; for nuptials in heaven represent the marriage of the Lord with the church. This is the reason why he had a mitre on his head, and wore a robe, a tunic, and an ephod, like Aaron, and why the bride, now a wife, had a crown on her head, and wore a mantle, like a queen; but to-morrow they will be dressed differently, because this representation lasts no longer than to-day." "Since he represented the Lord, and she the church, why," they asked, "did she sit at his right hand?" "Because there are two things," the wise personage replied, "which constitute the marriage of the Lord and the church; these are love and wisdom: the Lord is love, and the church is wisdom, and wisdom is at the right hand of love; for every member of the church is wise

as of himself, and in proportion as he is wise he receives love from the Lord. The right hand also signifies power, and love has power by means of wisdom; but, as just observed, after the nuptials, the representation is changed, for then the husband represents wisdom, and the wife the love of his wisdom. This however, is not a primary but a secondary love; for the wife has it from the Lord, through the wisdom of the husband: the love of the Lord, which is the primary love, is the love of being wise abiding with the husband; therefore after the nuptials, both together, the husband and his wife, represent the church." But again they asked, "Why did not you men stand by the bridegroom, now the husband, as the six virgins stood by the bride, now the wife?" To this the wise one replied, "Because we today are numbered among the virgins, and the number six signifies all, and what is complete." But they said, "Explain your meaning." "Virgins," he replied, "signify the church, and the church consists of both sexes. Hence we also, as members of the church, are virgins. That this is the case, is evident from these words in the Revelation: 'These are those who were not defiled with women, for they are *virgins*, who follow the Lamb whithersoever he goeth' (xiv. 4). And as virgins signify the church, therefore the Lord compares it to ten *virgins* invited to the wedding (Matt. xxv). And as the church is signified by Israel, Zion, and Jerusalem, mention is therefore so frequently made in the Word of the *virgin and daughter of Israel, of Zion, and of Jerusalem.* The Lord also thus describes his marriage with the church: '*On thy right hand did stand the queen* in gold of Ophir; her clothing is of wrought gold; she shall be brought unto the king in *raiment of needle-work; the virgins*, her companions, *that follow her*, shall enter into the king's palace' (Psalm xlv. 9—16)." "But is it not expedient," they afterwards inquired, "that a priest be present, and minister at the nuptial ceremony?" "This is expedient on earth," the wise one answered, "but not in heaven, on account of the representation of the Lord himself and the church. On earth they are not aware of this; and yet with us a priest ministers in whatever relates to betrothings, or marriage contracts, and hears, receives, confirms, and consecrates the consent of the parties. Consent is the essential of marriage, and all succeeding ceremonies are its formalities."

749. After this the conducting angel went to the six virgins, and gave them an account of his companions, and requested they would vouchsafe to join company with them. They accordingly came: but as soon as they were near them, they suddenly retired, and entered the women's apartment, where they mixed with the virgins, their friends. On seeing this, the conducting angel followed them, and asked them why they retired so suddenly without conversing with the strangers. They replied, "We can

not approach them." "Why not?" he asked; and they answered, "We do not know: but we perceived something which repelled us and drove us back again: we hope they will excuse us." So the angel returned to his companions, and told them what the virgins had said, and added, "I conjecture that your love of the sex is not chaste: in heaven we love virgins for their beauty and the elegance of their manners, and we love them intensely, but chastely." Hereupon his companions smiled, and said, "You conjecture right: who can behold such beauties near, and not feel some desire?"

750. After much entertaining conversation the nuptial-guests departed, and also the ten strangers with their attendant angel; and the evening being far advanced, they retired to rest. At day-dawn they heard a proclamation made, TO-DAY IS THE SABBATH. Then they arose, and asked the angel what it meant. He replied, "It is a call to the worship of God, which returns at stated periods, and is proclaimed by the priests. The worship is performed in our temples, and lasts about two hours; therefore, if it is agreeable, come along with me, and I will introduce you." So they made themselves ready, and attended the angel, and entered the temple. It was a large building capable of containing about three thousand persons, in the form of a semi-rotunda, with benches or seats carried round in a continued sweep, according to the figure of the temple. The pulpit in front of the seats was drawn a little from the centre; the door was on the left hand behind the pulpit. The ten strangers entered with their conducting angel, who pointed out to them the places where they were to sit, telling them, "Every one who enters the temple knows his own place, and this by a kind of innate perception; and he cannot sit in any place but his own; in case he takes another, he neither hears nor perceives any thing, and he also disturbs order, and when this is the case, the priest is not inspired."

751. When the congregation had assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom. The subject was on the sanctity of the Holy Scripture, and the conjunction of the Lord with both worlds, the spiritual and the natural, by its means. Illustrated as he then was, he fully proved, that that Holy Book was dictated by Jehovah the Lord, and that consequently he is in it, so as to be the wisdom it contains; but that the wisdom which is himself therein, lies concealed under the sense of the letter, and is opened to none but those who are in truths of doctrine, and at the same time in goodness of life, and thus who are in the Lord, and the Lord in them. To this discourse he added a votive prayer, and descended. As the audience were going out, the angel requested the priest to speak a few words of peace with his ten companions; so he came to them, and they conversed together for the space

of half an hour. He discoursed on the Divine Trinity, that it is in Jesus Christ, in whom all the fulness of the Godhead dwells bodily, according to the declaration of the apostle Paul; and afterwards on the union of charity and faith; but he said, "the union of charity and truth," because faith is truth.

752. After expressing their thanks, they departed home; and when they were come there the angel said to them, "This is the third day since you ascended into the society of this heaven, and as you were prepared by the Lord to stay here three days, it is now time that we be separated: put off therefore the garments sent you by the prince, and put on your own." When they had done so, they were inspired with a desire to be gone; so they departed and descended, the angel attending them to the place of assembly; and there they gave thanks to the Lord for vouchsafing to bless them with knowledge, and so with intelligence, respecting heavenly joys and eternal happiness.

CHAPTER XIV.

THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND THE NEW HEAVEN AND THE NEW CHURCH.

I. That the consummation of the age is the last time or end of the church.

753. On this earth there have been several churches, all of which in process of time have come to their consummation, and then have been succeeded by new ones, and so on to the present time. The consummation of the church comes to pass when there remains no divine truth but what is falsified or rejected, in which case there cannot remain any genuine good, because the whole quality of good is formed by truths, good being the essence of truth, and truth being the form of good, and no quality can exist without a form. Good and truth can no more be separated than will and understanding, or what is the same thing, than affection of love and thought thence originating; so that when truth comes to its consummation in the church, good also comes to its consummation, and when this is the case the church is at an end, or, in other words, its consummation is arrived.

754. The church is brought to a consummation by various means, but especially by such as make the false appear like truth, in which case the good which is truly so, and is called spiritual good, ceases also; that which is then supposed to be good is only the natural good produced by a moral life. The causes of this consummation of truth, and along with it of good, are princi-

pally these two natural loves, the love of self and the love of the world, which are diametrically opposed to the two spiritual loves; the love of self, when predominant, being opposed to love to God, and the love of the world, when predominant, being opposed to love towards the neighbor. The love of self consists in a man's wishing well to himself only, and to no other except for the sake of himself: the case is similar with the love of the world; and where those two loves have once been appropriated, they extend their ensnaring and baneful influence, just as a mortification spreads through the body, till by degrees it wastes away all its parts and members. That such love has invaded churches, is very evident from the description given of Babylon in Gen. xi. 1—9; Isaiah xiii. xiv. xlvii. Jerem. 1.; and in Daniel ii. 31—47; iii. 1—7; v. vi. 8 to the end; vii. 1, 14; and in the Revelation xvii. and xviii. from the beginning to the end of both; and at length it exalted itself to such a height, that it not only transferred the divine power of the Lord to itself, but even strove, by every possible art, to accumulate to itself all the treasures of the world. And there is but too much reason to conclude, from certain omens and appearances of no delusive kind, that the same loves would burst forth with the same violence in many of the rulers of the churches separated from Babylon, were it not for the limitation and consequent restriction of their power. What then must be the necessary consequence of such evil ungovernable love, but that a man under its influence will regard himself as God, and the world as heaven, and pervert every truth of the church? For real truth, which in itself is truth, cannot be known and acknowledged by the merely natural man, or be communicated to him by God; for falling into an inverted receptacle, the truth is changed into the false. There are however several other causes, besides these two loves, for the consummation of truth and goodness, and consequently for the consummation of the church; but these are only secondary causes, and subordinate to the other two.

755. That the consummation of the age is the last time of the church, is evident from those passages in the Word where the expression occurs; as from the following: "I have heard from Jehovah a *consummation* and a *decision* upon the whole land"* (Isaiah xxviii. 22). The *consummation* is decreed, righteousness is overflowed; for the Lord Jehovah of Hosts shall make a *consummation* and a *decision* over all the land" (x. 22, 23). "By the fire of the zeal of Jehovah the whole land shall be devoured; for he shall make a speedy *consummation* of all them that dwell in the land" (Zeph. i. 18). The church is signified

* In the English version of the Bible these words are rendered a *consumption, even determined,* as also in Dan. ix. 27; whereby the distinction is lost between consummation and decision; but the original Hebrew favors the construction here given by the author.

by land in the above passages, because the land of Canaan is understood, where the church was established. That the church is signified by land, may be seen fully proved from many passages of the Word in the APOCALYPSE REVEALED, n. 285, 902. Again: "And over the bird of abominations shall be *desolation*, even to *consummation* and *decision;* it shall drop upon the *devastation*" (Dan. ix. 27). That these words were spoken by Daniel in relation to the end of the present Christian Church, may be seen, Matt. xxiv. 15. "Thus hath Jehovah said, The whole land shall be *wasteness*, yet will I not make a *consummation*" (Jer. iv. 27). "The iniquity of the Amorites is not yet *consummated*" (Gen. xv. 16). Jehovah said, "I will go down and see whether they have made a *consummation* according to the cry which is come unto me" (Gen. xviii. 21); speaking of Sodom. The last time of the present Christian Church is also meant by the consummation of the age spoken of by the Lord in the following passages: "His disciples came unto him, saying, What shall be the sign of thy coming, and of the *consummation of the age?*" (Matt. xxiv. 3). "As therefore the tares are gathered together and burned in the fire, so shall it be in *the consummation of the age*" (xiii. 40). "So shall it be at the *consummation of the age*, the angels shall come forth, and sever the wicked from the just" (xiii. 49). "Jesus said to his disciples, Lo! I am with you always, even to the *consummation of the age*"* (xxviii. 20). It is to be observed, that wasting, desolation, and decision, signify the same as consummation; but desolation signifies the consummation of truth, wasting or vastation, the consummation of good, and decision, the full consummation of both: the fulness of time, in which the Lord came into the world, and is about to come again, is also the consummation.

756. The consummation of the age may receive illustration from various circumstances in the natural world; for whether it be considered either as a whole or singly, every thing on the face of the earth grows old and wastes away, but then it is by alternate changes called the circles of things. Times or seasons, both in general and in particular, describe such circles. In general the year passes from spring to summer, and through summer to autumn, and closes in winter, and thence returns again to spring; this is the circle of warmth. In particular the day passes from morning to noon, and through noon to evening, and closes in night, and thence returns again to morning; this is the circle of light. Every man also passes through the circle of nature; he begins life in infancy, from which he advances to youth and manhood, and thence to old age, and then dies. In

* In the common English version of the Bible, instead of THE CONSUMMATION OF THE AGE, these passages are translated THE END OF THE WORLD: it will however be admitted by every one acquainted with the original that the former is their true signification.

like manner every bird of the air, and every beast of the earth, describe the circles of their natures. Every tree likewise has its beginning in the bud, whence it proceeds to its full stature, and by degrees dies away till it falls to the ground. The case is similar with every shrub, and with every twig, yea, with every leaf and flower, and even with the ground itself, which in time becomes sterile; and likewise with all stagnant waters, which by degrees grow putrid. All these are alternate consummations which are natural and temporary, but yet periodical; for when one thing has passed from its beginning to its end, another springs up like it, and so every thing is born, and dies, and then is born again, to the intent that creation may be continued. The reason why there is a similar law in respect to the church is, because it consists of the human race, of which, in its common form, it is composed, and one generation of men succeeds another, and there is a variety in the minds of all, and iniquity, once rooted in their inclination, is propagated to their posterity; and it can only be extirpated by regeneration, and this can only be effected by the Lord.

II. That the present day is the last time of the Christian church, which the Lord foretold and described in the gospels and in the Revelation.

757. That the consummation of the age signifies the last time of the church, has been shown in the foregoing article; whence it is evident what is meant by the consummation of the age spoken of by the Lord in the gospels, Matt. xxiv.; Mark xiii.; Luke xxi.; for it is written, "As Jesus sat upon the mount of Olives, his disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming, and of the consummation of the age?" (Matt. xxiv. 3). And then the Lord began to foretell and describe the consummation in all its successive states, even to his advent, and that then he should come in the clouds of heaven with power and great glory, and should gather together his elect, with many other particulars (verses 30, 31), which did not at all come to pass at the destruction of Jerusalem. On that occasion the Lord described these events in prophetic language, every word whereof is weighty and significative. The spiritual import of every particular expression may be seen explained in the Arcana Cœlestia, n. 3353—3356, 3486—3489, 3650—3655, 3751—3757, 3898—3901, 4057—4060, 4229—4231, 4332—4335, 4422—4424.

758. That all those prophetic declarations of the Lord to his disciples were spoken of the last time of the Christian church, is very evident from the Revelation, where similar events are foretold of the consummation of the age, and the Lord's advent, all which are particularly explained in the Apocalypse Revealed, published in the year 1766. Now as the particulars spoken of

by the Lord to his disciples concerning the consummation of the age, and his advent, coincide with what he afterwards revealed in the Apocalypse by John concerning the same subjects, it is evident that he could mean no other consummation than that of the present Christian church. The end of this church is, moreover, foretold in Daniel; therefore the Lord says, "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, whoso readeth let him understand" (Matt. xxiv. 15; Dan. ix. 27): so also in the other prophets. That there is at this day such an abomination of desolation in the Christian church, will further appear from the Appendix, where it will be seen that there is not a single genuine truth at this time remaining in the church, and also that unless a new church were to be raised up in the place of the present, "no flesh could be saved," according to the Lord's words in Matt. xxiv. 22. That the Christian church, such as it is at this day, is consummated and laid waste to so great an extent, cannot be seen by those on earth who have confirmed themselves in its falses, because a confirmation of the false is a denial of the true; and for this reason he that is in such a state places as it were a vail beneath his understanding, and so keeps guard that nothing else creeps in to pull down the ropes and stakes, by which he has built up and put together his theological system like a strong tent. Moreover, the natural rational principle can confirm whatever it pleases, whether it be false or true, and both, when confirmed, appear in similar light; and it is not known whether the light be false, such as is experienced in a dream, or whether it be true, such as is seen in the clear day. But the case is altogether otherwise with the spiritual rational principle, such as those enjoy who look to the Lord, and from him are in the love of truth.

759. Hence it is that every church composed of those who see by the above light of confirmation, appears to itself as if it were the one only church which enjoyed the light of truth, while all others which differ from it are in darkness; for those who see by the light of confirmation, are not unlike owls, which see light during the shade of night, but in the day-time see the sun and its rays as thick darkness. Such was, and such also is, every church which is in falses, when once it is founded by leaders, who being sharp-sighted as lynxes in their own conceit, form to themselves a morning light from their own understandings, and an evening light from the Word: thus, did not the Jewish Church, when it was altogether laid waste, which was the case when our Lord came into the world, contend loudly, by its scribes and lawyers, that because it possessed the Word it was the one only church which was in heavenly light, although at that very time they crucified the Messiah, or Christ, who was the Word itself, and the all in all thereof? And what does the

church, which in the prophets and the Revelation is understood by Babylon, contend for, but that she is the queen and mother of all churches, and that others, which recede from her are illegitimate children, who ought to be excommunicated and this, notwithstanding she has thrust down the Lord the Saviour from his throne and altar, and placed herself thereon in his stead? Does not every church, be it ever so heretical, when once it is established, fill all countries and cities with a cry, that it is the only one which is orthodox and ecumenical, and that it is in possession of the gospel, which the flying angel preached in the midst of heaven? (Rev. xiv. 6). And who does not hear the voice of the vulgar, echoing the same cry? Did not the whole Synod of Dort look upon the doctrine of predestination as a star falling from heaven upon their heads, and kiss it as the Philisthines did the image of Dagon in the temple of Ebenezer at Ashdod, and as the Greeks did the Palladium in the temple of Minerva? for they called it the Palladium of religion, not aware that a falling star is a meteor composed of a false light, which, when it falls on the brain, can confirm, by fallacious arguments, whatever is most false, even till it is believed to be a true light, decreed to be a fixed star, and at length peremptorily pronounced the glory of all constellations. Who can speak with stronger persuasion of the certainty of his fantastic opinions, than an atheistical naturalist? and how heartily does he laugh at the divine operations of God, the celestial things of heaven, and the spiritual things of the church! What lunatic does not fancy his own infatuation to be wisdom, and another's wisdom to be infatuation? Who can distinguish, by ocular vision alone, the false light of rotten wood from the light of the moon? Who that has an aversion to sweet smells, which is the case with those who are affected with the *morbus uterinus*, does not repel them from the nostrils, and give the preference to stinking odors? Not to mention other cases of a similar kind. These instances are adduced for the sake of illustration, and to evince that it cannot be discovered, by natural light alone, before truth shines in its own light from heaven, that the church is come to its consummation, in other words, that it is in mere falses; for the false does not see the true, but the true sees the false; and every man is so constituted, that he can see and comprehend the truth, when he hears it. But if he is confirmed in falses, he cannot introduce it into his understanding so that it may remain there, because he can find no place for it; and if by chance it gains admission, the crowd of falsities before collected rejects it as heterogeneous.

III. THAT THIS LAST TIME OF THE CHRISTIAN CHURCH IS THE VERY NIGHT IN WHICH FORMER CHURCHES HAVE SET.

760. Since the creation there have been four churches in general on this earth, in a regular succession one after another,

as may appear from both the historical and the prophetical parts of the Word, but especially from the book of Daniel, where those four churches are described by the statue that Nebuchadnezzar saw in a dream (chap. ii.), and afterwards by the four beasts ascending out of the sea (chap. vii.) The first church, which may be called the most ancient, was extant before the flood, and its consummation or end is described by the flood. The second church, which may be called the ancient, was in Asia and part of Africa, and this was brought to its consummation and destruction by idolatries. The third church, which was the Israelitish, began at the promulgation of the decalogue on mount Sinai, was continued by the Word written by Moses and the prophets, and was consummated or ended by its profanation of the Word, which profanation was at its fulness when the Lord came into the world; therefore, because he was the Word, they crucified him. The fourth church is the Christian, which the Lord established by the evangelists and the apostles. This church has had two epochs, one extending from the time of the Lord till the council of Nice, and the other from that council to the present time. This latter however, in its progress, was divided into three branches,—the Greek, the Roman Catholic, and the Reformed; nevertheless all these three are called Christian. Moreover, within every general church there have been several particular churches, which, notwithstanding their separation from the general, have still retained its name, as is the case with the different heresies in the Christian church.

761. The last time of the Christian church is the very night, in which former churches have set, as is plain from the Lord's prediction concerning this night in the evangelists and in Daniel: in the evangelists from these words: "Ye shall see the abomination of desolation: for then shall be great affliction, such as has not been since the beginning of the world, and never shall be; and except those days should be shortened there should no flesh be saved," and lastly, "the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven" (Matt. xxiv. 15, 21, 22, 29). In other passages in the evangelists, that time is also called night; as in Luke: "In that night there shall be two in one bed, the one shall be taken, and the other shall be left" (xvii. 34). And in John: "I must work the works of him that sent me while it is day; the night cometh when no man can work" (ix. 4). Since all light departs at midnight, and the Lord is the true light (John i. 4; viii. 12; xii. 35, 36, 46), therefore he said to his disciples, when he ascended into heaven, "Lo! I am with you always even unto the consummation of the age" (Matt. xxviii. 20); and then he departs from them to a new church. This last time of the church is the very night in which former churches have set, as is plain also from this passage in Daniel: "In the end, upon the

bird of abomination shall be desolation, even until the consummation and decision, it shall drop upon the devastation" (ix. 27). This prophecy relates to the end of the Christian church, as is very plain from the Lord's own words (Matt. xxiv. 15). The same too is evident from this passage in Daniel relating to the fourth kingdom, or the fourth church, represented by the image which Nebuchadnezzar saw: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron is not mixed with clay" (ii. 43). The seed of man is the truth of the Word. It is further evident from this passage relative to the fourth church represented by the fourth beast ascending out of the sea: "I saw in the night visions, and behold, a fourth beast, terrible and dreadful; it shall devour the whole earth, and shall tread it down and break it in pieces" (vii. 7, 23); which expressions mean, that every truth of the church should be brought to a consummation, and then there will be night, because the truth of the church is light. Many similar things are predicted of this church in the Revelation, especially in the sixteenth chapter, where it speaks of the vials of the anger of God poured out upon the earth, signifying the falsities which should then overflow and destroy the church. There are also several passages in the prophets to the same purpose; as for example: "Shall not the day of Jehovah be darkness and not light, even very dark, and no brightness in it?" (Amos v. 20; Zeph. i. 15). And again, "In that day, if one look unto the land, behold, darkness and sorrow, and the light is darkened in the ruins thereof" (Isaiah v. 30; viii. 22). The day of Jehovah is the day of the Lord's advent.

762. That there should have been four churches on this earth since the creation of the world, is agreeable to divine order, which requires that there should be a beginning and its end, before a new beginning arises. Hence every day begins with morning, advances to mid-day, and closes in night, and after that begins afresh; every year too commences from the spring, advances in its progress through summer to autumn, and then closes in winter, and after that enters on a new beginning. It is to produce these effects that the sun rises in the east, thence proceeds through the south to the west, and sets in the north, after which he rises again. Similar to this is the case with churches; the first of them, which was the most ancient, was as the morning, the spring, and the east; the second or the ancient, was as mid-day, the summer, and the south; the third was as the evening, the autumn, and the west; and the fourth as the night, the winter, and the north. From these progressions according to order, the wise ancients drew their conclusions of the four ages of the world, the first of which they called golden, the second silver, the third copper, and the fourth iron, by which metals also the churches themselves were represented in the image

seen by Nebuchadnezzar. But moreover in the Lord's sight the church appears as one man, and this grand man must needs pass through his different ages, like the individuals of which he is composed, advancing from infancy to youth, through youth to manhood, and at length to old age, and then, when he dies, he rises again: the Lord says, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24).

763. It is according to order, that in all cases, both general and particular, the first should proceed to its ultimate; for such a process gives birth and existence to all kinds of variety, and by varieties to all quality; for qualities are produced and perfected by the differences in relation to what is more or less opposite. Who cannot see, for instance, that truth receives its quality from the existence of the false, and in like manner good from the existence of evil, just as light receives its quality from the existence of darkness, and heat from the existence of cold? What would become of color, supposing white alone to exist without black? Must not the quality of intermediate colors, on such a supposition, necessarily be very imperfect? So again, what are the perceptions of sense without some kind of relation? and what is relation but as respecting opposites? Is not ocular vision darkened by looking on white alone, and rendered clear and lively by looking on a color that inwardly takes some tint of blackness, as is the case with green? Is not the ear deafened by the continual action of one tone upon its organs, and excited by modulation varied according to the different relations of harmonious and discordant notes? What is beauty without relation to ugliness? Hence it is a common practice with painters, when they would exhibit a beautiful figure to the greatest advantage, to place a deformed one beside it. What are pleasure and prosperity without relation to what is unpleasant and unprosperous? How hurtful is it to the mind to be constantly brooding over one idea, without admitting a variety of such as have some opposite quality? The case is similar with the spiritual things of the church, whose opposites have relation to the evil and the false: not that the evil and the false are from the Lord, but from man, who, being endowed with free-will, may direct it either to good or evil purposes; and this comparatively, as in the case of darkness and cold, which come not from the sun, but are a consequence of the earth's circumvolutions, which cause it successively to withdraw its face and turn it away from the sun; and yet without such circumvolutions of the earth, there would be neither day nor year, and consequently neither animate nor inanimate creatures could exist upon it. I have been informed that those churches which are in different goods and truths, provided only their goods have relation to love to the Lord, and their

truths to faith in him, are like so many precious jewels in a king's crown.

IV. That after this night, morning succeeds, and the coming of the Lord is this morning.

764. Since the successive states of the church, both in general and in particular, are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four times of the day, morning, mid-day, evening, and night, and as it is now night with the present church in Christendom, it follows that the morning is at hand, in other words, the dawn or beginning of a new church. The successive states of the church are described in the Word by the four states of the light of the day, as is evident from these passages: "Unto two thousand three hundred days, then shall the sanctuary be made righteous: the vision of the *evening and the morning* is truth" (Dan. viii. 14—26). "He calleth to me out of Seir, Watchman, what of the *night?* The watchman said, the *morning* cometh, and also the *night*" (Isaiah xxi. 11, 12). "The end is come; the *morning* is come unto thee, O thou that dwellest in the land: behold, the *day* it is come, the *morning* is gone forth" (Ezek. vii. 6, 7, 10). "Jehovah is in the midst thereof; *morning by morning* doth he bring his judgments to light; he faileth not" (Zeph. iii. 5). "God is in the midst of her, God will help her when the *morning* appeareth" (Psalm xlvi. 5). "I wait for Jehovah; my soul doth wait for the Lord, more than they that wait for the *morning-watch:* for with the Lord is plenteous redemption, and he will redeem Israel from all his iniquities" (cxxx. 5—8). In these passages, the last time of the church is meant by evening and night, and its first time or commencement by morning. The Lord himself also is called the morning in the following passages: "The God of Israel said, the rock of Israel spake to me; he is as the *light of the morning*, even a *morning* without clouds" (2 Sam. xxiii. 3, 4). "I am the root and the offspring of David, the bright and *morning star*" (Rev. xxii. 16). "From the womb of the *morning* thou hast the dew of thy youth" (Psalm cx. 3). These passages are spoken of the Lord; for the Lord is the morning. He therefore arose from the grave early in the morning, being about to lay the foundation of a new church (Mark xvi. 2, 9). That the Lord's coming is to be expected, is very evident from his own prediction respecting it in Matthew. "As Jesus sat upon the Mount of Olives, his disciples came unto him saying, Tell us what will be the *sign of thy coming*, and of the consummation of the age?" (xxiv. 3.) "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the *sign of the Son of*

man, and they shall see the *Son of man coming in the clouds of heaven with power and great glory*" (verses 29, 30; Mark xiii. 26; Luke xxi. 27). "As the days of Noah were, so shall also the *coming of the Son of man* be; therefore be ye also ready, for in such an hour as ye think not the *Son of man cometh*" (Matt. xxiv. 37, 44.) In Luke: "When the *Son of man cometh*, will he find faith on the earth?" (xviii. 8). In John: "Jesus said of John, If I will that he tarry *till I come*" (xxii. 22). In the Acts of the Apostles: "And while they looked steadfastly toward heaven, as he went up, lo! two men stood by them in white apparel, and said, This same Jesus, who is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven*" (i. 10, 11). In the Revelation: "The Lord God of the holy prophets sent his angel to show unto his servants the things that shall shortly be done: *Behold, I come quickly;* blessed is he that keepeth the sayings of the prophecy of this Book; and *behold, I come quickly*, and my reward is with me, to give every man according as his work shall be" (xxii. 6, 7, 12); and again: "I *Jesus* have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, *Come;* and let him that heareth say, *Come;* and let him that is athirst, *Come;* and whosoever will, let him take the water of life freely" (verses 16, 17). And again: "He that testifieth these things saith, *Surely I come quickly;* Amen. *Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all.* Amen" (verses 20, 21).

766. The Lord is present with every man, and is urgent and instant to be received; and when a man receives him, which he does by acknowledging him to be his God, his Creator, Redeemer, and Saviour, it is then his first advent, which is called day-dawn. From this period the man as to his understanding begins to be enlightened in spiritual subjects, and to advance towards a wisdom more and more interior; and as he receives this wisdom from the Lord, such in proportion is his progression from morning to mid-day, and this mid-day continues with him to old age, even till death, and after death he is elevated into heaven to the Lord himself, where, though he may have died an old man, he is restored to the morning of his life, and continues to eternity to grow in that wisdom which was implanted in the natural world.

767. Every man who is principled in faith to the Lord, and in charity towards his neighbor, is a church in particular, the church in common being composed of such individuals. It is a wonderful circumstance, that every angel beholds the Lord immediately before him, however he may change the direction of his body and face; for the Lord is the sun of the angelic heaven, and it is this which appears before the eyes of the

angels, while in spiritual meditation. The case is similar with a man in the natural world as to the sight of his spirit, if the church be implanted in him; but as his spiritual sight is veiled by natural sight, and as this is favored and fostered by the other senses, which are engaged about bodily and worldly objects, he is ignorant of this state of his spirit. The ground of the above circumstance, that angels and good men look to the Lord, whatever be the direction of their bodies, is this, that all truth from which wisdom and faith are derived, and all good, by which love and charity are formed, are from the Lord, and are the Lord's, both in angels and men; thence every truth of wisdom is as it were a mirror in which the Lord is seen, and every good of love is the image of the Lord. This then is the ground of the above wonderful circumstance. On the other hand, an evil spirit perpetually turns himself away from the Lord, and is constantly looking towards his own love, and this too, however he may change the direction of his body and face. Now the reason in this case is the same, though the application is reversed; for every evil is in some shape or other an image of his ruling love, and the false which proceeds from it presents that image as in a mirror. That there is a similar law implanted in nature, may be concluded from the growth of certain plants which shoot out their branches, and so raise themselves aloft above the grass and the weeds that encompass them that they may behold the sun. Some of them, also, change their aspect from east to west, that they may always be turned towards the sun, and so advance to their maturity under his auspices; and I entertain no doubt that there is a like tendency and propensity in every single bud and shoot of every tree, although, from not possessing elasticity of flexure and conversion, the tendency cannot be determined to outward act. It is besides a fact well known to the curious inquirer, that all whirlpools of water, and those of the ocean, move spontaneously according to the common progress of the sun. How much more then would this spiritual tendency influence a man, created as he is to be an image of God, did he not use the gift of free-will to turn this propensity implanted in him by his Creator into another direction! This tendency may be likened to the state of a bride, who has something of the image of the bridegroom constantly present to her mind's eye; she beholds him in his favors and gifts, as in so many mirrors; she longs for his coming, and when he comes receives him with joy, and by her joy expresses the love that is swelling in her bosom.

V. THAT THE COMING OF THE LORD IS NOT A COMING TO DESTROY THE VISIBLE HEAVEN AND THE HABITABLE EARTH, AND TO CREATE A NEW HEAVEN AND A NEW EARTH, ACCORDING TO THE OPINIONS WHICH MANY, FROM NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO ENTERTAINED.

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768. It is the prevailing opinion at this day in every church, that the Lord, when he comes to the last judgment, will appear in the clouds of heaven with angels and the sound of trumpets; that he will gather together all who are then dwelling on the earth, as well as all who are deceased, and will separate the evil from the good, as a shepherd separates the goats from the sheep; that then he will cast the evil, or the goats, into hell, and raise up the good, or the sheep, into heaven; and further, that he will at the same time create a new visible heaven and a new habitable earth, and on the latter he will cause a city to descend, which is to be called the New Jerusalem, and is to be built according to the description given in the Revelation (chap. xxi.) of jasper and gold, and the foundation of its walls of every precious stone, and its height, breadth, and length, to be equal, each twelve thousand furlongs; and that all the elect are to be gathered together into this city, both those that are then alive and those that have died since the beginning of the world; and that the latter will then return into their bodies, and enjoy everlasting bliss in that magnificent city, as in their heaven. This is the prevailing opinion of the present day, in all Christian Churches, respecting the coming of the Lord and the last judgment.

769. In regard to the state of souls after death, both universally and particularly, it is the common belief at this day, that human souls after death are mere aerial beings, of which it is impossible to form any idea but as of a vapor or exhalation, and that such being their state and nature, they are reserved to the day of the last judgment, either in the middle of the earth, where their *Pu* is placed, or in the *limbus* of the ancient fathers. But on these points there are various opinions; some suppose them to be ethereal or aerial forms, and thus that they are like ghosts and spectres, some of them dwelling in the air, others in woods, and others in waters; some again suppose that the souls of the deceased are translated to the planets or the stars, and there have abodes allotted them; and some again, that after thousands of years they return into material bodies. But the general supposition is, that they are reserved till the time when the whole firmament, together with the terraqueous globe, will be destroyed, and that this is to be effected by fire either bursting from the centre of the earth, or cast down from heaven in a universal blaze of lightning; that then the graves will be opened, and the souls that were reserved will be clothed again with their bodies, and be translated into that holy city, Jerusalem, there to dwell together on another earth in purified bodies, some in a lower region, some in a higher; for the height of the city will be twelve thousand furlongs, the same as its length and its breadth (Rev. xxi. 16).

770. When a clergyman or a layman is asked whether he

firmly believes that the antediluvians, along with Adam and Eve, and the postdiluvians, with Noah and his sons, and also that Abraham, Isaac, and Jacob, with all the prophets and apostles, are, in like manner as the souls of all other men, still reserved in the middle of the earth, or flying about in the ether, or air; and also whether he believes that their souls will be again clothed with their bodies, and again enter into connection with carcasses eaten by worms, by mice, by fish, or, as in the case of Egyptian mummies, by men, and with skeletons parched in the sun, and reduced to powder; and further, whether he believes that the stars of heaven will fall upon the earth, which yet is smaller than any of them;—if clergymen or laymen, I say, be asked whether they believe all these things, or whether they are not mere paradoxes, which, like all other contradictory notions, are dispelled and dissipated by right reason, some of them will make no reply; some will insist that such points are matters of faith, to which the understanding must be kept in obedience; some again will argue, that not only these things, but also many others, which are above the comprehension of reason, are works of divine omnipotence; and when they mention faith and omnipotence, sound reason is banished, and either disappears like a thing annihilated, or becomes like a spectre, and is called insanity. To this they will add, "Are not such opinions agreeable to the Word? and ought not that to be the rule and measure of our thoughts and speech?"

771. That the Word, as to the letter, is written by appearances and correspondences, and that thus there is a spiritual sense contained in each expression, in which sense truth appears in its light, while the sense of the letter is in shade, has been already shown in the chapter on the Sacred Scripture. Lest therefore the members of the New Church should wander, like those of the old, in the shade of the literal sense of the Word, particularly on the subjects of heaven and hell, and of a life after death, and on this of the coming of the Lord, it has pleased the Lord to open the sight of my spirit, and thus to let me into the spiritual world, permitting me not only to converse with spirits and angels, and with my relations and friends, yea, with kings and princes, who have departed out of the natural world, but also to behold the stupendous sights of heaven, and the miserable scenes of hell, demonstrating by this, that a man does not live after death in any region of the earth called *Pu*, or flit about blind and dumb in the air, or in emptiness, but that he lives as a man in a substantial body, and in a far more perfect state, if he goes among the blessed, than when he lived before in a material body. To prevent man from plunging deeper into this false opinion of the destruction of the visible heaven and the habitable earth, and thereby of the spiritual world, in consequence of that ignorance which has given rise to so much nat-

uralism and atheism from spreading, as a mortification in a limb, through man's external mind, whence his speech originates, just as they have already begun to affect and take root in the interior rational mind, especially among the learned, I have been enjoined by the Lord to publish some of the various circumstances of what I have seen and heard concerning HEAVEN AND HELL, and the LAST JUDGMENT; and also to unfold the APOCALYPSE, which treats of the Lord's coming, the former heaven, the new heaven, and the Holy Jerusalem; which when read and understood, will enable every one to see what is there meant by the coming of the Lord, the new heaven, and the NEW JERUSALEM.

VI. THAT THIS, WHICH IS THE SECOND COMING OF THE LORD, IS FOR THE SAKE OF SEPARATING THE EVIL FROM THE GOOD, THAT THOSE WHO HAVE BELIEVED AND WHO DO BELIEVE IN HIM MAY BE SAVED, AND THAT THERE MAY BE FORMED OF THEM A NEW ANGELIC HEAVEN, AND A NEW CHURCH ON EARTH; AND WITHOUT THIS COMING NO FLESH COULD BE SAVED (Matt xxiv. 22).

772. That this second coming of the Lord is not for the destruction of the visible heaven and the habitable earth, has been shown in the foregoing article. That it is not to destroy any thing, but to build up, consequently not to condemn, but to save those who have believed on him since his first coming, and who shall hereafter believe on him, is plain from the Lord's words: "God sent not his Son into the world to condemn the world, but that the world through him might be saved: he that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 17, 18): and in another place: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have spoken, the same shall judge him" (xii. 47, 48). The last judgment took place in the spiritual world in the year 1757, as was shown in a small treatise on the LAST JUDGMENT, published at London in the year 1758, and further in a CONTINUATION OF THAT JUDGMENT, published at Amsterdam in the year 1763. This I solemnly attest, because I saw it with my own eyes, when I was broad awake.

773. That the coming of the Lord is to form a new heaven of those who have believed on him, and to establish a new church of those who shall hereafter believe on him, is grounded in this circumstance, that these two purposes are the end of his coming. The very end of the creation of the universe was, that an angelic heaven might be formed out of mankind, where all who believe in God might live in eternal blessedness; for the divine love which is in God, and which essentially is God, can intend nothing else: and the divine wisdom, which is also in God, and

is God, can produce nothing else. Since then the creation of the universe had for its end an angelic heaven, to be formed out of the human race, and at the same time a church on earth, man's passage into heaven lying through the church, and since the salvation of mankind, being effected upon men that are born in the world, is thus a continuation of creation, therefore we so frequently meet in the Word with the term *to create*, the meaning of which is to form for heaven; as in the following passages: "*Create* in me a clean heart, O God, and renew a right spirit within me" (Psalm li. 10). "Thou openest thy hand, they are filled with good; thou sendest forth thy spirit, they are *created*" (civ. 28, 30). "The people that shall be *created* shall praise the Lord" (cii. 18). "Thus saith Jehovah that *created* thee, O Jacob, and he that *formed* thee, O Israel; I have redeemed thee, I have called thee by my name; every one that is called by my name I have *created* him for my glory" (Isaiah xliii. 1, 7). "They were prepared in thee in the day that thou wast *created;* thou wast perfect in thy ways from the day that thou wast *created*, till iniquity was found in thee" (Ezek. xxviii. 13, 15). This is spoken of the king of Tyre. "That they may see and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath *created* it" (Isaiah xli. 20). Hence will appear the meaning of *create* in the following passages: "Thus saith Jehovah, he that *createth* the heavens, he that spreadeth forth the earth, he that giveth breath unto the people upon it, and spirit to them that walk therein" (Isaiah xlii. 5; xlv. 12, 18). "Behold, I *create a new heaven and a new earth:* be glad and rejoice for ever in that which I create; for behold, I *create Jerusalem* a rejoicing" (lxv. 17, 18).

774. The presence of the Lord is continual with every one, whether wicked or good, for without his presence no man can live; but his coming is with those only who receive him, and these are those who believe on him, and do his commandments. The continual presence of the Lord is the efficient cause of man's rationality, and of his capacity to become spiritual. This is an effect of the light that proceeds from the Lord as the sun in the spiritual world, which light man receives with his understanding, and this light is truth, by which he enjoys rationality; but the coming of the Lord is with those who conjoin heat with that light, that is, with those who conjoin love with truth; for the heat proceeding from the same sun is love to God and towards our neighbor. The mere presence of the Lord, and the illustration of the understanding thereby, may be compared with the presence of solar light in the natural world, which, unless conjoined with heat, cannot prevent a universal desolation on the face of the earth; but the coming of the Lord may be compared with the coming of heat, as in the time of spring, in consequence of which, and its conjunction with light, the earth is softened.

and the seeds sown therein begin to vegetate and bear fruit. Such a parallelism is there between spiritual things with which the spirit of man is connected, and natural things with which his body is connected.

775. The case and circumstances of man, considered as forming a compound church, or in the concrete, are similar with those of the individual or particular man. Man considered in the compound or concrete, is a church consisting of several members; and man considered as an individual, or a particular, is a church in each of those several members. It is according to divine order that there be common things and particulars, and that both be together in every created subject, and that the parts exist and subsist in no other manner. Thus in the case of man, no part within him could exist or subsist, unless there were a common bond in which it was included. The parts in man are the viscera with their several divisions, while the coats and coverings are the common bonds, which not only encompass the entire man, but likewise surround each single viscus, and every single part in each. The case is similar in every beast, bird, and worm, and also in every tree, shrub, or seed; and no sound could be expressed either by a stringed or a wind instrument, unless there were somewhat most common, from which the parts of the melody derived their common principle that they might exist. The case is similar with all the bodily senses, as with sight, hearing, smell, taste, and touch, and also with every internal sense belonging to the mind. These instances are adduced for the sake of illustration, to show that the church also has its common principles and its particulars, and likewise its most common principles, and that it is on this ground that four churches have proceeded in regular order, from which progression the most common principle of the church has arisen, and in process of time what is common and particular in each church. In man also there are two most common forms, from which all common forms, with each part, derive their existence. These two most common forms in the body are the heart and the lungs, and in the spirit, the will and the understanding, on which all things of his life depend both in common and in particular: without them they would fall to decay and die. The same would happen to the whole angelic heaven and the whole race of mankind, yea, to the whole created universe, unless all things in common, and each thing in particular, were dependent on God, his love and wisdom.

VII. That this second coming of the Lord is a coming not in person, but in the Word, which is from him, and is himself.

776. It is written in many places that the Lord will come in the clouds of heaven, as Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 62; Luke ix. 34, 35; xxi. 27; Rev. i. 7; xiv 14;

Dan. vii. 13; but no one has heretofore known what is meant by the clouds of heaven, and hence mankind have believed that the Lord will appear in them in person. But it has remained undiscovered to this day that the Word in its literal sense is meant by the clouds of heaven, and that the spiritual sense of the Word is meant by the power and glory in which also the Lord is to come (Matt. xxiv. 30); for no one until this time has had the least conjecture of there being in the Word any spiritual sense, such as it is in reality and truth. Now since the spiritual sense of the Word has been opened to me by the Lord, and it has been granted me to be with angels and spirits in their world as one of themselves, it has been revealed to me that the clouds of heaven signify the Word in its natural sense, and glory the Word in its spiritual sense, and power the effectual operation of the Lord by the Word. That the clouds of heaven have this signification, may be seen from the following passages in the Word: "There is none like unto the God of Jeshurun, who rideth upon the heaven, and in his excellency on the *clouds*" (Deut. xxxiii. 26). "Sing unto God, sing praises to his name, extol him that rideth upon the *clouds*" (Psalm lxviii. 4). "Behold, the Lord rideth upon a *swift cloud*" (Isaiah xix. 1). To ride signifies to instruct in divine truths from the Word; for a horse signifies the understanding of the Word, as may be seen in the APOCALYPSE REVEALED, n. 298; for who cannot see that God does not ride on the clouds? Again: "God rode upon the cherubs; his pavilion round about him were thick *clouds of the heavens*" (Psalm xviii. 10—13). Cherubs also signify the Word, as may be seen in the APOCALYPSE REVEALED, n. 239, 672. "Jehovah bindeth up the waters in his thick *clouds:* he spreadeth his *cloud* upon his throne" (Job xxvi. 8, 9). "Ascribe ye strength unto Jehovah, his strength is in the *clouds*" (Psalm lxviii. 34). "Jehovah will create upon every dwelling-place of mount Zion a *cloud* by day; and upon all the glory shall be a covering" (Isaiah iv. 5). The Word in its literal sense was also represented by the cloud in which Jehovah descended on mount Sinai, when he delivered the law; the precepts of the law, which were at that time delivered, being the first fruits of the Word. In confirmation of what has been said, the following particulars may be mentioned. There are clouds in the spiritual world just as in the natural world, but from another origin. In the spiritual world there are sometimes bright clouds above the angelic heavens, but over the hells hang dusky clouds. The bright clouds over the angelic heavens are a representative of obscurity there, proceeding from the literal sense of the Word, and the dispersion of those clouds signifies that they are then in clearness from its spiritual sense; but the dusky clouds over the hells signify the falsification and profanation of the Word. The origin of this signification of clouds in the spiritual world is grounded in this circumstance,

that the light which proceeds from the Lord as a sun there, signifies divine truth, whence he is called the Light (John i. 9; xii. 35). It is on this account too that the Word itself, which in that world is kept deposited in the sacred recesses of their temples, appears encompassed with a bright light; and the light is obscured by the interposition of clouds.

777. That the Lord is the Word, is evident from this passage in John: "In the beginning was the Word, and the Word was with God, and the Word was God: and the Word was made flesh" (i. 1, 14). That the Word in this passage is divine truth, is plain from this consideration, that Christians obtain divine truth from no other source than the Word, which is a fountain from which all churches, that take their name from Christ, draw living waters in their fulness; and yet in the natural sense of the Word divine truth is in a cloud, but in its spiritual and celestial sense it is in glory and power. There are three senses in the Word, the natural, the spiritual, and the celestial, one within the other, as has been shown in the chapter on the SACRED SCRIPTURE, and in that on the DECALOGUE or CATECHISM. Hence it appears, that the Word mentioned in John signifies divine truth. John also testifies the same in his first epistle: "We know that the Son of God is come, and hath given us an *understanding*, that we may know the *truth*, and we are in the *truth*, in his Son Jesus Christ" (v. 20). It is for this reason that the Lord so often said "*Verily*, I say unto you;" for *Amen* [which is the word translated *Verily*], in the Hebrew tongue, is truth: and for the same reason he is called the *Amen* (Rev. iii. 14); and the *truth* (John xiv. 6). If you inquire of the learned, what they understand by the Word spoken of in John i. 1, they will tell you they understand the Word in its supereminence; and what is the Word in its supereminence but divine truth? From these considerations it is evident, that the Lord will now also appear in the Word. The reason why he will not appear in person, is, because since his ascension into heaven he is in his glorified humanity, and in that humanity he cannot appear to any man unless the eyes of his spirit be first opened, and this opening cannot be effected in any that are in evils and the falses thence derived, thus not in any of the goats whom he sets on his left hand: therefore when he showed himself to his disciples, he first opened their eyes, for it is written, "And their eyes were opened, and they knew him, and he vanished out of their sight" (Luke xxiv. 31). The case was the same with the women who visited the sepulchre after his resurrection; hence at the same time they also saw angels sitting in the sepulchre, and conversing with them, whom yet it is impossible for any man to see with the material eye. It is plain from his transfiguration before Peter James, and John, that the apostles before the Lord's resurrection did not see him in his glorified humanity with their bodily

eyes, but in the spirit (which vision appears after waking as if it was seen in sleep); for it is written, "their eyes were heavy with sleep" (Luke ix. 32). It is vain then to imagine that the Lord will appear in the clouds of heaven in person, when the truth is, that he will appear in the Word, which is from him, and is thus himself.

778. Every man is his own love, and his own intelligence, and whatever proceeds from him takes its essence from those two essentials, or properties of his life; so that the angels know a man, such as he is in his essence, from a very short acquaintance with him, discovering his love by the tone of his voice, and his intelligence by his conversation. For as the two universals of the life of every man are will and understanding, and the will is the receptacle and habitation of his love, and the understanding the receptacle and habitation of his intelligence, whatever proceeds from him, whether it be action or discourse, constitutes the man, and is the man himself. In like manner, but in a supereminent degree, the Lord is divine love and divine wisdom, or what is the same, divine good and divine truth; for his will is of divine love, and divine love is of his will, and his understanding is of divine wisdom, and divine wisdom is of his understanding, the human form being their continent: hence some conception may be formed how the Lord is the Word. But on the other hand, whoever is in opposition to the Word, that is, in opposition to the divine truth which it contains, consequently in opposition to the Lord and his church, is his own evil and his own false, as well in respect to mind, as to its effects proceeding from the body, which belong to actions and speech.

VIII. That this second coming of the Lord is effected by the instrumentality of a man, before whom he has manifested himself in person, and whom he has filled with his spirit, to teach from him the doctrines of the new church by means of the Word.

779. Since the Lord cannot manifest himself in person [to the world], which has just been shown to be impossible, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows, that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received any thing relating to the *doctrines* of that church from any angel, but from the Lord alone, while I was reading the Word.

780. To the end that the Lord might be constantly present, he revealed to me the spiritual sense of his Word, in which sense divine truth is in its light, and in this light he is continually present; for his presence in the Word is only by means of the spiritual sense, through the light of which he passes into the shade, in which is the sense of the letter, as is comparatively the case with the light of the sun in the day-time by the interposition of a cloud. That the literal sense of the Word is as a cloud, and the spiritual sense glory, and the Lord himself the sun from which the light proceeds, and that thus the Lord is the Word, has been proved above. That the glory in which he is to come (Matt. xxiv. 30), signifies divine truth in its own light, in which the spiritual sense of the Word is, is clearly proved by the following passages: "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah. And the *glory* of Jehovah shall be revealed, and all flesh shall see it together" (Isaiah xl. 3, 5). "Arise, shine, for *thy light* is come, and *the glory of Jehovah* is risen upon thee" (lx. 1 to the end). "I will give thee for a covenant of the people, for a *light of the Gentiles, and my glory* will I not give to another" (xlii. 6, 8; xlviii. 11). "*Thy light* shall break forth as the morning, the *glory of Jehovah* shall gather thee up" (lviii. 8). "The whole earth shall be filled with the *glory of Jehovah*" (Isaiah vi. 3; lxvi. 18). "In the beginning was the Word; in him was life, and the life was the *light of men:* this was the *true light:* and the word was made flesh, and we beheld *his glory, the glory as of the only-begotten of the Father*" (John i. 1, 4, 9, 14). "The heavens declare the *glory of God*" (Psalm xix. 1). "*The glory of God* shall lighten the Holy Jerusalem, and the Lamb is the light thereof: and the nations which are saved shall walk in the *light of it*" (Rev. xxi. 23, 24): not to mention several other passages to the same purpose. The reason why glory signifies divine truth in its fulness is, because every thing magnificent in heaven is from the light which proceeds from the Lord, and the light proceeding from him as the sun of heaven is in its essence divine truth.

IX. That this is meant by the new heaven and the new earth, and the new Jerusalem descending out of heaven, spoken of in the Revelation.

781. It is written in the Revelation, "I saw a new heaven and a new earth; for the former heaven and the former earth were passed away. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband" (xxi. 1, 2). The like also is written in Isaiah: Behold, I create a new heaven and a new earth: be ye glad and rejoice for ever; for behold I create Jerusalem a rejoicing, and her people a joy" (lxv. 17, 18). It has been shown already in this chapter, that a new heaven is at this day forming by the Lord, of such Christians as acknowledged him in the

world, and were able after their departure out of the world, to acknowledge him to be the God of heaven and earth, according to his own words in Matt. xxviii. 18.

782. The reason why a new church is meant by the New Jerusalem coming down from God out of heaven (Rev. xxi.), is because Jerusalem was the metropolis of the land of Canaan. There were the temple and the altar, and there also sacrifices were offered, and there, consequently, divine worship itself was performed, which every male throughout the whole land was required to attend three times in a year. A further reason is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified his Humanity there: this then is the true ground why Jerusalem signifies the church. That Jerusalem signifies the church, appears clearly from the prophetical parts of the Old Testament, where speaking of the New Church which was to be instituted by the Lord, it is there called Jerusalem. I shall adduce the following passages only, from which any one endued with interior reason may see, that Jerusalem means the church: "Behold, I create a *new heaven and a new earth*, and the former shall not be remembered or come to mind: behold I *create Jerusalem* for an exultation, and her people for gladness; and I will exult over *Jerusalem*, and be glad over my people. Then the wolf and the lamb shall feed together; they shall not hurt or destroy in all the mountain of my holiness" (Isaiah lxv. 17, 19, 25). "For Zion's sake I will not hold my peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God; for Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh; behold his reward is with him; and they shall call them The holy people, The redeemed of Jehovah; and thou shalt be called, Sought out, A city not forsaken" (Isaiah lxii. 1—4, 11, 12). "Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, *O Jerusalem*, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, *O Jerusalem*. My people shall know my name; they shall know in that day that I am he that doth speak: behold it is I. Jehovah hath comforted his people, he hath redeemed *Jerusalem*" (lii. 1, 2, 6, 9). "Sing, O daughter of Zion; be glad with all thy heart, O daughter of *Jerusalem;* the king of Israel is in the midst of thee; fear not evil any more; he will rejoice over thee with joy; he will rest in thy love; he will exult over thee with singing; I will make you a name and a praise among

al. people of the earth" (Zeph. iii. 14—17, 20). "Thus saith Jehovah, thy Redeemer, saying to *Jerusalem*, Thou shalt be inhabited" (Isaiah xliv. 24, 26). "Thus saith Jehovah, I will return to Zion, and dwell in the midst of *Jerusalem;* and *Jerusalem* shall be called the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness" (Zech. viii. 3, 20—23). "Then shall ye know that I Jehovah am your God dwelling in Zion, the mountain of holiness; then shall *Jerusalem* be holiness; and it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and *Jerusalem* shall remain from generation to generation" (Joel iii. 17—20). "In that day shall the branch of Jehovah be beautiful and glorious; and it shall come to pass that he that is left in Zion, and he that remaineth in *Jerusalem*, shall be called holy, every one that is written for life in *Jerusalem*" (Isaiah iv. 2, 3). "But in the last days it shall come to pass that the mountain of the house of Jehovah shall be established on the top of the mountains: for the law shall go forth out of Zion, and the Word of Jehovah from *Jerusalem*" (Micah iv. 1, 2). "At that time they shall call *Jerusalem* the throne of Jehovah, and all the nations shall be gathered, because of the name of Jehovah, to *Jerusalem;* neither shall they walk any more after the confirmation of their evil heart" (Jerem. iii. 17). "Look upon Zion, the city of our solemnities; thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isaiah xxxiii. 20); not to mention other passages, as Isaiah xxiv. 23; xxxvii. 32; lxvi. 10—16; Zech. xii. 3, 6—10; xiv. 8, 11, 12, 21; Mal. iii. 4; Psalm cxxii. 1—7; cxxxvii. 5—7. That the church which was to be instituted by the Lord, is meant by Jerusalem in these passages, and not the city of Jerusalem inhabited by the Jews, is plain from every particular of its description; as that Jehovah God would create a new heaven and a new earth, and also Jerusalem at the same time; and that this Jerusalem would be a crown of glory and a royal diadem; that it was to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down; that the wolf and the lamb should feed together there, that the mountains should drop new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people there, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover, all those passages relate to the coming of the Lord, particularly to his second coming, when Jerusalem shall be such as it is there described; for before this she was not married, that is, made the bride and the wife of the Lamb, as the New Jerusalem is declared to be in the Revelation. The former or present church is meant by

Jerusalem in Daniel, and its commencement is described by these words: "Know therefore and understand, that from the going forth of the Word to the restoration and the building of *Jerusalem*, even unto Messiah the Prince, shall be seven weeks; and after threescore and two weeks the streets shall be built again, and the trenches, but in troublesome times" (ix. 25). Its end, however, is described in these words: "At length, upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop on the devastation" (verse 27). This end the Lord thus describes in Matthew: "When ye shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, whoso readeth let him understand" (xxiv. 15). That Jerusalem, in the passages above adduced, does not mean the city of Jerusalem, which was inhabited by the Jews, may appear from many places in the Word, as where it is said of that city that it was entirely destroyed, and that it was to be pulled down (as Jer. v. 1; vi. 6, 7; vii. 17, 18; viii. 6—8; ix. 10—12; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ezek. iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6—8; xvi. 1—63; xxiii. 1—40; Matt. xxiii. 37, 38; Luke xix. 41—44; xxi. 20—22; xxiii. 28—30); besides many other passages; and also where it is called Sodom (Isaiah iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48), and in other places.

783. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the bridegroom and husband, and the church the bride and wife, is known among Christians from the Word, particularly from the following passages: John said of the Lord, "He that hath the *bride* is the *bridegroom;* but the friend of the *bridegroom*, who standeth and heareth him, rejoiceth greatly because of the *bridegroom's* voice" (John iii. 29). "Jesus said, Can the *children of the bridechamber* fast so long as the *bridegroom* is with them?" (Matt. ix. 15; Mark ii. 19, 20; Luke v. 35). "I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a *bride adorned for her husband*" (Rev. xxi. 2). The angel said to John, "Come hither, I will show thee the *bride, the Lamb's wife:* and he carried me away in spirit to a great and high mountain, and showed me that great city, the holy Jerusalem" (xxi. 9, 10). "*The marriage of the Lamb* is come, *and his wife* hath made herself ready: blessed are they that are called unto the *marriage supper of the Lamb*" (xix. 7, 9.) "I am the root and the offspring of David, and the bright and morning star. *The spirit and the bride* say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely" (xxii. 16, 17).

784. It is agreeable to divine order, that a new heaven be formed before a New Church on earth; for the church is both internal and external, and the internal church forms a one with

the church in heaven, and consequently with heaven; and that the internal must be formed before the external, and afterwards the external by the internal, is a truth known and acknowledged by the clergy in the world. In proportion as this new heaven, which constitutes the internal of the church in man, increases, in the same proportion the New Jerusalem, that is, the New Church, comes down from that heaven; so that this cannot be effected in a moment, but in proportion as the falses of the former church are removed; for what is new cannot gain admission where falses have before been implanted, unless those falses be first rooted out; and this must first take place among the clergy, and by their means among the laity; for the Lord says, "No man putteth new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved" (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38). That these things cannot come to pass till the consummation of the age, which means the end of the church, is plain from the Lord's words: "Jesus said, The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way; and when the blade was sprung up, then appeared the tares also: so the servant of the householder came and said to him, Wilt thou that we go and gather up the tares? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them; let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. The harvest is the consummation of the age. As therefore the tares are gathered and burned in the fire, so also shall it be in the consummation of the age" (Matt. xiii. 24—30, 39, 40). Wheat in this passage means the truths and goods of the New Church, tares the falses and evils of the former church, and the consummation of the age, the end of the church, as may be seen in the first article of this chapter.

785. That there is in every thing an internal and an external, and that the external depends on the internal, as the body does on its soul, must be evident from every particular in the world, if attentively considered. In a man this truth is very manifest; his whole body is dependent on his mind, and consequently there is an internal and an external in whatever proceeds from him. In every action there is the will of his mind, and in every expression of speech there is the understanding of his mind; and the case is the same in every bodily sense. There is an internal and an external also in every bird and beast, in every insect and worm, as well as in every tree, plant, and shrub, yea, in every stone and smallest particle of mould. It may suffice, for the illustration of this fact, to mention a few particulars of the silkworm, the bee, and a particle of mould. The internal of the

silk-worm is that from which its external is impelled to spin its silken web, and afterwards to assume wings as a moth, and to fly abroad. The internal of a bee is that from which its external is impelled to suck honey out of flowers, and to construct its waxen cells after a wonderful form. The internal of a particle of mould, by which its external is impelled, is its tendency to make the seeds of plants vegetate, exhaling somewhat from its little bosom which insinuates itself into the inmost parts of the seed, and produces this effect; and that internal attends the plant's vegetation even to the formation of new seeds. The case is the same in forms of an opposite nature, which also have both an internal and an external; as for instance, in a spider: its internal, by which its external is impelled, consists in the faculty, and the inclination thence derived, to weave a most curious web, in the centre whereof it may lie in wait for intruding flies, and may seize upon them for its food: the same is true with every other noxious insect, and also with every serpent and wild beast of the forest; it is also true of every wicked, cunning, and deceitful man.

X. That this new church is the crown of all the churches which have been until this time on the terrestrial globe.

786. It has already been shown there have been from the beginning in common, four churches on this earth,—one before the flood, another after the flood, a third called the Israelitish Church, and a fourth the Christian; and as all churches depend on the knowledge and acknowledgment of one God, with whom the members of the church can have conjunction, and none of the four churches above named have been in that truth, it follows that a church is to succeed those four, which shall know and acknowledge the one God; for the divine love of God could have had no other end or design in creating the world than to conjoin man to himself, and himself to man, and thus to dwell with him. That the former churches were not in the truth is plain from this circumstance, that the Most Ancient Church, which existed before the flood, worshipped the invisible God with whom there can be no conjunction; so likewise did the Ancient Church which existed after the flood. The Israelitish Church worshipped Jehovah, who in himself is the invisible God (Exod. xxxiii. 18—23); but under a human form, which Jehovah God put on by means of an angel, and in which form he was seen by Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and sometimes by the prophets, which human form was representative of the Lord who was to come, and this being representative, therefore all and every thing in that church were made representative also. Indeed it is well known that their sacrifices and other ceremonies of worship were representative of the Lord who was to come, and that they were abrogated at his coming. But the fourth church,

which was called Christian, did indeed acknowledge one God with the lips, but in three persons, each whereof singly or by himself was God, and thus acknowledged a divided trinity, and not united in one person: the consequence of which was, that an idea of three gods was fixed in the mind, notwithstanding the declaration of the lips in favor of one; and moreover the doctors of the church insist from that very doctrine of theirs, which they composed after the Council of Nice, that men ought to believe in God the Father, God the Son, and God the Holy Ghost, all three invisible, because existing in a similar divine essence before the world was, when yet, as was said above, there can be no conjunction with an invisible God; for they are not yet aware that the one God, who is invisible, came into the world and assumed the Humanity, not only that he might redeem men, but also that he might be made visible, and thus such a one as they might have conjunction with; for it is written, "The Word was with God, and *the Word was God; and the Word was made flesh*" (John i. 1, 14). And in Isaiah: "Unto us a child is born, unto us a Son is given; and his name shall be called *the Mighty God, the Everlasting Father*" (ix. 6). And in the prophets it is frequently declared that Jehovah himself would come into the world, and be the Redeemer, which was also done in the Humanity which he assumed.

787. The reason why this New Church is the crown of all the churches which have been to this time on the terrestrial globe is, because it will worship one visible God, in whom is the invisible God, as the soul is in the body; for thus, and no otherwise, can conjunction be effected between God and man; the reason of which is, because man is natural, and consequently thinks naturally, and the conjunction must be effected in his thought, and so in the affection of his love, and such conjunction is produced when a man thinks of God as a Man. Conjunction with an invisible God is like the conjunction of ocular sight with the expanse of the universe, of which it sees no end; it is also like sight in the midst of the ocean, which falls on air and water, and is lost in their immensity: but conjunction with a visible God is like the visible appearance of a man in the air or on the sea, stretching forth his hands and inviting to his embraces; for all conjunction of God with man must be likewise reciprocal on the part of man with God; and this reciprocality on man's part is not possible but with a visible God. That God was not visible before he assumed the Humanity, the Lord himself teaches in John: "Ye have neither heard the voice of the Father, nor seen his shape" (v. 37). And in Moses: "No man can see me and live" (Exod. xxxiii. 20); but that he is seen by his humanity, is declared in John: "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (i. 18). And again: "Jesus saith, I am the Way,

the Truth, and the Life; no man cometh unto the Father but by me: if ye had known me, ye would have known my Father also: he that hath seen me hath seen the Father" (xiv. 6, 7, 9). That conjunction is effected with the invisible God by him who is visible, that is, by the Lord, he himself teaches in these words: "Abide in me, and I in you: he that abideth in me, and I in him, the same bringing forth much fruit" (John xv. 4, 5). "In that day ye shall know that I am in my Father, and ye in me, and I in you" (xiv. 20). "The glory which thou gavest me I have given them, that they may be one even as we are one, I in them and thou in me, that the love wherewith thou hast loved me may be in them, and I in them" (xvii. 22, 23, 26; and vi. 56). Also that the Father and he are one, and that it is necessary to believe on him to attain eternal life. That salvation depends on conjunction with God, has been abundantly shown above.

788. That this church is to succeed the churches which have been extant from the beginning of the world, and that it will endure for ages of ages, and is thus to be the crown of all the churches that have been before it, was foretold by the prophet Daniel, first when he related and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which the four churches, represented by the statue that appeared to him, are understood; for he says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and it shall consume all these kingdoms, but it shall stand for ever" (ii. 44); and that this should be effected by a "stone that became a great rock, and filled the whole earth" (verse 35). A rock, in the Word signifies the Lord as to divine truth. The same prophet says in another place, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven; and to him was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (vii. 13, 14). And this he says after he had seen the four beasts ascending out of the sea (verse 3), which also represented the four former churches. That this prophecy of Daniel has relation to the present time, is evident from his words (xii. 4); and also from the Lord's words (Matt. xxiv. 15, 30). The like is said in the Revelation: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (xi. 15).

789. But besides these, the other prophets have in many passages foretold this church, and its future state; from which it may suffice to adduce these few. It is written in Zechariah, "It shall be one day, which shall be known to Jehovah, neither

day nor night; but at evening time it shall be light; and in that day living waters shall go out from Jerusalem, and Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one" (xiv. 7—9). In Joel: "It shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk; and Jerusalem shall remain to generations of generations" (iii. 18—20). In Jeremiah: "At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered unto it, to the name of Jehovah, to Jerusalem, neither shall they walk any more after the confirmation of their evil heart" (iii. 17; Rev. xxi. 24, 26). In Isaiah. "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (xxxiii. 20). In these passages the holy New Jerusalem is meant which is described in the Revelation (chap. xxi.) and by this again the New Church. Again, in Isaiah: "There shall come forth a rod out of the stem of Jesse, and righteousness shall be the girdle of his loins and truth the girdle of his reins; the wolf shall also dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den; they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious" (xi. 1, 5—10). That these things have not as yet come to pass in any churches, much less in the last, is generally allowed. In Jeremiah: "Behold, the days come, saith Jehovah, that I will make a new covenant; and this shall be the covenant: I will put my law in the midst of them, and write it on their hearts, and will be their God, and they shall be my people, and they shall all know me, from the least of them unto the greatest of them" (xxxi. 31—34; Rev. xxi. 3). That this prophecy has not been fulfilled in former churches, is also generally acknowledged: the reason was, because they did not approach a visible God, whom all may know, and who is himself the Word, or Law, which he will put in the midst of them, and write on their hearts. Again, in Isaiah: "For *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name, which the mouth of Jehovah shall name; and thou shalt be a *crown of glory, and a royal diadem* in the hand of thy God: Jehovah shall delight in thee and thy land shall be *married*. Behold, thy Salvation cometh·

behold, his reward is with him; and they shall call them The holy people, The redeemed of Jehovah; and thou shalt be called, Sought out, A city not forsaken" (lxii. 1 to the end).

790. The future state of this church is also described at large in the Revelation, which treats of the end of the former church, and the rise of the new. This new church is described by the New Jerusalem, with all its magnificence, and is represented as the bride and wife of the Lamb (chap. xix. 7; xxi. 2, 9). I shall here only transcribe from the Revelation what is said when the New Jerusalem was seen to descend out of heaven: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God; and the nations of them that are saved shall walk in the light of it; and there shall be no night there. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. Even so, come, Lord Jesus. Amen" (xxi. 3, 24, 25; xxii. 16, 17, 20).

Memorandum.

791. After this work was finished, the Lord called together his twelve disciples, who followed him in the world, and the next day he sent them throughout the whole spiritual world to preach the gospel, that the Lord God Jesus Christ reigneth, whose kingdom shall endure for ever and ever, according to the prophecy in Daniel (vii. 13, 14); and in the Revelation (xi. 15); and that "Blessed are those who are called to the marriage-supper of the Lamb" (Rev. xix. 9). This was done on the 19th day of June, in the year 1770. This is understood by the Lord's words: "He shall send his angels, and they shall gather together his elect from one end of heaven to the other" (Matt xxiv. 31).

SUPPLEMENT.

792. I HAVE already treated of the spiritual world in a particular work on Heaven and Hell, which work contains a description of many things relating to that world; and because every one after death enters into that world, the state of men there has been also described. Who does not know, or who may not know, that a man lives after death, both because he is born a man and created an image of God, and because the Lord declares it in his Word? But the real state and nature of this future life have been hitherto unknown; for it has been generally believed that a man after death is a mere soul, and the common idea of a soul has been that it is something like ether, or air, thus that it is the breath which goes out of a man's body when he dies, in which however it is supposed his vitality resides; but then this has been conceived to have neither sight, such as belongs to the eye, nor hearing, such as belongs to the ear, nor speech, such as belongs to the mouth; when yet a man after death is as much a man as he was before, and so completely such, that he does not know but that he is still living in the former world; for he sees, hears, and speaks as in the former world; he walks, runs, and sits, as in the former world; he lies down, sleeps, and wakes, as in the former world; he eats and drinks, as in the former world; he enjoys conjugial delight, as in the former world; in a word, he is, in all and every respect, a man. From these circumstances it is evident that death is not an extinction but a continuation of life, and consequently that it is only a passage from one state to another.

793. That a man after death is as much a man as he was before, although he is not then apparent to the eyes of the material body, may be concluded from the angels that appeared to Abraham, Hagar, Gideon, Daniel, and some of the prophets, and also from those that were seen in the Lord's sepulchre, and afterwards frequently by John, as he relates in the REVELATION: but it may appear still more evident from the Lord himself; for he proved himself to be a man both by the touch, and by eating before his disciples, and yet he became invisible to their sight. Who can be so extravagantly absurd as not to acknowledge that notwithstanding his being invisible, he was still a man as before? The reason why the disciples saw him was because their spiritual eyes were at that time opened; and when this is the case, the objects of the spiritual world appear as distinctly as those of the natural world. There is this difference between a man in the

natural world and a man in the spiritual world, that the latter is clothed with a substantial body, but the former with a material body, within which is his substantial body; and a substantial man sees a substantial man as clearly and distinctly as a material man sees a material man. A substantial man however cannot see a material man, nor can a material man see a substantial man, in consequence of the difference between material and substantial, the nature of which difference may be described, but not in a few words.

794. From what I have been an eye-witness of for so many years, I can assert the following facts relating to the spiritual world. In that world there are countries, just as in the natural world, and there are also plains and valleys, mountains and hills, fountains and rivers; there are paradises, gardens, groves, and forests; there are cities, containing palaces and houses; there are also writings and books; there are likewise employments and trading; and there are gold, silver, and precious stones; in a word, there are in the spiritual world all things which are in the natural world, but in heaven immeasurably more perfect. The difference is, that all things which are seen in the spiritual world are created in a moment by the Lord, as houses, paradises, food, and other things; and that they are created in correspondence with the interiors of the angels and spirits, that is, with their affections and thoughts; whereas all things in the natural world begin to exist and grow from seed.

795. As this is the truth of the case, and as I have been admitted to converse frequently in that world with the nations and people of this world, thus, not only with Europeans, but also with the inhabitants of Asia and Africa, consequently with persons of various religions, I will here, by way of conclusion to the present work, add a short description of the state of some of the persons with whom I have conversed. It is to be observed, that in the spiritual world the state of every nation and people in common, as well as of each individual in particular, depends on the acknowledgment and worship of God, and is determined accordingly; and that all who in heart acknowledge a God, and from henceforth all who acknowledge the Lord Jesus Christ to be God, the Redeemer and Saviour, are in heaven, while those who do not acknowledge him are under heaven, and are there instructed; and those who receive him after instruction are taken up into heaven, but those who do not receive him are cast down into hell. Of this description are those who, like the Socinians, have approached God the Father alone, or who, like the Arians, have denied the Divinity of the Lord's Humanity; for the Lord has said, "I am the Way, the Truth, and the Life: no one cometh to the Father but by me;" and to Philip, who wished to see the Father, "He that seeth and knoweth me, seeth and knoweth the Father," (John xiv. 6, &c.)

Of Luther, Melanchthon, and Calvin, in the spiritual world.

796. Having frequently conversed with these three leaders, who were the reformers of the Christian church, I have been instructed concerning the state of their lives from the first, down to the present time. With respect to Luther, he, from his first coming into the spiritual world, was a most bitter asserter and defender of his own tenets, and his zeal for them increased in proportion as the numbers from earth increased who agreed with and favored them. He had a house allotted him, such as he had at Eisleben during his life in the body, and in one of the rooms of this house he set up a desk, raised a little from the ground, in which he took his seat; and setting open the door to admit his hearers, he disposed them in ranks, assigning the places nearest himself to such as were most favorable to his opinions, and remoter places to such as favored them less. Then he began his harangue, and at intervals allowed the audience to ask him questions, for the purpose of resuming the thread of his discourse from some new subject that might be started. In consequence of the general favor and applause which he acquired by this, he at last contracted a power of persuasion; and this in the spiritual world is of such efficacy, that no person is able to resist it, or to controvert what is thence asserted; but as this was a species of enchantment, in use among the ancients, he was seriously enjoined not to speak from it any longer; accordingly he taught afterwards, as he had done before, from his memory and understanding. This power of persuasion, which is a species of enchantment, derives its origin from the love itself, in consequence of which the person under its influence grows by degrees so impatient of contradiction as to attack not only the sentiments but even the person of his opponent. This was his state of life till the last judgment, which took place in the spiritual world in the year 1757. The year after he was removed from his first house to another, and was at the same time brought into another state; and being informed that I, who am in the natural world, conversed with those who are in the spiritual world, he among several others came to me; and after asking some questions and receiving my answers, he perceived that the end of the former church is at this day accomplished, together with the beginning of the New Church foretold by Daniel, and by the Lord himself in the Evangelists, and that this new church is meant by the New Jerusalem in the Revelation, and by the everlasting gospel which the angel flying in the midst of heaven preached to those who dwell on the earth (xiv. 6). At this he grew very indignant, and railed against it; but as he perceived the New Heaven to increase, which was formed and is forming of those who acknowl-

edge the Lord alone to be the God of heaven and earth, according to his own words (Matt. xxviii. 18); and as he observed his own congregations to diminish, his railing ceased, and then he approached nearer to me, and began to converse more familiarly with me; and when he was convinced that he had taken his principal tenet of justification by faith alone not from the Word of God, but from his own intelligence, he then suffered himself to be instructed concerning the Lord, charity, true faith, free-will, and lastly concerning redemption, and this from the Word alone. At length, after conviction, he began to favor, and afterwards to confirm himself more and more in the truths on which the New Church is built and established. At this time he was with me daily, and then as often as he recollected the truths of the New Church, he began to ridicule his former tenets as in direct opposition to the Word; and I heard him say, "Do not be surprised that I laid hold so eagerly of that doctrine of justification by faith alone, and excluded charity from its spiritual essence, and likewise took away from men all free-will in spiritual concerns, besides falling into other errors which are dependent on the doctrine of faith alone, when once it is received, as the links of a chain are on each other; for my object was to be separated from the Roman Catholics at any rate, which could not otherwise be accomplished; so that I am not surprised that I have erred, but my surprise is, that the ravings of one should have deprived so many others of their senses." On saying this he cast a glance at some writers standing beside him, who were celebrated in their time for their theological works, and were firm adherents to his doctrine, not observing its contradictions to Holy Scripture, although they are so palpable. I was informed by the examining angels that this chieftain of the church is in a state of conversion far before many others who have confirmed themselves in the doctrine of justification by faith alone, and that because in his youthful days, before he began his work of reformation, he had received a strong tincture of the doctrine which maintains the pre-eminence of charity. This was the reason why, both in his writings and sermons, he gave such excellent instruction in regard to charity; and hence it came to pass, that the faith of justification with him was implanted in his external natural man, but not rooted in his internal spiritual man. The case is different with those who in their youthful days confirm themselves against the spirituality of charity, which they must needs do, while they use proofs and arguments to establish justification by faith alone. I have conversed with the Prince of Saxony, who received and entertained Luther during his life on earth. He told me that he had often blamed him, particularly for separating charity from faith, and pronouncing the latter and not the former to be effective of salvation, when yet the Holy Scripture not only joins together those two univer-

sal means of salvation, but Paul even gives charity the preference, saying, "There are these three, *faith*, *hope*, and *charity*, and the greatest of these is *charity*" (1 Cor. xiii. 13); but Luther as often replied, that he could not do otherwise because of the Roman Catholics. This prince is among the blessed.

797. With respect to MELANCTHON, it has been granted me to know many particulars of his condition, what it was when he first came into the spiritual world, and what it was afterwards, not only from the angels, but also from himself; for I have conversed with him at times, though not so frequently or so intimately as with Luther. The reason why I did not converse with him so frequently and so intimately was, because he was so intent upon justification by faith alone, to the exclusion of charity, that the angelic spirits who encompassed me, and who are in charity, prevented his near approach to me. I have been informed that as soon as he entered the spiritual world he had a house provided for him similar to that which he inhabited in this world. (This is the case with most persons on their first arrival in the spiritual world; therefore they are not aware but that they are still in the natural world, and that the time elapsed since their death has been passed in sleep.) There were similar objects also in his chamber, a similar table, writing desk with drawers, and also a similar library. As soon then as he came into his new habitation, like one awaking out of sleep, he seated himself at his table, and proceeded to write as usual on justification by faith alone, and so continued for several days without writing a word about charity. This being perceived by the angels, he was questioned by messengers why he did not also write about charity: he replied that charity was in no respect a constituent of the church; for that if it were to be received as an essential of the church, man would ascribe to himself the merit of justification, and thence of salvation, and thus would deprive faith of its spiritual essence. When this was perceived by the angels who were over his head, and heard by the angels who were associated with him while he was out of his house, they withdrew from him; for angels are associated with every new-comer at his first entrance into the spiritual world. A few weeks after this, the furniture in his chamber began to be obscured, and at last to vanish away, so that in the end there remained only his table, paper, and ink; moreover the walls of his study appeared incrusted over with plaster, and the floor covered with a yellow material like brick, and he himself clad in a coarser garment. Wondering in himself at these changes, he asked those about him what could be the reason; and received for answer, Because he removed charity from the church, which nevertheless is the heart of it. But because he still continued to contradict this truth, and persisted in writing about faith as the only essential of the church, and the only means of salvation, and in removing

charity farther and farther off, or a sudden he appeared to himself under ground in a kind of workhouse, where similar spirits were confined; and on his desiring to be let out, he was prevented, and given to understand that those who banish charity and good works from the church, have no other condition to expect. But as he had been one of the reformers of the church, he was released by the Lord's command, and sent back into his former chamber, where he found only his table, paper, and ink; still however, in consequence of the ideas which were rooted and confirmed in his mind, he continued blotting over sheet after sheet with his former erroneous notions, so that it was impossible to keep him from sinking down at times among his imprisoned companions, from whence he was again alternately released. When he was released he appeared clad in a rough hairy skin, because faith without charity is cold. He told me himself that at the back of the house there was a chamber adjoining his own, containing three tables, at which were seated persons of a like character with himself, who had also banished charity from the church; and that at times a fourth table appeared there also, on which were seen monstrous figures in various forms, but that still they were not deterred by such appearances. He added likewise, that he had entered into discourse with the latter, and that he was every day more and more confirmed by them in favor of his own sentiments. After some time, however, being seized with fear, he began to scribble something concerning charity, but what he wrote one day he could not see the next; for this is universally the case in the spiritual world. If a person commits any thing to paper from the external man only, and not at the same time from the internal man, thus from constraint and not from freedom, it is presently obliterated of itself. But after the new heaven was begun to be established by the Lord, he then began to think, under the influence of light from that heaven, that possibly he was in error; and this being attended with anxiety on account of his lot, he perceived in consequence some interior ideas impressed on his mind concerning charity, in which state he consulted the Word, and then his eyes were opened, and he saw that it is throughout full of LOVE TO GOD, and LOVE TOWARDS OUR NEIGHBOR, and that it is consequently true, as the Lord says, that on those two commandments hang all the law and the prophets, that is, the whole Word. From this time he was translated interiorly to the south, verging towards the west, and thus into another house, from which he conversed with me, and said, that now his writing concerning charity did not vanish as before, but that on the following day it appeared faintly. One circumstance in relation to him is extraordinary, that when he walks his steps make a noise just like a person walking with iron shoes on a stone pavement. Another particular circumstance may be mentioned, which is, that when

any spirits newly arrived from the world entered his chamber to see and converse with him, he was accustomed to call one of those magical spirits, who by the power of phantasy could produce various appearances of beauty and ornament, and who in an instant would deck out his chamber with handsome furniture, and tapestry with roses worked in it, and a bookcase also in the middle of it; but no sooner did his company leave him than all these appearances vanished, and the former coat of plaster and bare walls returned. This however only happened when he was in his former state.

798. Concerning CALVIN I have had the following account. 1. When he first entered the spiritual world, he thought no other than that he was still in the world where he was born; and although he was told by the angels associated with him at his first coming, that he was now in their world, and not in the former, he replied, "I have the same body, the same hands, and similar senses;" but the angels instructed him that he was then in a substantial body, and that before he was not only in the same substantial body, but also in a material body, which invested the substantial; that he had cast off the material body, and retained the substantial, by virtue of which a man is a man. This he at first understood; but the day following he relapsed into his former belief, that he was still in the world where he was born; for he was a sensual man, believing nothing but what he drew in from the objects of the bodily senses; and this being his quality, he framed all the tenets of his faith from his own understanding, and not from the Word. He made indeed quotations from the Word, but this was only to engage the favor and approbation of the vulgar. 2. After this first period, having left the angels, he wandered about, and inquired where he might meet with such spirits as in ancient times had believed in PREDESTINATION: he was informed that they were removed to a distant place, where they were close shut up and kept concealed, and that there was no way open to their abode but from the hinder side under the earth; but that the disciples of Godoschalchus still wandered about at large, and sometimes assembled together in a place called in the spiritual tongue *Pyris*. On receiving this information, and being desirous to associate with them, he was conducted to the place of assembly where some of them were standing, and when he came among them he was in the delight of his heart, and was linked in an interior friendship with them. 3. But when the followers of Godoschalchus were led away to be confined with their brethren in the cavern, he grew weary of himself, so that he wandered here and there in quest of an asylum, and at length was received into a certain society, consisting of simple-minded spirits, among whom there were also some of a religious character; but when he discovered that they neither knew nor could at all comprehend the doctrine

of predestination, he betook himself to one corner of the society; and there lay concealed for a considerable time, without ever opening his mouth on any subject relating to the church. This was of providential appointment, that he might recede from his error respecting predestination, and that the numbers might be filled up of those, who, since the Synod of Dort, had adhered to that detestable heresy, all of whom were successively removed to their associates to be confined in the cavern. 4. But when at last inquiry was made after him by the modern predestinarians, and when on searching for him he was discovered in the extreme confines of a certain society, which consisted merely of simple-minded spirits, he was called forth from his retirement, and conducted to a certain governor, who had drunk of the same dregs of false doctrine. This governor received him into his house, and protected him; and in this situation he continued until the new heaven was begun to be established by the Lord, at which time, because the governor his protector, with all his band of associates, was cast out, Calvin betook himself to a certain house inhabited by harlots, and there remained for some time. 5. But as he then enjoyed the liberty of wandering about, and also of approaching nearer to the place of my abode, it was permitted me to converse with him; and first I talked to him of the new heaven which is at this day constructing of those who acknowledge the Lord alone to be the God of heaven and earth, according to his own words (Matt. xxviii. 18); observing that these believe that he and the Father are one (John x. 30); and that he is in the Father, and the Father in him; and that whoso seeth and knoweth him, seeth and knoweth the Father also, (John xiv. 6—11); and that thus there is one God in the church as there is in heaven. On hearing what I said, he at first, according to his usual manner, was silent for some time, but in about half an hour he broke silence and said, "Was not Christ a man, the Son of Mary, who was married to Joseph? How can a man be worshipped as God?" I replied, "Is not Jesus Christ our Redeemer and Saviour, both God and Man?" To which he answered, "He is God and Man; yet still Divinity does not belong to him, but to the Father." "And where then is Christ?" asked I. He said, "He is in the lowest parts of heaven;" which he confirmed by his humiliation before the Father, and by suffering himself to be crucified. He then added some scoffing expressions against the worship of Christ, which at that instant entered his memory from the world, and which were in general to this effect, "That such worship is mere idolatry." He was desirous to condemn it in more blasphemous terms; but the angels who were with me closed his lips. In answer to what he had urged, and instigated by a warm zeal for his conversion, I said that the Lord our Saviour is not only God and Man, but also that in him God is Man, and Man is God; and this I con-

firmed by the words of Paul, that in him "dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); and by what John says, that he is the "true God, and eternal life" (1 Epist. v. 20); and also by the Lord's own words, that it is the will of the Father, that every one who believeth on the Son should have eternal life, and that whosoever believeth not, will not see life, but the anger of God abideth on him (John vi. 39, 40; iii. 36); and moreover, by what is declared in the confession of Faith, called the Athanasian Creed, that in Christ, God and Man are not two, but one, and that they are in one person like the soul and body in man. On hearing this reasoning he replied, "What are all these passages which you have quoted from the Word, but vain and empty sounds? Is not the Word the book of all heresies? and is it not thus like vanes on the tops of houses and ships, which turn with every wind that blows? It is PREDESTINATION ALONE which fixes and determines all points of religion. Here they have their habitation, and this is the tabernacle of their congregation; and the faith that is effective of justification and salvation is the sanctuary and holy of holies in that tabernacle. Is any man possessed of free-will in spiritual concerns? Are not all things relating to salvation of free grace? All arguments then which oppose this reasoning, and so oppose predestination, sound in my ears only as eructations from the stomach; and this being the case, I have thought with myself, that a temple where any other doctrine is taught, even though derived from the Word, is, with its congregation, like a den in which sheep and wolves are confined together. The wolves however are muzzled by the laws of civil justice to prevent them from assaulting the sheep; by the sheep I mean the predestinate. But I will declare my faith, which is this, 'There is a God, and he is omnipotent, and there is no salvation for any but those who are elected and predestinated by God the Father; every one else is consigned to his lot, that is, to his fate.'" On hearing this, in the warmth of zeal I rejoined, "You talk impiously; begone, you wicked spirit! Do you not know since you are in the spiritual world, that there are a heaven and a hell, and that predestination implies that some are appointed for heaven, and some for hell? Can you then form to yourself any other idea of God, than as of a tyrant, who admits his favorites into his city, but condemns the rest to a slaughter-house? Be ashamed, then, and blush for your doctrine." After this I read to him what is written in the FORMULA CONCORDIÆ (a book containing the doctrines of the Evangelical Protestants), on the worship of the Lord, and on Predestination:—On the WORSHIP OF THE LORD, as follows: "It is damnable idolatry, if the trust and faith of the heart be placed on Christ, not only according to his divine but also according to his human nature, and if the honor of adoration be directed to both;" and on PREDESTINATION, as follows:

"Christ did not die for all men, but only for the elect: God has created the greatest part of mankind for eternal damnation, and is not willing that they should be converted and live. The elect and regenerate cannot lose faith and the Holy Spirit, although they commit every kind of the most enormous sin and wickedness: but those who are not elect are necessarily condemned, and cannot possibly attain salvation, even though they should be a thousand times baptized, and should come every day to the eucharist, and should besides lead as holy and unblamable lives as it is possible to do," pp. 837, 838, of the Leipsic edition published in the year 1756. After reading these passages, I asked him, Whether the sentiments contained in that book were derived from his doctrine, or not? He replied, They were derived from his doctrine, but he did not remember whether those very words flowed from his pen, though they did from his mouth. On hearing this, all the servants of the Lord retired from him, and he betook himself hastily to a way that led towards a cave, inhabited by those who have confirmed themselves in the execrable doctrine of predestination. I afterwards conversed with some of the spirits imprisoned in that cave, and inquired into their condition: they informed me they were compelled to labor for food, and were all at enmity one against another, and every one was watching for an excuse to do some mischief to his companion, and really did it whenever the slightest occasion offered; and this was the delight of their lives. For a further account of Predestination and Predestinarians, see what has been said above, n. 486, 488.

799. I have conversed with many other spirits, followers of the three leaders above described, as well as heretics; and from their several cases it was granted me to see clearly that such of them as have lived a life of charity, and particularly if they have loved the truth for its own sake, suffer themselves to be instructed in the spiritual world, and receive the doctrines of the New Church; but that on the contrary, such as have confirmed themselves in the falses of religion, and likewise such as have led evil lives, do not suffer themselves to be instructed, but by degrees remove themselves from the new heaven and consociate themselves with their like in hell, where they confirm themselves more and more obstinately against the worship of the Lord, and that to such a degree that they cannot endure to hear the name of Jesus mentioned; which is exactly contrary to what occurs in heaven, where all unanimously acknowledge the Lord to be the God of heaven.

Of the Dutch in the spiritual world.

800. In the Treatise concerning Heaven and Hell, it is shown that Christians, among whom the Word is read, and who know and acknowledge the Lord the Redeemer and Saviour, are in the middle of all the nations and people that inhabit the spiritual world; for they possess the greatest spiritual light, and the light is propagated from them, as from a centre, to all, even the most remote circumferences, agreeably to what was shown above in the chapter on the Sacred Scripture, n. 267—272. In this middle region, possessed by Christians, the Reformed have places allotted them according to their reception of spiritual light from the Lord; and as the Dutch possess that light more deeply and fully inserted into their natural light, and are thus more receptible than others of whatever relates to reason, they have therefore, in that middle region of Christians, acquired habitations in the east and south; in the east by the faculty of receiving spiritual heat, and in the south by the faculty of receiving spiritual light. The quarters, or cardinal points, in the spiritual world, are not like those in the natural world, and an allotment of habitations according to such quarters is an allotment according to the reception of faith and love: those who excel in love are in the east, and those who excel in intelligence are in the south: see the Treatise concerning Heaven and Hell, n. 141—153.

801. A further reason why the Dutch are in those quarters of the middle region possessed by Christians is, because trade is their final love, and money is a mediate subservient love, and the former is of a spiritual nature; but where money is a final love, and trade the mediate subservient love, as it is with the Jews, then that love is merely natural, and grounded in avarice. But what causes the love of trade, if it be final, to be of a spiritual nature, is its use; for it administers to the general good, with which the particular good of the person who exercises it is indeed connected, and this particular good is more directly apparent than the general good, because the person thinks from his natural man; but nevertheless where trade is the end, the love of it is also the final love, and every one is regarded in heaven according to his final love; for this is as the lord of a kingdom, or as the master of a house, and the other loves are as subjects and servants. The final love too resides in the highest and inmost regions of the mind, and the mediate loves are in a region beneath and without, and are subservient to its control. The Dutch more than all other people, are under the influence of this spiritual love of trade; whereas the Jews are under the influence of an opposite or inverted love, so that their love of trade is merely natural, in which there is no latent respect to the general good, but only to private emolument.

802. The Dutch adhere to their religious principles more tenaciously than others, not being easily tempted to forsake them; and even if they are convinced they are wrong upon particular points, still they will not confess it, but turn back to their old opinions, and there remain unmoved; thus they remove themselves from the interior intuition of truth, not suffering their reason to exert itself in any freedom of inquiry. In consequence of this pertinacity, when they come after death into the spiritual world, they are prepared after a particular manner to receive the spiritual knowledges of heaven, which are divine truths. They are not taught truths, because they are in no disposition to receive them; but heaven is described to them as to its nature and quality, and afterwards they are permitted to ascend and behold it, and then whatever agrees with their genius is infused into them, and in this state they return to their associates, possessed with a strong desire for heaven. After this process they are instructed that God is one both in essence and person, and that the Lord, the Redeemer and Saviour, is that God, and that the Divine Trinity is in him; and also that faith and charity are of no avail, if they are only known and talked about, without being determined to life, and that they are communicated by the Lord to those who actually repent after self-examination; but in case they are averse from these truths when they are taught them, and still persist in conceiving of God as being in three persons, and of religion, merely that there is such a thing, they are then reduced to a state of much misery, and their trade is taken away from them, until they find themselves brought to a state of extreme distress. Then they are conducted to those who, in consequence of being in divine truths, have abundance of every thing, and enjoy a flourishing trade; and here a thought is insinuated into them from heaven as to the cause of their own situation, and they reflect at the same time on the faith and life of those persons who enjoy such prosperity, observing how they shun and detest evils as sins; they also make a few inquiries, and perceive an agreement between what they thus learn and their thoughts and reflections. This they do at intervals repeatedly. At length it occurs to them, in the exercise of their own thoughts, that to be released from their miseries they must believe and live like those around them; and then, as they receive that faith, and live that life of charity, wealth is given them, and every satisfaction of life. This is the process by which those who in any degree have led a life of charity in the world are enabled to amend themselves, and are prepared for heaven. These afterwards become more fixed and constant than others, so that they may well be called CONSTANCIES, for they do not suffer themselves to be led away by any reasoning or fallacy, by obscurity induced by sophistry, or by any mistaken views con

firmed merely by arguments, for they then become more clear-sighted than before.

803. The doctors who teach in their public schools are particularly attentive to the mystical parts of the present faith, especially those teachers who are called Coccеians; and as these mysteries inevitably give birth to the dogma of predestination, and as this too received the sanction of, and was confirmed by, the Synod of Dort, it is sown and implanted, like seed in the ground, gathered from the fruit of any tree, without regard to its quality. Hence it is that the laity talk much together about predestination, but with very different views; for though some embrace it with both their hands, others take it only with one hand, and with a smile, while others cast it from them as they would a snake. Indeed, they are ignorant of the mysteries of faith whence that viper was hatched; for being intent on their business, the mysteries of that faith touch indeed their understanding, but do not penetrate into it; so that the dogma of predestination among the laity, and among the clergy too, is like an image in a human form, placed on a rock in the midst of the sea, with a great shell in its hand that glitters like gold, at the sight of which some captains strike their topsails in passing by, as a token of honor and reverence, while some only wink at it with their eyes and salute it, and others hiss at it as an object of ridicule. It is also like an unknown bird from the Indies placed on a high tower, which some swear to be a turtle, some conjecture to be a cock, while others say with oaths, "It certainly is an owl."

804. The Dutch are particularly distinguished from others in the spiritual world, by appearing in garments similar to those they wore in the natural world, with this difference only, that they are neater with those who have received faith and spiritual life. The reason for their appearing in similar garments is, because they rest steadfastly in the principles of their religion, and all in the spiritual world are clothed according to those principles; hence white garments, and of fine linen, are worn in the spiritual world by those who are in divine truths.

805. The cities which the Dutch inhabit are guarded in a particular manner: all their streets are roofed over, and are provided with gates, to prevent their being seen from the neighboring rocks and hills. This arises from their inherent prudence in concealing their designs, and not divulging their intentions; for in the spiritual world the designs and intentions are discovered by inspection. When any one enters their cities for the purpose of exploring their condition, at his departure he is led to the different gates of the streets, which are shut, and thus he is conducted backward and forward from one gate to another, till he is completely tired, and then he is let out: this is done

that he may be induced never to return. Wives who affect authority over their husbands, dwell on one side of the city, and never meet their husbands but when they are invited, which is done with civility; and on these occasions the husbands lead them to houses where the married pairs live without affecting any authority over each other, and there they show them how elegant and neat the houses are, and how happily they live together, informing them at the same time that this is the consequence of mutual and conjugial love. Those wives who are attentive to, and affected with these things, cease to assume any dominion over their husbands, and then they live together, and a habitation is allotted them nearer the middle of the city, and they are called angels. The reason of this is, because true conjugial love is a heavenly love, in which there is no dominion.

Of the English in the spiritual world.

806. Man has two states of thought, external and internal. He is in the external state in the natural world, and in the internal state in the spiritual. These two states of thought form a one with the good, but not with the wicked. The nature and quality of a man's internal state are seldom discoverable in the world, because he learns from infancy to be moral and rational, and loves to appear so; but in the spiritual world its quality is clearly discovered, for he is then a spirit, and the spirit is the internal man. Now, as I have been permitted to be in the spiritual world, and there to behold the nature and quality of the internal man in people of different countries and kingdoms, it behooves me, from the importance of the subject, to communicate what has been revealed to me.

807. With respect to the people of England, the better sort among them are in the centre of all Christians, in consequence of possessing an interior intellectual light. This, though it is not apparent to any one in the natural world, is very conspicuous in the spiritual world. They derive this light from the liberty of speaking and writing, and thence of thinking; while others who do not enjoy such liberty have that light presented in a confused manner, because it wants an outlet. That light, however, is not active of itself, but is made so by others, especially by men of reputation and authority, shining with peculiar brightness as soon as such men declare their sentiments. It is on this account that the English in the spiritual world have governors set over them, and priests given them, of distinguished character and great talents, in whose opinions, in consequence of this their natural character, they acquiesce.

808. There is among them a similitude of disposition (*animus*

which leads them to an intimate connection with friends of their own country, but seldom with others. They are kind in relieving each other's necessities, and love sincerity. They are lovers of their country, and zealous for its glory; and they regard foreigners as a person looking through a telescope from the top of his palace regards those who dwell and wander about at a distance from the city. The political concerns of their country engage their attention and possess their hearts, sometimes to such a degree as to indispose their spirits for those studies of a sublimer sort which lead to the acquisition of superior intelligence. These sublimer studies are indeed pursued eagerly by the young people educated in their public seminaries, but they pass away like meteors and other such phenomena; still, however, their rationality is rendered quick and lively by their attention to political concerns, and sparkles with light, which they form into beautiful images, as a crystal prism, turned towards the sun, presents the several colors of the rainbow, and tinges a plane surface presented to it with glowing hues.

809. There are two large cities like London, into which many of the English enter after death. I was permitted to see the more excellent of the two, and to walk through it. The middle of it answers to that part of London where the merchants meet, called the Exchange, and there the governors dwell; above that middle part is the east, below it is the west, on the right side is the south, and on the left the north. The eastern quarter is inhabited by those who have been particularly distinguished for leading a life of charity, and in that quarter there are magnificent palaces; the southern quarter is inhabited by those who have been distinguished for wisdom, and there many of the objects which surround them are full of brightness and splendor; the northern quarter is inhabited by those who have been particularly delighted with the liberty of speaking and writing; and in the western quarter are those who glory in the doctrine of justification by faith alone. In this quarter, on the right, lies the entrance into the city, as well as the way out of it, through which those who lead wicked lives are conducted out. The clergy who live in the western quarter, and teach the doctrine of justification by faith alone, dare not enter the city through the great streets, but only through by-alleys; for no inhabitants are tolerated in the city but those who are in the faith of charity. I have heard them complain of the preachers from the west, how they compose their discourses with such art and eloquence, and so intermix the strange doctrine of justification by faith, that their hearers do not know whether good ought to be done or not. They preach faith as being intrinsic good, and separate this from the good of charity, which they call meritorious good, and consequently not acceptable to God. But when those who inhabit the eastern and southern quarters

of the city hear such discourses, they go out of the temples, and the preachers are afterwards deprived of the priestly office.

810. I have been told several reasons why those preachers are deprived of the priestly office, the principal of which is, because they do not frame their discourses from the Word, and thus from the Spirit of God, but from their own rational light, and thus from their own spirit. They take a text indeed, as a prelude, from the Word; but this they only touch with their lips, and then leave as a thing without flavor; then they choose some more savory subject from their own intelligence, which they masticate and turn over their tongues as a rich dainty, and in this manner give instruction. I have been informed further, that in consequence of this practice, their discourses are as void of spirituality as the songs of nightingales; and that their metaphorical ornaments are like false hair neatly curled and powdered, on a bald head; and that the mystic contents of their discourses upon justification by faith alone may be compared with the quails brought up from the sea to the camp of the children of Israel, which proved fatal to many thousands of the people (Numb. xi.), but that the theological doctrine of charity and faith together may be compared with the manna from heaven. I once heard some of these clergy conversing together about faith alone, and saw a kind of image formed by them, which represented their solitary faith. It appeared in the light (*lumen*) of their eyes, which originated in phantasy, like a great giant; but when light (*lux*) from heaven was let in upon it, it then appeared, as to its upper parts, like a monster, and as to its lower parts like a serpent; at the sight of which they drew back, and the bystanders cast it into a lake.

811. The other great city, also called London, is not in the middle part of the Christian region, but separated from it towards the north; it is the receptacle after death of those who are inwardly wicked. In the middle of it there is an open communication with hell, into which the inhabitants sink down, and in their turns are swallowed up.

812. It is very perceivable from observations made on the English in the spiritual world, that there is a twofold theology taught among them; one grounded in their doctrine of faith, and the other in the doctrine of charity; the former is received by those who are initiated into the sacerdotal office, and the latter by many of the laity, particularly by the inhabitants of Scotland and its borders; with these the Solifidians are afraid to engage in dispute, because they combat with them both from the Word and from reason. This doctrine of charity is plainly insisted on in the exhortation read in church on the Sabbath day previous to every administration of the Lord's supper, in which it is openly declared that if men are not in charity towards each other, and do not shun evils as sins, they cast themselves into

eternal damnation, and in this case if they should come to the holy communion, the devil would enter into them as he did into Judas.

Of the Germans in the spiritual world.

813. It is well known that the inhabitants of every kingdom which is divided into several provinces, are not of a similar genius, but there is a particular difference between them answering to the general difference which distinguishes the inhabitants of the several climates of the globe; still, however, it is observable that there is a common genius among those who are the subjects of one king, and governed by one code of laws. With regard to Germany, it is divided into a greater number of governments than any of the neighboring kingdoms. These governments are all subject to the general authority of the imperial court,* but still each prince enjoys despotic power in his particular dominions; for the empire is divided into greater and lesser dukedoms, and each duke is like an absolute monarch in his own territories; and the religion of Germany is also divided, some dukedoms professing the doctrines of the Evangelical Protestants, so called [or Lutherans], some the doctrines of the Reformed [or Calvinists], and some the doctrines of the Romish Church. Such being the diversity of their government and religion, it is more difficult to describe the Germans as to their minds (*animi*), inclinations, and lives, from their appearance in the spiritual world, than any other nation or people; and yet, as all people of the same language have a common genius, this may, by a collation of ideas, in some degree be discovered and described.

814. As the Germans in each particular dukedom live under a despotic government, they do not enjoy the liberty of speaking and writing like the Dutch and English; and where the liberty of speaking and writing is restrained, the liberty of thinking, that is, of taking an enlarged view of things, is under restraint at the same time; for this case is like that of the basin of a fountain, whose sides are so high, that the water within is elevated even to the summit of the salient stream, so that it no longer forms a jet: according to this comparison, thought is like the salient stream, and speech proceeding thence is like the basin: in a word, influx always adapts itself to efflux, and so does the understanding, from the superior region of the mind, adapt itself to the measure of liberty allowed for uttering and giving vent to

* It is to be remembered that this was written prior to the dissolution of the Germanic body, and the relinquishment of the title of emperor of Germany by the head of the house of Austria. In the form of their government too, many favorable changes, which have their origin in the descent of the divine light, have recently been made, so as to render several of the above observations applicable rather to what the Germans were, than to what they are or may be.

the thoughts. Hence it is that this noble nation pays but little attention to matters of judgment, but much to studies that only exercise the memory; therefore they particularly cultivate literary history, and in their writings rest much on the sentiments of learned and eminent men of their own nation, whose decisions they quote in abundance, and adopt such as they prefer for their own. This their state is represented in the spiritual world by a person carrying books under his arms, who, in case his sentiments on any subject are opposed, says that he will give an answer immediately, and then opens one of his books, and begins to read.

815. In consequence of this their state, they keep the spiritual subjects of the church inscribed on their memories, and seldom elevate them into the superior region of the understanding, but only admit them into the inferior region, and thence reason upon them, in which practice they differ entirely from free nations; for these, in regard to the spiritual subjects of the church, which are comprehended under the name of theology, are like eagles which raise themselves to any height in the atmosphere, whereas nations that are not free are like swans in a river. Free nations also are like the larger kind of stags, with high branching horns, that range with full license through the plains, the groves, and the forests; whereas nations that are not free are like deer inclosed in parks, which are kept for the prince's use. Again, free people are like flying horses, by the ancients called Pegasi, which fly not only over seas, but over Parnassian hills, and the seats of the muses beneath; whereas people that are not free are like high-bred horses, adorned with costly trappings in kings' stables. Such too are the differences of judgment in the mystic points of theology between a free people and those who are not free. The German clergy, in the course of their education, write down the prescripts delivered by their public masters in their universities, and these they keep as tokens of their erudition, and when they enter on the priestly office, or are appointed lecturers in the public schools, they generally make the above-mentioned prescripts the ground of all their discourses, whether delivered from the chair or the pulpit. Such of their priests as do not teach the orthodox doctrines, usually preach about the Holy Ghost, and his wonderful operations and holy excitements on the heart: those who ground their doctrines in the modern orthodoxy of faith, appear to the angels as if they wore a wreath of beech leaves about their temples; but those who preach from the Word the doctrine of charity and good works, appear to the angels as if adorned with wreaths formed of the odoriferous leaves of the laurel. The Evangelical Protestants [or Lutherans], in their disputes with the Reformed [or Calvinists] about truths, appear as if they tore their clothes; because clothes signify truths.

816. I have inquired in what part of the spiritual world the people of Hamburg are to be found, and have been informed that they appear nowhere collected into one society, and still less into any particular state, but are dispersed and intermixed with the Germans in various quarters; and on examining into the reason of this circumstance, it was found to arise from the state of their minds, which are continually looking abroad, and as it were travelling out of their own city, and very little within it; for according to the state of a man's mind in the natural world, such also is its state in the spiritual world; for a man's mind is his spirit, or the posthumous man that lives after his departure out of the material body.

Of the Papists in the spiritual world.

817. The Papists in the spiritual world appear round about and beneath the Protestants, and are divided from them by intervals of ground which they are forbidden to pass; and yet the monks by clandestine arts obtain for themselves a communication, and also depute emissaries through paths known only to themselves, for the purpose of making converts; but they are discovered, and after being punished, are either sent back to their own people or are cast down.

818. Since the last judgment, which took place in the spiritual world in the year 1757, the state of all the inhabitants, and consequently of the Papists, is so changed, that they are no longer permitted to collect into companies as before, but ways or paths are appointed for every kind of love, whether good or evil, which all immediately enter on their leaving the natural world, and so depart to the societies corresponding to their loves. Thus the wicked are conveyed to societies in hell, and the good to societies in heaven: by this means it is provided that none can form artificial heavens for themselves as was done before. Such societies in the world of spirits, which is in the midst between heaven and hell, are as numerous as the different genera and species of the affections of the love of good and evil; and in the mean time, before they are either elevated into heaven or cast down into hell, they are in spiritual conjunction with men in the natural world, because men also in the natural world are in the midst between heaven and hell.

819. The Papists have a kind of council-chamber in the southern quarter towards the east, in which their prelates assemble, and consult on various matters relating to their religion, particularly how the vulgar may be kept in blind obedience, and how their own dominion may be extended. No one however is admitted nto this council-house, who during his life on earth

had enjoyed the papacy, because somewhat like divine authority rests in their minds, in consequence of having arrogated to themselves the Lord's power in the world; neither is any cardinal permitted to enter it, on account of the pre-eminence which he had formerly enjoyed. The cardinals, however, assemble together in a large conclave under the council-house, and after continuing there some days they are removed; but I was not permitted to know whither. There is also another assembly in the southern quarter towards the west, and there their employment is to introduce the credulous vulgar into heaven. They form an arrangement around themselves of divers societies, which live in the enjoyment of various external delights; in some there are dances, in some concerts of music, in some processions, in some theatres and scenic exhibitions; in some there are spirits, who by phantasies have the art of inducing various forms of magnificence; in some they do nothing but jest and play the buffoon; in some they converse with each other in a friendly way, in one place on religious subjects, in another on political, and in a third wantonly and indecently. Into some one of these societies they introduce the credulous, according to the favorite pleasures of each, and call it heaven; but after continuing there one or two days, they all become tired of their delights, and depart, because such delights are not internal, but only external; thus many are led to reject the frivolous notions they had before entertained of the power of introduction into heaven. As to the particulars of their worship, it is nearly similar to what they practised in the natural world, consisting in masses, not said in the common language of spirits, but composed of high-sounding words, which inspire external sanctity and awe, of which they understand nothing.

820. All who come from the earth into the spiritual world, are at first kept for some time in the confession of faith and the religion of their country. This too is the case with the Papists; hence they have always a certain representative Pope set over them, whom they adore with similar ceremony to that observed on earth. It rarely happens that any one is set over them who had enjoyed the Papacy in the natural world; and yet he that sat in the papal chair about thirty or forty years ago, was appointed to this office, because he had cherished in his heart the belief, that the Word was more holy than is generally imagined, and that the Lord ought to be worshipped. I was permitted to converse with him, and he informed me that he worships the Lord alone, as being God himself, who has all power in heaven and earth, according to his own words (Matt. xxviii. 18); and that invocations of saints are vain and ridiculous; and further, that when he was on earth, he had a design to reinstate the church in its pristine purity, but that for several reasons, which he mentioned, it was not in his power. At the

time of the last judgment when the great northern city was destroyed, which contained Papists and Reformed together, I saw this Pope carried forth in a chair, and conveyed to a place of safety. On the borders of the great society where he acts in character of Pope, there are gymnasia, which are resorted to by those who have doubts and scruples about religion. In these gymnasia there are converted monks, who instruct them concerning Christ the Saviour God, and also concerning the holiness of the Word, leaving it to their own free choice to turn their minds from the sanctimonious ceremonies introduced into the Romish Church. Those who receive the instruction of the monks are introduced into a large society, consisting of such as have receded from the worship of the Pope and the saints; and when they enter that society, they are like people raised from sleep, and becoming broad awake; or like persons passing from the dreariness of winter into the pleasantness of spring; or like sailors who after a tedious voyage come to the desired haven: and then they are invited by the members of the society to feasts, and delicious wine is given them to drink out of crystalline cups. I have been informed, that the angels on such occasions let down to the guest out of heaven a paten, or plate, on which is placed manna, in the same form, and of the same taste, as that sent down upon the camp of the children of Israel in the wilderness; which paten is carried round to the company, and every one is at liberty to taste of its contents.

821. All those of the Catholic Religion, who when alive in the natural world had thought more about God than about the Pope, and had done works of charity in simplicity of heart, when they find themselves alive after death, and are instructed that the Lord himself, the Saviour of the world, holds the government there, are easily led to renounce the superstitious doctrines of that religion. The transition from Popery to Christianity is as easy for such persons, as it is to enter into a temple when the doors are thrown open; or into a palace, by passing through the sentinels who keep guard in the outer courts, when the king enjoins admission; or as it is to lift up the countenance and look towards heaven when angelic voices are heard therein; but, on the other hand, where the members of the Romish Church, during their term of life on earth, have seldom if ever thought about God, and have delighted in their worship only on account of its festivities, in such case it is as difficult to turn them from their religious superstitions, as to enter into a temple when the doors are shut; or to force a way through the sentinels who keep guard in the outer courts of a palace, and to enter when the king forbids admission; or as it is for a snake in the grass to lift up its eyes towards heaven. It is a wonderful circumstance, that none of the Roman Catholics, on their first entrance into the spiritual world, see heaven there, or the angelic abodes, their

vision being terminated by a kind of dark cloud hanging over their heads; but no sooner is any one in a state of conversion, and admitted among the converted, than his view of heaven is opened, and sometimes he beholds angels there in white garments; into whose company also he is elevated, after having completed his period of preparation.

Of the Romish Saints in the spiritual world.

822. It is well known that every man has inherent or hereditary evil from his parents; but it is known only to few in what this evil dwells in its fulness. It dwells in the love of possessing the property of all other persons, and in the love of rule; for this latter love is of such a nature, that in proportion as the reins are given to it, it becomes so enormous, as to burn with the lust of domineering over all, and at length to desire to be invoked and worshipped as a god. This love is the serpent which deceived Eve and Adam; for he said to the woman, "God doth know that in the day ye eat of the fruit of that tree, your eyes shall be opened, and *ye shall be as gods*" (Gen. iii. 4, 5). In proportion therefore as a man rushes into that love with loosened reins, he averts himself from God, and turns towards himself, and so becomes a worshipper of self; and in this case, it is possible he may invoke God with warm lips when influenced by the love of self, but with a cold heart by reason of his contempt of God. In this case too he may use the divine things of the church as subservient means to promote his end; but as this end is dominion, the means are no otherwise fixed in his heart than as they tend to promote it. If such a person be exalted to high honors, he is, in his own imagination, like an Atlas, bearing the terraqueous globe on his shoulders; or like Phœbus, carrying the sun with his chariot and horses round the world.

823. Since man, in consequence of hereditary evil, is of such a nature, therefore all who have been canonized as saints by papal bulls, are removed in the spiritual world from the sight of others, are kept in secret places, and deprived of all intercourse with their worshippers, to prevent that most pernicious root of evil from being excited in them, and plunging them into the delirious phantasies by which demons are possessed. Those who, during their life on earth, affect the character of saints, with a view to be invoked as saints after death, become a prey to such delirium.

824. Many of the Romish persuasion, especially the monks, when they come into the spiritual world, inquire for the saints, and above all for the saint of their own order, and are much surprised at not being able to find them; but they are after

wards instructed, that they are associated together either with those that are in heaven, or with those that are in the earth or region below, and that in what place soever they dwell, they know nothing of the worship and invocation directed to them, but that such as do know it, and wish to be invoked, fall into delirious phantasies, and talk like idiots. The worship of saints is such an abomination in heaven, that the bare mention of it excites horror, since in proportion as worship is paid to any man, it is derogated from the Lord, for thus he alone is not worshipped; and where the Lord is not worshipped alone, there is a separation, which destroys communion, and the happiness of life which flows from it. That I might know, for the sake of informing others, the true nature and character of the Romish saints, about a hundred of them were brought up from the earth or region below, who were acquainted with their canonization. They ascended from behind, and only a few in front, and I conversed with one of them, who they said was Xavier. During our conversation he was like an idiot, yet he was able to relate that in the place where he is kept shut up with others he is not an idiot, but that he becomes so whenever he thinks that he is a saint, and wishes to be invoked. I heard a muttering to the same purpose from those who were behind. The case is otherwise with the saints, so called, who are in heaven: they know nothing at all of what is doing on earth, and they are not allowed to speak with any spirits of the Romish persuasion who are in that superstition, lest any idea on the subject should gain admission into their minds.

825. It must be obvious to every one from this state of the Romish saints, that their invocation is a mere mockery; and I can assert further, that they no more hear such invocations from their votaries on earth, than do their images in the streets, or the walls of their church, or the birds that build in its steeple. Their votaries in the world say that the saints reign in heaven together with the Lord Jesus Christ; but this is a mere forgery and fiction; for they no more reign with the Lord than the keeper of a stable does with his king, or a porter with his lord, or a running-footman with a primate; for, in relation to the Lord, John the Baptist said of himself, that he was not worthy to unloose the latchet of his shoe (Mark i. 7; John i. 27); how ittle worthy then must such saints be!

826. There sometimes appears in a middle altitude to the people of Paris, who are in a society in the spiritual world, a certain woman, who declares that she is GENEVIEVE. She is clad in shining raiment, and of a countenance which appears holy; but when some of them begin to worship her, her countenance immediately changes, and also her raiment, and she becomes like an ordinary woman, and chides them for desiring to adore a person who is held in no greater estimation among her

associates than as a servant-maid, wondering how men in the world can be misled by such foolish fancies.

827. To the above relation I shall annex a circumstance most deserving of attention. MARY, THE MOTHER OF THE LORD, on a time passed by, and appeared over head in white raiment: there she stopped a while, and said, that she had been the mother of the Lord, and that he was indeed born of her, but that being made God, he put off all the humanity which he had from her; so that now she worships him as her God, and is unwilling that any should acknowledge him as her son, since all in him is divine.

OF THE MAHOMEDANS IN THE SPIRITUAL WORLD.

828. The Mahomedans in the spiritual world appear behind the Roman Catholics in the west, and form a kind of circle around them. The reason of their appearing next behind the Christians is, because they acknowledge our Lord as the greatest prophet, the wisest of men, who was sent into the world to instruct mankind, and also confess that he is the Son of God Every one in that world dwells at a distance from the centre, where the Christians inhabit, according to his confession of the Lord and of one God; for that confession conjoins minds with heaven, and determines their distance from the east, over which point the Lord is.

829. Since religion has its abode with man in the highest regions of his mind, and the lower derive life and light from the highest, and since the idea of Mahomed is always connected with religion in the minds of Mahomedans, therefore some Mahomed or other is always placed in their view: and that they may turn their faces towards the east, over which point the Lord is, he is placed beneath the central point which the Christians inhabit. It is not Mahomed himself, who wrote the Koran, but some other who fills his place; nor is it always the same person, but he is changed according to circumstances. A native of Saxony, who was taken prisoner by the Algerines, and turned Mahomedan, once acted in this character. He having been a Christian, was led to speak with them of the Lord, affirming that he was not the son of Joseph, but the Son of God himself. This Mahomed was afterwards replaced by others. In the place where that representative Mahomed has his station, a fire, like a small torch, appears, in order that he may be distinguished; but it is visible only to Mahomedans.

830. The real Mahomed, who wrote the Koran, is not at this day to be seen among them. I have been informed that at first he was appointed to preside over them; but being desirous to rule over all the concerns of their religion as a god, he was

removed from his station, which was beneath the Roman Catholics, and was sent down to one on the right side near the south. A certain society of Mahomedans was once instigated by some evil spirits to acknowledge Mahomed as a god, and in order to appease the sedition Mahomed was raised up from the earth or region beneath, and produced to their view; and on this occasion I also saw him. He appeared like corporeal spirits, who have no interior perception. His face was of a hue approaching to black; and I heard him utter these words, "I am your Mahomed;" and presently he seemed to sink down again.

831. The hostility of the Mahomedans against the Christians has arisen chiefly in consequence of their belief in three divine persons, and their consequent worship of three gods as so many creators; and additionally against the Roman Catholics, in consequence of their bending the knee to images. Hence they call the latter idolaters, and the former fanatics, saying, that they make a three-headed god, and that though they talk of one, they mutter three, and so divide Omnipotence, and make three out of one: thus that they are like young stags with three horns, one for each god, and at the same time three for one god, and that their prayers, their psalmody, and their preaching, are all filled with these mistaken ideas.

832. The Mahomedans, like all other gentiles who acknowledge one God, and love righteousness, and do good from a principle of religion, have their own heaven, but beyond the limits of the Christian heaven; yet the Mahomedan heaven is divided into two. The inhabitants of the inferior heaven live virtuously with several wives; none however are elevated from this into the superior heaven but such as renounce concubinage, and acknowledge the Lord our Saviour, and at the same time his dominion over heaven and hell. I have been informed that it is impossible for them to conceive God the Father and our Lord to be one; but that it is possible for them to believe that the Lord has dominion over the heavens and the hells, because he is the Son of God the Father. It is this faith which prevails among them, and by means of which the Lord effects their ascent into the superior heaven.

833. It may be a matter of stumbling and offence to those who meditate about the Divine Providence, and at the same time believe that none can be saved but those who are born Christians, that the Mahomedan religion is more extensively received throughout the world than the Christian; whereas this is no matter of offence to those who believe that all things are under the regulation of Divine Providence; for on this occasion too they trace the footsteps of that Providence, and find the reason for it in this, that the Mahomedan religion acknowledges the Lord to be the greatest prophet, the wisest of men, and also the Son of God; but having made the Koran the only rule and

standard of their religion they think much about Mahomed who wrote it, and pay him a kind of worship, and therefore think little about our Lord. In order to show more plainly and fully that the Mahomedan religion was raised up under the auspices of the Lord's Divine Providence to destroy idolatry in many nations, I will enter into a more particular consideration of the subject, adverting first to the origin of idolatries. Before the rise of this religion, idolatrous worship was spread through a great many countries of the globe; the cause of which was that the churches extant before the Lord's coming were all representative; such also was the Israelitish church, where the tabernacle, the garments of Aaron, the sacrifices, every thing belonging to the temple at Jerusalem, and even their statutes were representative. The science of correspondences, which is likewise the science of representatives, was accounted by the ancients the chief of sciences, and was particularly cultivated by the Egyptians, being the origin of their hieroglyphics. It was this science which enabled them to know the signification of animals and trees of every kind, as well as mountains, hills, rivers, and fountains; also of the sun, the moon, and the stars. By the same science they also attained to the knowledge of spiritual subjects; for the things represented being such as belong to spiritual wisdom among the angels in heaven, were themselves the origins of the representatives. Now as all their worship was representative, consisting of mere correspondences, they therefore performed it on mountains and hills, and also in groves and gardens; for this reason too they consecrated fountains, and made graven images of horses, oxen, calves, lambs, and even of birds, fish, and serpents, which they placed in the vicinity and at the entrance of their temples, and also in their houses, arranged in order according to the spiritual principles of the church to which they corresponded, or which they represented, and thence signified. In process of time, when the science of correspondences became obliterated, posterity began to worship the mere graven images as if they had been holy in themselves; not aware that their forefathers saw nothing holy in them, but regarded them merely as the representatives of holy things according to their correspondences. Hence originated all the idolatries which have prevailed throughout so many kingdoms of the earth. For the extirpation of these idolatries, it was brought to pass by the Lord's Divine Providence, that a new religion, accommodated to the genius and temper of the eastern nations, should be taught and propagated, which should contain something from the Word of both the Old and New Testaments, and teach that the Lord came into the world, and was the greatest prophet and wisest of mankind, and the Son of God. The instrument for effecting this was Mahomed, from whom that religion took its name. Thus it appears this religion owed its rise to the Lord's Divine

Providence, and was accommodated, as was said, to the genius and temper of the eastern nations, for the purpose of destroying the idolatries that so generally prevailed, and communicating to its votaries some knowledge of the Lord, before they came after death into the spiritual world. This religion would not have been received by so many kingdoms, and their idolatries could not have been extirpated, unless it had been made suitable to the ideas of the people, but especially unless polygamy had been allowed; for the Orientals, without such allowance, would have burned with adulterous lust more than the Europeans, and so would have destroyed themselves eternally.

834. I was once permitted to perceive what was the nature and quality of the heat of their polygamical love. I was conversing with a certain person who acted in the office and character of Mahomed, and after some conversation with him at a distance, he transmitted to me an ebony spoon and other things, which were tokens that they came from him; and at the same instant a communication was opened from various places for the heat of their polygamical love, which from some felt like the heat in baths after bathing; from some like the heat in kitchens where flesh is boiling; from some like the heat in cooks' shops where stinking meat is exposed to sale; from some like what is perceived in an apothecary's shop, where emulsions and such preparations are made up; from some like the heat in stews and bagnios; and from some like the smell in shops where skins, leather, and shoes are exposed to sale: there was also in that heat something of a rancid, rough, and burning quality, arising from jealousy. But the heat in the Christian heavens, when the delight of their love is perceived as an odor, is like the fragrance of gardens, vineyards, and shrubberies; and in some places it is like the odor in shops where spices are exposed to sale; and in other places like the scent arising from wine-presses and wine-cellars. The delights of love are frequently perceived in the spiritual world as odors, as has been shown throughout in the MEMORABLE RELATIONS annexed to the separate chapters of this work.

OF THE AFRICANS IN THE SPIRITUAL WORLD, WITH SOME OBSERVATIONS RESPECTING THE GENTILES.

835. The Gentiles, who have not known any thing concerning the Lord, appear in the spiritual world in a circumference beyond those who have; and according to this law, the last or outermost circumferences consist entirely of those who had been mere idolaters, and in the former world had worshipped the sun and moon. But those who acknowledge one God, and practise the com

mandments of religion, such as those delivered in the decalogue, and thence inscribe them on their lives, have more immediate communication with the Christians in the middle point of the spiritual world, the communication not being intercepted by the Mahomedans and Roman Catholics. The Gentiles are also distinguished according to their genius, and their different capacities of receiving light through the heavens from the Lord; for there are among them both interior and exterior men, which arises partly from climate, partly from parentage, partly from education, and partly from religion. The Africans are a more interior people than any other of the Gentiles.

836. All among them who acknowledge and worship one God, the Creator of the Universe, cherish the idea of God as of a Man, insisting that it is impossible for any one to form any other idea of God. When they are informed that several entertain an idea of God as of ether, or a cloud, they inquire where such are to be found, and when they are told they are among Christians, they deny it to be possible; but in reply to this they are instructed, that they derive the idea from the circumstance, that God is called in the Word a Spirit, and they can form no conception of spirit but as of the substance of ether, or as the form of a cloud, not knowing that every spirit and every angel is a man; and yet when it has been examined whether their spiritual idea was similar to their natural idea, it has been discovered that it was not similar with those who interiorly acknowledge the Lord the Saviour as the God of heaven and earth. I once heard a certain clergyman assert that no one can have an idea of a Divine Humanity; and I saw him translated to various Gentiles, of a nature and genius more and more interior, and likewise to their heavens, and at last to the Christian heaven, and in every place he received a communication of their interior perception concerning God, and observed that they had no other idea of God than that of a Divine Man, and that none other could have created man who is his image and likeness.

837. As the Africans excel all other Gentiles in clearness of interior judgment, I have held conversation with them upon subjects of profound inquiry, and lately concerning God, concerning the Lord the Redeemer, and concerning the interior and exterior man; and as they were delighted with such discourse, I will here briefly describe what their perceptions were from their interior sight on these three subjects. Concerning God they said, that he surely did come down and present himself before the sight of men, because he is their Creator, Protector, and Leader, and the human race is his. They said too that he sees, considers, and extends his provident care over all and every thing in the heavens and the earth, and regards their good as in himself, and himself in their good; for he is the Sun of the angelic heaven, which appears of the same altitude above the

spiritual world, as the sun of the earth above the natural world, and he who is the Sun sees, considers, and provides for all and every thing beneath; and as it is his divine love which appears as a sun, it follows that he provides for whatever relates to their life, in the greatest and in the least of his creatures, and for mankind whatever relates to love and wisdom, the principles of love by its heat, and the principles of wisdom by its light. If therefore you form to yourselves an idea of God as being the Sun of the universe, it will assuredly enable you to see and acknowledge his omnipresence, omniscience, and omnipotence.

838. We had further conversation respecting THE LORD THE SAVIOUR, the substance of which was, that God in his essence is divine love, and divine love is as it were most pure fire; and as love considered in itself cannot but intend to become one with another whom it loves, so the divine love can intend nothing but to unite itself with man, and man with itself, so that it may be in him, and he in it; and as the divine love is as it were most pure fire, it is evident that God being such, could not possibly be in man, and cause man to be in him, for thus he would reduce the whole man to the thinnest vapor; and yet as God from his essence, burnt with the love of uniting himself with man, it was necessary that he should veil himself around with a body accommodated to reception and conjunction; therefore he came down and assumed humanity according to the order established by himself from the creation of the world, which was that he should be conceived by virtue or power propagated from himself, be carried in the womb, be born, and afterwards grow in wisdom and love, and thus approach to union with his divine origin, and that thus God was made Man, and Man God. That the fact is so, is plainly taught and testified in that Scripture concerning him which is in the possession of Christians, and is called the Word; for there God himself, who in his Humanity is called Jesus Christ, says that the Father is in him, and he in the Father; and that he that seeth him seeth the Father; with much more to the same purpose. Reason too may discern that God, whose love is as it were most pure fire, could no otherwise unite himself with man, and man with himself. For can the solar fire, such as it is in itself, come in contact with a man, far less enter into him, unless its rays be veiled with atmospheres, and so be presented in an accommodated state by a tempered heat? Can the pure ether encompass a man, far less flow into the *bronchia* of his lungs, unless it be accompanied with air, and so adapt itself? A fish cannot live in the air, but in an element suited to its life. A king too cannot in his own person, or immediately, extend his administration to all and every part of his kingdom, but must appoint superior and inferior governors, who together constitute the body of his royalty. A man's soul likewise cannot make itself visible to another, have any intercourse with him, and give

him proofs of its love, except by means of the body: how then can God do this, but by the Humanity, which is his body? The Africans being possessed of interior rationality above other Gentiles perceived the truth of these observations, and each favored them according to his perception.

839. We conversed lastly about the INTERIOR AND EXTERIOR MAN, and this was the substance of our conversation: That men who perceive things interiorly are in the light of truth, which is the light of heaven; and men who perceive things exteriorly, are in no light of truth, because they are only in the light of the world; so that interior men are in intelligence and wisdom, but exterior men in insanity and preposterous vision: that interior men are spiritual, because they think from the spirit elevated above the body, and thence they see truths in the light; but exterior men are sensual-natural, because they think from the fallacies of the bodily senses, and thence see truths as in a mist, and when they meditate on them they see falses as truths: that internal men are like those who stand on a mountain in a plain, or on a tower in a city, or on a beacon at sea; but external men are like those who stand in a valley at the foot of a mountain, or in a vault under a tower, or, in a boat under a beacon, who see nothing but what is close to them. Again: that internal men are like those who inhabit the second or third story of a house or palace, the walls of which are continued windows of crystal glass, who have a view of the city all around to a great extent and know every house in it; whereas external men are like those who dwell in the lowest story, the windows of which are made of paper pasted together, so that they cannot see any one street out of the house, but only the objects contained within it, and not even those without the light of a candle or a fire: that internal men are like eagles soaring in the air, which see far and wide whatever is beneath them; while on the other hand, external men are like cocks, which stand on a post and crow aloud in the presence of their hens that are walking on the ground: lastly, that internal men perceive that what they know, compared with what they do not know, is only as water in a glass compared with the waters of a lake; but that external men fancy they know all things. The Africans took great delight in this conversation, because from their interior sight, which is singularly clear and strong, they acknowledged it to be true.

840. In consequence of the Africans having such a perception, they have at this day a revelation, which is communicated from the place of its commencement round about, but does not extend to the countries bordering on the sea. The Africans reject with contempt those strangers from Europe who believe that a man is saved by faith alone, and thus by mere thought and speech independently of will and action. They insist that there can be no true worship of God, unless a man live according

to his religion; and if not, that he cannot but be both stupid and wicked, because he then receives nothing from heaven. They likewise give to ingenious wickedness the name of stupidity, because there is not life but death in it. I have conversed at times with Augustine, who in the third century was bishop of Hippo, in Africa. He told me that he is there at the present time, and inspires them with the worship of the Lord, and that there is a hope of this new gospel being propagated into the neighboring regions. I have heard the angels rejoice at this revelation, because it serves to open a communication with the rational principle in man, which has been heretofore closed up with the universally-received dogma, that the understanding should be kept in obedience to ecclesiastical faith.

Of the Jews in the spiritual world.

841. Before the last judgment, which took place in the year 1757, the Jews appeared in a valley on the left side of the central part in the spiritual world inhabited by Christians; after that they were translated towards the north, and were forbidden all intercourse with the Christians, except with vagabonds, who leave their own cities. There are in that quarter two large cities into which the Jews are translated after death. Both of these, before the last judgment, they called Jerusalem, but after that by another name; for since the judgment, Jerusalem signifies the church in which the Lord alone is worshipped with respect to its doctrine. In their cities converted Jews are set over them, who admonish them not to speak disrespectfully of Christ, and punish those who disregard the admonition. The streets of their cities are full of dirt up to the ankles, and the stench of their houses is so offensive, in consequence of their filthiness, that none but themselves can bear to enter them. I have observed also, since the last judgment, that several of that nation have gained habitations in the southern quarter; and on inquiring who they were, I was informed they were such as had made small account of the worship to which the rest were attached, and had doubts in their minds about the Messiah, whether he would ever come, and had also thought while in the world on various subjects in accordance with reason, and had suffered their lives to be determined by it. These consist chiefly of Portuguese Jews.

842. There sometimes appears to the Jews an angel in a middle altitude above them, with a rod in his hand, who causes them to believe that he is Moses, and admonishes them to desist from the folly of expecting the Messiah as if he were still to come among them; representing to them that Christ, who governs

them and all other creatures, is the Messiah; that he, Moses, knows this to be true, and that while in the world he had knowledge of him. On receiving this information they retire, the greater part forgetting what they had heard, and but few retaining it. Those who do retain it are sent into the synagogues which consist of converted Jews, and are instructed; after which, instead of their old tattered garments, they receive new, and are presented with a copy of the Word neatly written, and have an abode allotted them in a city not unhandsome. But those who do not receive the above admonition, are cast down, and many of them are banished into forests and deserts, where they carry on all kinds of theft and robbery one among another.

843. The Jews trade in the spiritual world, as in the natural, with various commodities, especially with precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in great abundance. The cause of their trading in precious stones is, because they read the Word in its original tongue, and esteem the sense of the letter to be holy, and precious stones correspond to the sense of the letter. That such stones derive their spiritual origin from the literal sense of the Word, and that this is the ground of their correspondence, has been shown in the chapter on the HOLY SCRIPTURE, n. 217, 218. They can also make artificial precious stones, and by phantasy induce a belief that they are real; but for this they are severely fined by their governors.

844. The Jews are less aware than any other people of their being in the spiritual world, believing themselves to be still living in the natural world; and that because they are altogether external men, and do not at all think of religion from an interior principle. Hence they talk about the Messiah just as they did before, some insisting that he will come with David, and will go before them, shining with diadems, and introduce them into the land of Canaan, and in their way thither will dry up the rivers which they are to pass over by the raising of his rod: that the Christians, whom also among themselves they call gentiles, will then lay hold on the skirts of their garments, humbly praying to be permitted to accompany them; that they will receive the rich according to their wealth, and be served by them. They confirm themselves in these notions by what is written in Zechariah viii. 23; and in Isaiah lxvi. 20; and by what is written of David, that he is to come and be their king and shepherd; in Jeremiah xxx. 9; and in Ezekiel xxxiv. 23—25; xxxvii. 23—26; being altogether averse from hearing that our Lord Jesus Christ is meant by David in those passages, and that the future members of his church there are meant by Jews.

845. When they are asked whether they firmly believe that they shall all go to the land of Canaan, they answer in the affirmative, and insist that at the same time the deceased Jews

will rise again, and leave their sepulchres to enter that land. If it be objected that they themselves will not be able to go forth from their sepulchres, being now living after death, they reply, that they shall then descend, and re-enter their bodies, and so will live. When they are told that the land of Canaan is not large enough to contain them all, they answer, that then it will be enlarged. When it is urged that the kingdom of the Messiah, since he is the Son of God, will not be upon earth, but in heaven, they reply, that the land of Canaan will then be heaven. When it is said that they know not the situation of Bethlehem Ephrata, the birth-place of the Messiah, according to the prophecy in Micah (v. 2), and in David (Psalm cxxxii. 6), they return for answer that the mother of the Messiah will nevertheless bring forth in that place: and some of them insist, that wherever she is delivered, there is Bethlehem. When it is objected, how can the Messiah dwell with such a wicked people? and in proof of their singular wickedness several passages are quoted from Jeremiah, and particularly from the song of Moses (Deut. xxxii.), they reply, that there are among the Jews both good and bad, and that the bad are meant in those passages. When it is urged, that they derive their lineage from a Canaanitess, and from the whoredom of Judah with his daughter-in-law (Gen. xxxviii.), they contend that it was no whoredom; but when it is retorted upon them that Judah commanded her to be brought forth and burnt for her whoredom, they go away to deliberate about the matter, and after consulting together, they say that Judah only did the office of her husband's brother, which was not done either by his son Onan, or by his third son Selah; and they add further, that a great many of them are of the tribe of Levi, who held the priesthood, and that they are all descended out of the loins of Abraham. When they are told that there is within the Word a spiritual sense, which treats much of Christ or the Messiah, they reply, that it is not so; but some of them say, that within the Word, or in its depths, there is nothing but gold: not to mention other similar extravagances.

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846. "I was once raised up as to my spirit into the angelic heaven, and there introduced to a certain society; and immediately some of the wise of the society came to me and said, 'WHAT NEWS FROM THE EARTH?' 'This is new,' I replied, 'that the Lord has revealed such arcana as in point of excellence surpass all the arcana revealed from the beginning of the church down to this time.' 'What arcana?' they asked. I answered, 'The following:—1. In all and every part of the Word there is a SPIRITUAL SENSE corresponding to the natural sense, and the Word by that sense is a medium of conjunction between

mankind and the Lord, and also of consociation with angels, and the holiness of the Word resides in that sense. 2. The CORRESPONDENCES, of which the spiritual sense of the Word consists, are discovered.' 'But,' the angels asked, 'did the inhabitants of the earth, before this, know nothing of correspondences?' 'Nothing,' I replied; 'for the doctrine of correspondences has been hidden now for some thousands of years, even from the time of Job. In those days, and in the ages before it, the science of correspondences, from which they drew their wisdom, was esteemed the chief of sciences, because their knowledge of spiritual subjects, such as relate to heaven and the church, was obtained from it. But this science, in consequence of its being perverted to idolatrous purposes, was, by the Divine Providence of the Lord, so obliterated and destroyed, that no one saw a trace of it remaining: yet at this time it is again discovered by the Lord, in order to effect a conjunction of the members of the church with him, and their consociation with angels. These purposes are effected by the Word, which consists entirely of correspondences.' The angels were greatly rejoiced to hear that it had pleased the Lord to reveal this great arcanum, which had lain so deeply hidden for thousands of years. It was done, they said, with this view, that the Christian Church, which is founded on the Word, and is now at its end, may again revive, and derive its spirit through heaven from the Lord. They inquired, whether it was discovered at this day by that science what is signified by BAPTISM, and what by the HOLY SUPPER, on the true meaning of which such a variety of conjectures had been formed, and I replied that it was. 3. I further said, that a revelation has been made by the Lord at this day concerning the LIFE OF MEN AFTER DEATH. 'How! concerning life after death,' the angels replied, 'who does not know that men live after death?' 'They know it,' said I, 'and they do not know it: they say that it is not the man who then lives, but his soul, and that this lives as a spirit; and the idea they cherish of spirit is as of wind, or ether; thus they insist that the man does not live till the day of the last judgment, and that then the corporeal parts, which had been left behind in the world, though they may have been eaten up by worms, mice, and fish, will be again collected together, and again fitted and formed into a body, and thus they will rise again as men.' 'What is this!' the angels said, 'who does not know that a man lives as a man after death, with this difference alone, that he then lives a substantial man, and not a material man as before; and that the substantial man is visible to the substantial, just as the material man is to the material; and they know no one point of difference but in the greater perfection of their state?' 4. Then the angels asked, 'What do they know on earth respecting our world, and HEAVEN AND HELL?' 'Nothing at all,' I answered; 'but it has pleased the

Lord at this day to discover the nature and quality of the world in which angels and spirits live, thus the nature and quality both of heaven and hell; and also that angels and spirits are in conjunction with men, with many other wonderful circumstances concerning them. The angels rejoiced to hear that the Lord had been pleased to reveal such things to mankind, that so they might no longer through ignorance live in doubt of their own immortality. 5. I further added, 'The Lord has been pleased at this day to reveal, that there is, besides the sun in our world, a sun in yours also, and that this sun is pure love, but the sun in our world is pure fire; hence that whatever proceeds from your sun, because it is pure love, has somewhat of life in it, but that whatever proceeds from our sun, because it is pure fire, has nothing of life in it; and that in this consists the distinction between SPIRITUAL and NATURAL, a distinction hitherto unknown, but now revealed. Thus also a discovery is made of the source of that light which enlightens the human understanding with wisdom, and the source of that heat which kindles the human will with love. 6. It is further revealed, that there are three degrees of life, and consequently three heavens, and that the mind of man is distinguished into the same degrees, and so man corresponds to the three heavens.' 'But did they not know this before?' the angels asked. 'They knew of a distinction of degrees,' I replied, 'in relation to more and less, but nothing of their distinction in relation to prior and posterior.' 7. The angels then inquired whether any thing else had been revealed. 'Much more,' I answered; 'as, concerning the LAST JUDGMENT; concerning the LORD, that he is the God of heaven and earth; that God is one both in person and essence, in whom there is a divine trinity, and that the Lord is that God; also concerning the NEW CHURCH that is to be established by him, and concerning the DOCTRINE of that church; concerning the HOLINESS OF THE SACRED SCRIPTURES; that the APOCALYPSE also is revealed: and moreover, concerning the INHABITANTS OF THE PLANETS, and the EARTHS in the universe; besides many memorable relations and wonderful discoveries from the spiritual world, by which many particulars, teeming with wisdom, have been revealed from heaven.'

847. "Continuing the conversation, I afterwards acquainted the angels, that the Lord had been pleased to make a revelation to the world on another subject: they inquired, 'On what?' I said, 'ON TRUE CONJUGIAL LOVE, and its spiritual delights.' 'Who does not know,' the angels said, 'that the delights of conjugial love exceed those of all other loves? and who cannot conceive that there must be some particular love into which all the blessings, satisfactions, and delights, which it is in the power of the Lord to bestow are collated, and that the receptacle of these is true conjugial love, since it corresponds to the love of

the Lord and the church, and is capable of receiving and perceiving such blessings, satisfactions, and delights, in a full and sensible manner?' I replied, 'Mankind on earth know nothing of all this, because they have not approached the Lord, and therefore have not shunned the lusts of the flesh, and so could not be regenerated; for true conjugial love is from the Lord alone, and is given to those who are regenerated by him; and these also are received into the Lord's New Church, which is meant in the Revelation by the New Jerusalem.' To this I added, that I had a doubt whether men on earth at this day were disposed to believe that conjugial love in itself is spiritual, thus grounded in religion, since they cherish only corporeal ideas about it; and of course will hardly be persuaded to believe that it is such as the religion is, spiritual with such as are spiritual, natural with such as are natural, and merely carnal with adulterers.

848. "The angels, on hearing the account of all these discoveries made to mankind, were much rejoiced; but when they saw that I was sorrowful, they asked me the cause of my sorrow. I replied, 'Because these arcana, at this day revealed by the Lord, are reputed on earth as things of no value, notwithstanding their superiority in excellence and dignity above all the knowledges that have hitherto been published to the world.' The angels wondered at this, and requested the Lord's permission to look down into the world: they did so, and lo! mere darkness was therein. They were then told to write those arcana on a paper, and let the paper down to earth, and they would see a prodigy: on their doing so, behold! the paper on which the arcana were written, was let down from heaven, and in its progress, while it was yet in the spiritual world, it shone bright like a star, but in its passage into the natural world the light disappeared, and as it fell it was entirely darkened. On being let down by the angels into the midst of an assembly consisting of learned clergy and laity, many of them were heard to mutter words to this effect: 'What have we got here? Is it any thing or nothing? What matters it whether we know these things or do not know them? Are they not mere embryos of the brain?' And it appeared as if some took the paper and folded it, twisting and untwisting it with their fingers; and also as if some tore it in pieces, and were desirous to tread it under foot; but they were prevented by the Lord from proceeding to such an enormity, and the angels were charged to take the paper back again and secure it; because these circumstances affected the angels with sorrow, and they began to think with themselves how long this would continue, it was told them, '*For a time and times and half a time*' (Rev. xii. 14).

849. "After this I heard a hostile murmur from below, and at the same time these words, 'Do MIRACLES, AND WE WILL BELIEVE:' I replied, 'Are not the arcana which I have already

mentioned miracles?' but they answered 'They are not.' I then asked, 'What miracles do you require?' 'Discover and revea. future events,' they said, 'and we will believe.' But I replied, 'The Lord does not allow such discovery and revelation; since in proportion as a man is acquainted with future events, his reason and understanding, with his prudence and wisdom, sink into indolence, become torpid, and are almost destroyed.' I again asked, 'What other miracles shall I do?' 'Do such as Moses did in Egypt,' they cried out. 'Possibly,' I replied, 'you may harden your hearts against them as Pharaoh and the Egyptians did;' and they answered, 'We will not.' 'But,' said I again, 'assure me of a certainty that you will not dance around a golden calf, and worship it, as the posterity of Jacob did within about a month after they had seen all mount Sinai on fire, and had heard Jehovah himself speaking out of the fire, thus after witnessing the greatest of all miracles:' (*a golden calf in the spiritual sense signifies carnal pleasure.*) To this it was replied from below, 'We will not be like the posterity of Jacob.' But at that moment I heard a voice from heaven saying to them, 'If ye believe not Moses and the Prophets, that is, the Word of the Lord, neither will ye be convinced by miracles, any more than the posterity of Jacob in the wilderness, or when they saw with their eyes the miracles which the Lord did during his abode on earth.'

850. "After this I saw some spirits ascending from below, whence the voices proceeded, who, addressing me in a deep tone of voice, said, 'Why did the Lord reveal the long list of arcana which thou hast just now enumerated, to thee who art a layman, and not to some one of the clergy?' To which I replied, 'This was according to the Lord's good pleasure, who prepared me for this office from my earliest years: but let me in turn ask you a question: Why did the Lord when he was on earth choose fishermen for his disciples, and not some of the lawyers, scribes, priests, or rabbis? Ponder well this circumstance in your minds, and if you form a right judgment upon it you will discover the reason.' Hereupon a murmur arose, and afterwards they were silent.

851. "I foresee that many who read the Memorable Relations annexed to each chapter of this work, will believe them to be the fictions of imagination; but I protest in truth they are not fictions, but were really seen and heard; not seen and heard in any state of the mind in sleep, but in a state of complete wakefulness; for it has pleased the Lord to manifest himself to me, and to send me to teach those things which will belong to his New Church, which is meant by the New Jerusalem in the Revelation. For this purpose he has opened the interiors of my mind or spirit, by which privilege it has been permitted me to be with angels in the spiritual world, and with men in the

natural world at the same time, and that now for twenty-seven years. Who in the Christian world would have known any thing of HEAVEN AND HELL, unless it had pleased the Lord to open the spiritual sight of some person or other, and to show and teach him? That such things as are described in the above MEMORABLE RELATIONS do actually appear in the heavens, is clearly proved from similar objects being seen and described by JOHN in the APOCALYPSE, and also by the PROPHETS in the Word of the Old Testament. In the APOCALYPSE we read that John saw the SON OF MAN in the midst of seven candlesticks; that he saw a tabernacle, a temple, an ark, and an altar in heaven; a book sealed with seven seals; the book opened, and in consequence thereof horses going forth; four animals around the throne; twelve thousand chosen out of each tribe; locusts ascending from the bottomless pit; a woman bringing forth a man-child, and flying into a wilderness on account of the dragon; two beasts, one ascending out of the sea, the other from the earth; an angel flying in the midst of heaven, having the everlasting Gospel; a sea of glass mixed with fire; seven angels having the seven last plagues; vials poured out by them on the earth, on the sea, on the rivers, on the sun, on the throne of the beast, on Euphrates, and on the air; a woman sitting on a scarlet beast; the dragon cast out into a lake of fire and brimstone; a white horse; a great supper; a new heaven and a new earth; the Holy Jerusalem coming down from heaven, described as to its gates, its wall, and its foundations; also a river of the water of life, and trees of life bearing fruit every month; with many other things, which were all seen by JOHN, while as to his spirit he was in the spiritual world and in heaven; not to mention the things seen by the apostles after the Lord's resurrection, and those seen afterwards by PETER (Acts xi.), and by PAUL, and also by the PROPHETS in the Old Testament, as by EZEKIEL, who saw four animals which were cherubs (i. and x.), and a new temple, and a new earth, and an angel measuring them (xl.—xlviii.). He was also carried to Jerusalem, and saw there abominations, and also to Chaldea (viii. xi.). The case was the same with ZECHARIAH, who saw a man riding among myrtle-trees (i. 8); four horns, and afterwards a man with a measuring-line in his hand (iii.); a flying roll and an ephah (v. 1, 6); also four chariots and horses between two mountains (vi. 1, &c.). So again with DANIEL, who saw four beasts ascending out of the sea (vii. 1, &c.); the Son of man coming in the clouds of heaven, whose dominion shall not pass away, and whose kingdom shall not be destroyed (vii. 13, 14); the combat of the ram and the he-goat (viii. 1, &c.); the angel Gabriel, and conversed with him (ix.). So also the young man of Elisha saw chariots and horses of fire about Elisha, which he saw when his eyes were opened (2 Kings vi. 17). From these, and several other instances in the Word

it is evident that the objects which exist in the spiritual world have appeared to many, both before and since the coming of the Lord; what wonder then is it that the same circumstance should now occur at the commencement of a church, or when the New Jerusalem is coming down out of heaven?"

A THEOREM PROPOUNDED BY A CERTAIN ELECTORAL DUKE OF GERMANY, WHO ALSO FILLED A STATION OF THE HIGHEST RANK IN THE CHURCH.

I once saw in the spiritual world a certain electoral duke of Germany, who also filled a station of the highest rank in the church. There were standing near him two bishops and two ministers. I was at some distance, but sufficiently near to hear their conversation. The elector asked the four bystanders whether they knew what constituted the chief point of religion in Christendom? The bishops answered, "The chief point of religion in Christendom is FAITH ALONE PRODUCTIVE OF JUSTIFICATION AND SALVATION." He inquired again, "Do you know what is inwardly latent in that faith? Open it, look into it, and tell me." They replied, "There is nothing inwardly latent in it but the MERIT AND RIGHTEOUSNESS OF THE LORD THE SAVIOUR." To this the elector rejoined, "Does it not then involve the Lord and Saviour in his Humanity, in which he is called JESUS CHRIST, since he alone in his Humanity was righteousness?" They said, "This follows as a necessary and inseparable conclusion." The elector following up the subject, added, "Open that faith, and look further into it, and examine whether it contains any thing else." The ministers observed, "It implies also the GRACE OF GOD THE FATHER." To this the elector said, "Take the pains both to conceive and perceive the matter rightly, and you will SEE THAT IT IS THE GRACE OF THE SON WITH THE FATHER; for it is the Son who entreats and intercedes. Depend upon it, then, since you confess, reverence, and embrace that faith alone of yours, that you must necessarily confess, reverence, and embrace the Lord the Saviour alone in his Humanity; for, as was said before, he in his Humanity was and is RIGHTEOUSNESS. He in his Humanity is also JEHOVAH and GOD, as I have discovered in the Holy Writings from these passages: 'Behold, the days come that I will raise up unto David a righteous branch, who shall reign as a king, and shall prosper; and this is his name whereby he shall be called, *Jehovah our Righteousness*' (Jer. xxiii. 5, 6). In Paul: 'In Jesus Christ dwelleth *all the fulness of the Godhead* bodily' (Col. ii. 9). And in John: 'Jesus Christ is *the true God*, and eternal life' (1 Ep. v. 20, 21); therefore he is also called '*The God of faith*'" (Phil. iii. 9).

THE CORONIS, OR APPENDIX,

TO THE

TRUE CHRISTIAN RELIGION:

TREATING OF THE FOUR CHURCHES ON THIS EARTH SINCE THE CREATION OF THE WORLD, AND OF THEIR PERIODS AND CONSUMMATION; OF THE NEW CHURCH ABOUT TO SUCCEED THEM, WHICH WILL BE TRULY CHRISTIAN, AND THE CROWN OF THE PRECEDING CHURCHES; OF THE ADVENT OF THE LORD TO THAT CHURCH, AND OF HIS DIVINE AUSPICES THEREIN TO ETERNITY, AND OF THE MYSTERY OF REDEMPTION; WITH A BRIEF CONTINUATION, ETC.

Translated from a posthumous Latin MS. of

EMANUEL SWEDENBORG.

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1. In the last chapter of the work, entitled True Christian Religion, the Consummation of the Age, the Coming of the Lord, and a New Church, were treated of. A continuation of those subjects is now given, because no one has hitherto known the meaning of the consummation of the age, or why the second advent of the Lord should take place, or that a New Church must be raised up; and yet these three subjects are treated of in both the prophetic and the apostolic Word, and fully in the Apocalypse. That those three subjects are treated of in the prophetic Word of the Old Testament, was evident to me, whilst it was given me to unfold it by the spiritual sense; that they are in like manner pointed at in the prophetic part of the New Testament, called the Apocalypse, and also in the evangelic and apostolic Word, will plainly appear from the following pages. Hence it follows, that without knowledge obtained concerning the consummation of the age, the second advent of the Lord, and the New Church, the Word is as it were closed; nor can any thing but knowledges open it, for these are like keys which open the gate and introduce. When this is effected with the Word, then the treasures, which lay concealed therein as in the bottom of the sea, will be presented to view; for the Word interiorly contains nothing but treasures. In this Appendix or Continuation I shall proceed in the same way as in the work itself, by premising summaries [to the various subjects], and confirming them from Scripture, and illustrating them by reason.

LEMMA THE FIRST.

I.

That there have been four churches on this earth since the day of its creation; the first of which may be called the Adamic; the second, Noahtic; the third, the Israelitish; and the fourth, the Christian.

2. That four churches have existed on this earth since the creation of the world, manifestly appears in Daniel, first from the statue seen by Nebuchadnezzar in a dream, and afterwards from the four beasts rising up out of the sea. On the subject of Nebuchadnezzar's statue we read as follows: *Daniel said, Thou, O king, didst see, and behold a great statue, and the form thereof was excellent, standing before thee, and the aspect thereof was formidable: the head of this statue was of pure gold; its breast and arms of silver; its belly and its thighs of brass; its legs of iron, its feet partly of iron and partly of clay. Thou didst see while a stone was cut out, not by hands, and smote the statue upon its feet, which were iron and clay, and brake them to pieces: then the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and they became like chaff from the summer threshing-floors; so that the wind carried them away, and no place was found for them: but the stone which smote the statue became a great rock, and filled the whole earth. In these days the God of the heavens shall cause to rise up a kingdom, which shall not be destroyed for ages; and his kingdom shall not be intrusted to other people; it shall break in pieces and consume all those kingdoms, but it shall stand for ages*, chap. ii. 31 to 35, 44. That this dream did not signify four political kingdoms on this earth, but four churches, which should succeed each other, is plain from the following considerations: I. That such kingdoms, one after another, have not existed on this earth. II. That the Divine Word, in its interior recesses, does not treat of the kingdoms of the world, but of churches, which constitute God's kingdom on the earth. III. Because it is also said, that the God of the heavens shall cause to rise up a kingdom, which shall not be destroyed for ages, and that a stone not cut out by hands became a great rock, which filled the whole earth. IV. And since the Lord our Saviour Jesus Christ, in the Word of both Testaments, is called a Stone and a Rock, it is evident that His kingdom is there meant by the latter part of the description. V. Moreover the state of the church, in innumerable passages of the Word, is described by gold, silver, brass, and iron; its spiritual state as to the good of love, by gold, its spiritual state as to the truth of wisdom, by silver,

its natural state as to the good of charity, by brass, and its natural state as to the truth of faith, by iron; as may be seen proved from the Word in the APOCALYPSE REVEALED, n. 913, and elsewhere. For this reason the wise men in the first ages, who knew the signification of metals, compared the ages, which were to succeed from the first to the last, to those four metals, and called the first the golden age, the second the silver age, the third the copper age, and the fourth the iron age; and thus they described them according to goods and truths; and as genuine goods and truths are from no other origin than from the God of heaven, they described them according to states of the church with men; for all the civil states of kingdoms in respect to justice and judgment have their existence, their vigor, and their life, from and according to states of the church. That the Lord the Saviour JESUS CHRIST is called, in the Word of both Testaments, a Stone and a Rock, is plain from the following passages. That He is called a STONE: *Thus said Adonai Jehovih, Behold I will lay in Zion a* STONE *of probation, a precious* CORNER-STONE *of a well-established foundation; he who hath believed will not make haste: then will I set judgment for a rule, and justice for a plumb-line*, Isa. xxviii. 16, 17. *Jehovah will visit his flock, out of him will come the* CORNER-STONE, Zech. x. 3, 4. *The* STONE, *which the builders have rejected, is become the head of the corner*, Psalm cxviii. 22. *Have ye not read in the Scripture, that the* STONE, *which the builders have rejected, is become the head of the corner?* Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18; Isa. viii. 13, 14, 15. *Ye have come to the Lord the* LIVING STONE, *rejected indeed by men, but chosen by God; ye yourselves also as living stones are built up into a spiritual house; therefore it is said in the Scripture, I lay in Zion a* CORNER-STONE, *elect, precious, and he who believeth on him shall not be ashamed*, 1 Pet. ii. 4, 5, 6. *Ye are built upon the foundation of the apostles and prophets, the* CORNER-STONE *of which is* JESUS CHRIST, *by whom the whole building well cemented together grows into a holy temple in the Lord; by whom ye are built together into a habitation of God in the spirit*, Eph. ii. 20, 21, 22. JESUS CHRIST *is the* STONE *rejected by the builders, which is become the head of the corner, and there is no salvation in any other*, Acts iv. 11, 12. That the Lord is called a ROCK, appears from the following passages in the Word: *Jeshurun is become fat and easy, he hath kicked with the heel, and deserted the God who made him, and lightly esteemed the* ROCK *of his salvation*, Deut. xxxii. 15, 18, 30. *The God of Israel said, The* ROCK *of Israel spake to me*, 2 Sam. xxiii. 3. *Let the words of my mouth be well-pleasing, and Jehovah be* MY ROCK *and* MY REDEEMER, Psalm xix. 15. *They remembered not that God was* MY ROCK *and* MY REDEEMER, Psalm lxxviii. 10, 11, 22, 32, 35, 42, &c. *They all drank spiritual drink, for they drank of the*

spiritual ROCK; THE ROCK WAS CHRIST, 1 Cor. x. 4; Exod xvii. 6. From these passages it is evident, that the Stone which smote the statue, and became a great rock, and filled the whole earth, and whose kingdom shall stand for ages of ages, means our Lord Jesus Christ.

3. The same four churches on this earth, are described by four beasts rising up out of the sea, in Daniel; of which it is written as follows: *The* FIRST *appeared like a lion, but it had the wings of an eagle: I saw, until its wings were plucked out; and it was lifted up from the earth, and it stood upon feet, erect as a man, and the heart of a man was given unto it. Then behold another beast, a* SECOND, *like unto a bear, and it raised itself up on one side; there were three ribs in its mouth between the teeth: moreover, they said thus unto it, Arise, eat much flesh. After these things I saw, and behold* ANOTHER, *like a leopard, which had four wings, like unto birds' wings, upon its back; and the beast had four heads: and dominion was given unto it. After this I saw in the visions of the night, and behold a* FOURTH BEAST *terrible and formidable, and exceedingly strong, which had great iron teeth: it devoured and brake in pieces, and stamped the residue with its feet; but it was diverse from all the beasts which were before it, and it had ten horns. I saw even until the thrones were cast down, and the Ancient of days did sit; and the judgment was set, and the books were opened: and behold, with the clouds of heaven, one like the Son of man came: and to him was given dominion, and glory, and a kingdom, that all peoples, nations, and tongues should worship him: his dominion is the dominion of an age, which shall not pass away, and his kingdom that which shall not perish*, chap. vii. 3, 4, 5, 6, 7, 9, 13, 14, &c. That these beasts in like manner signify and describe those four churches, is evident from each particular of the description (which shall be unfolded in its order in the following pages); more especially, from the last verses, where it is said, that after those four beasts, the Son of man will come, to whom shall be given dominion, and a kingdom which shall not pass away or perish; which Son of man is also meant by the Stone made into a great Rock, which filled the whole earth, as may be seen above, n. 2, at the end. That the states of the church are described by beasts, as well as by metals, in the Word, appears from innumerable passages, of which I will here adduce only a few, which are as follows: *I will cause the rain of benevolence to drop; thou wilt confirm thy laboring inheritance;* THE BEAST THY ASSEMBLY *shall dwell therein*, Psalm lxviii. 10, 11. *Every* WILD BEAST OF THE WOOD *is mine*, THE BEAST *in the mountains of thousands; I know every* BIRD OF THE MOUNTAINS, THE BEASTS OF MY FIELDS *are with me*, Psalm l. 10, 11. *Ashur is a cedar in Libanus, his height was exalted; in his branches all* THE BIRDS OF THE HEAVENS *made their nests, and under his*

branches all THE BEASTS OF THE FIELD *brought forth, and in his shade dwelt all great nations*, Ezek. xxxi. 2 to 6, 13; Dan. iv. 7 to 13. *I will make a covenant for them in that day with* THE BEAST OF THE FIELD, *and with* THE BIRD OF THE HEAVENS, *and I will betroth myself to thee for ever*, Hos. ii. 18, 19. *Rejoice and be glad, be not afraid*, YE BEASTS OF MY FIELDS, *for the habitations of the desert are become full of herbage*, Joel ii. 21, 22, 23. *Thou son of man, say to every* BIRD OF WING, *and to every* BEAST OF THE FIELD, *gather yourselves together to my sacrifice upon the mountains of Israel: thus I will give my glory among the nations*, Ezek. xxxix. 17 to 21. *The enemy hath reproached Jehovah; give not to* THE BEAST *the soul of the* TURTLE-DOVE, Psalm lxxiv. 18, 19. *Jehovah gathereth together the outcasts of Israel: every* BEAST OF MY FIELDS, COME YE, Isa. lvi. 8, 9. *The spirit driving Jesus caused him to go forth into the desert, and he was with* BEASTS, *and angels ministered unto him*, Mark i. 12, 13. He was not with beasts, but with devils, with whom he fought, and whom he subdued: not to mention a thousand other passages, which are in part quoted in the APOCALYPSE REVEALED, n. 567 Moreover, it is well known that the Lord Himself in the Word is called a Lamb and a Lion; likewise that the Holy Spirit was represented as a Dove; that the cherubs, which signify the Word in the literal sense, appeared like four beasts, in Ezekiel and in the Apocalypse; and that the man of the church, who acknowledges the Lord as his God and Shepherd, is called a sheep, and, on the contrary, that he who does not acknowledge Him, is called a he-goat and a dragon; and that an assembly of the latter kind, as in Daniel, is described by *the beast out of the sea like a leopard, whose feet were as the feet of a bear, and his mouth as the mouth of a lion*, Apoc. xiii. 1, 2. These comparisons originate from the spiritual world, where all the affections and consequent thoughts of angels and spirits are presented at a distance from them as beasts, apparently of a similar form in all respects to those in the natural world; the affections of the love of good as gentle beasts and good uses, but the affections of the love of evil as savage beasts and evil uses. Hence it is, that beasts are so often named in the Word; and in the spiritual sense they signify affections, inclinations, perceptions, and thoughts. From these considerations it is evident what is meant by CREATURES in the following passages: *Jesus commanded his disciples to go into all the world, and preach the gospel to* EVERY CREATURE, Mark xvi. 15. *If any one be in Christ, he is a* NEW CREATURE, *old things have passed away, and all things are become new*, 2 Cor. v. 17. *These things said the Amen, the faithful and true witness, the beginning of the* CREATURE OF GOD, Apoc. iii. 14. Creatures here mean those who are capable of being created anew, or regenerated, and thereby of becoming members of the Lord's church.

4. That four churches have existed on this earth, one before the flood, which may be called the ADAMIC; another after the flood, which may be called the NOAHTIC; and a third after this, which was the ISRAELITISH; also a fourth, which exists at this day, and is called the CHRISTIAN church, will be demonstrated in the following pages, when we come to give a particular exposition of each.

II.

That each church has had four successive states or periods, which in the Word are understood by morning, day, evening, and night.

5. THAT there have been four successive states or periods of every one of the above-named churches, will be illustrated in the following pages, wherein we shall treat of each in its order. They are described by those vicissitudes of time, because every man who is born in the church, or in whom the church has commenced, first comes into its light, such as it is in the dawn and morning; afterwards he advances to its day, and he who loves its truths, to its mid-day; if he then stops in the way, and does not advance into the heat of spring and summer, his day declines towards evening, till at length, like the light disappearing in the time of night, it grows dark; and then his intelligence in the spiritual things of the church becomes a cold light, like the light of the days in winter, when indeed he sees trees standing near his house, or in his gardens, but stript of leaves and despoiled of fruits, and reduced to mere stocks. The man of the church advances from morning to day, to the end that he may be reformed and regenerated by the light of reason, which is only effected by a life conformable to the precepts of the Lord in the Word. If this do not take place, his light becomes darkness, and the darkness, thick darkness; that is, the truths of light with him are turned into falses, and the falses into invisible evils. Not so with him who suffers himself to be regenerated: he is not overtaken by night, for he walks in God, and hence he is continually in the day, into which he fully enters after death, when he is associated with angels in heaven. This is understood by the following words in the Apocalypse, concerning the New Jerusalem, which is the New Church, truly Christian: *That city shall have no need of the sun and moon to shine in it; for the glory of God shall enlighten it, and the Lamb shall be the light thereof; and the nations, which are saved, shall walk in the light of it, and* THERE SHALL BE NO NIGHT THERE, chap. xxi. 23, 24, 25; Ezek. v. 25; Amos vii

9; chap. viii. 9. *That the successive states of the church are understood by* MORNING, DAY, EVENING, *and* NIGHT, in the Word, appears from the following passages therein: *Watch; for ye know not when the Lord of the house will come, in the* EVENING, *or at* MIDNIGHT, *or at* COCK-CROWING, *or in the* MORNING, Mark xiii. 35; Matt. xxv. 13. The subject here treated of is the consummation of the age, and the coming of the Lord. *The God of Israel said, the Rock of Israel spake to me; He is as the light of the* MORNING, *a* MORNING *without clouds*, 2. Sam. xxiii. 3, 4. *I am the root and the offspring of David, the bright and* MORNING *star*, Apoc. xxii. 16. *God shall help him, when he shall have respect to the* MORNING, Psalm xlvi. 6. *He calleth to me out of Seir, Watchman, what concerning the* NIGHT? *watchman, what concerning the* NIGHT? *The watchman said, The* MORNING *cometh, and also the* NIGHT, Isa. xxi. 11, 12. *The end is come upon thee, O inhabitant of the earth; the time is come, the* DAY *is near, behold the* DAY, *behold it is come, the* MORNING *hath gone forth*, Ezek. vii. 5, 6, 7, 10. *There shall be a* DAY, *which shall be known to Jehovah, not* DAY *nor* NIGHT; *for about the time of* EVENING *there shall be* LIGHT, Zech. xiv. 7. *About the time of* EVENING *behold terror; before the* MORNING, *it is not*, Isa. xvii. 14. *In the* EVENING *weeping will tarry all* NIGHT, *but in the* MORNING *will be singing*, Psalm xxx. 6. *Even to the* EVENING *and the* MORNING *two thousand three hundred, then the holy thing shall be justified: the vision of the* EVENING *and* MORNING *is truth*, Dan. viii. 14, 26. *Jehovah in the* MORNING *will bring His judgment to the light; He will not fail*, Zeph. iii. 5. *Thus said Jehovah, If ye shall make void my covenant of the* DAY *and my covenant of the* NIGHT, *so that there be not* DAY *and* NIGHT *in their season, my covenant also shall be made void with David my servant*, Jer. xxxiii. 20, 21, 25. *Jesus said, I must work the works of God while it is* DAY; *the* NIGHT *will come, when no one can work*, John ix. 4. *In this* NIGHT *there shall be two upon one bed; one shall be taken, but the other shall be left*, Luke xvii. 34. The preceding passages treat of the consummation of the age, and of the coming of the Lord. Hence it may appear what is understood by there being TIME NO LONGER, Apoc. x. 6, namely, that there would be neither morning, day, nor evening, but night in the church; likewise what is meant by TIME, TIMES, and HALF A TIME, Apoc. xii. 14; Dan. xii. 9; and what is meant by the FULNESS OF TIME, Eph. i. 10, 11, 13; Gal. iv. 4.

III.

That in each church there have been four successive changes of state: first, the appearance of the Lord Jehovih and redemption, and the morning or rise of the church: second, its instruction, and its day or progression: third, its declension, and its evening or vastation: fourth, its end, and its night or consummation.

6. THAT there have been four successive states of each church, which in the Word are understood by MORNING, DAY, EVENING, and NIGHT, was shown in the preceding article. That each of the four churches above mentioned has undergone those states, will be fully shown in the following pages, when we come to treat of them one by one; also, that the appearing of the Lord Jehovih and redemption was their MORNING, that instruction was their DAY or progression into light, that its declension was their EVENING or vastation, and its end their NIGHT or consummation. The Word, throughout both the historical and the prophetic parts, treats of those four changes of state.

7. The order, into which every man was created by God is, that after infancy he may become a man. When he is born, he is only an external image or form of a man, and less a man, than a newly born beast is a beast: but in proportion as he is interiorly perfected in this form in wisdom and love, with respect to his mind or spirit, in the same proportion he becomes a man. A man is like a tree, which first grows from a seed into a shoot, and when it increases in height puts forth branches and boughs, and clothes itself continually with leaves, and when it comes to maturity, which takes place in its middle age, puts forth blossoms and produces fruits, in every one of which it stores up seeds; which being cast into the earth as into a womb grow up into similar trees, and thus into a garden; and if you are willing to believe it, that same garden after death abides with the man, he dwells in it, and is every day delighted with its appearance and with the use of its fruits. Such a man is described in David by these words, *He shall be like a tree planted near rivers of waters, which shall yield its fruit in its season, and its leaf shall not fall*, Psalm i. 3; and likewise in Apoc. xxii. 1, 2. But the case is different with the man born in the church, who, after having passed through his morning, and advanced into the first light of day, whereby he became rational, then stands still, and brings forth no fruit; such a one is or may be like a tree bearing leaves in abundance, but no fruits, which is rooted up out of the garden, its branches cut off, and the trunk cleft in pieces with an axe or a saw, and the whole then cast piecemeal into the fire. The light of such a rational man becomes like the light of days in winter, when

the leaves of the trees first grow yellow, then drop off, and lastly rot. His rational principle may further be compared with a tree, whose leaves in the beginning of spring are consumed by worms; likewise with growing corn, that is choked by thorns; and also with herbs that are destroyed by locusts; for his rational principle is merely natural, deriving its ideas solely from the world by the senses, and not through the affections and perceptions from heaven. And since on this account there is nothing spiritual in his rational principle, if he then converses on any of the spiritual things of the church, his voice is heard by the angels as like the voice of a parrot or a goose, being merely animal because it is merely natural, and having nothing human because it has nothing spiritual; thus flowing from the respiration of the body only, and not from the respiration of the spirit. Such is the character of a man who from natural does not become spiritual, and no one becomes spiritual, unless after being made rational he bring forth fruits, that is, unless he imbue charity by life.

8. Four changes of state, morning, day, evening, and night, are predicated of the church in the Word, because the church consists of men, and a man is a church in particular, and an assembly of such men is what is called the church. In this assembly or church, those who live according to the order described above, n. 7, are trees of life, and are trees of good use; but those who do not live according to that order, are trees of the knowledge of good and evil, and are trees of evil use. These latter are the persons, of whom evening and night, or what amounts to the same, vastation and consummation are predicated; but not the former. These subjects, however, will be presented to the understanding in a clearer point of view, in the following pages: but it is proper that at the beginning of this volume some preliminary observations should be made, because knowledge is necessary before any one can know that MORNING signifies the rise of the church, and that this is preceded by redemption; that DAY means the progression of the new church into light, and its intelligence; that EVENING means the declension of that church from good and truth, which is called vastation; and that NIGHT means its end and destruction, which is called consummation; and so on.

9. The end of the church, or the consummation of the age, takes place, when no genuine truth, and hence no genuine good, or when no good, and hence no truth remain; but when in their place the false and the evil thence derived, or the evil and the false thence derived, are predominant; and then there is fulness in the church, whose members are like persons walking in the night, and who, not seeing any thing that appears in the light of the sun, dispute about every thing relating to the church, and in general about God, about heaven and hell, and about a

life after death; and those who confirm themselves in the denial of such things, as well as those who hang in a state of doubt, at length shun the light, and if they be priests, they procure to themselves a false light on those subjects, similar to that by which owls, cats, and mice see in the dark: this light is excited in them, as in these wild beasts, by the activities of their concupiscences.

IV.

That after the consummation or end of this church, the Lord Jehovih appears, and executes judgment on the men of the former church, and separates the good from the evil, and raises the good to himself into heaven, and removes the evil from himself into hell.

10. That about the end of every church the Lord Jehovih appears, to execute judgment on those who have lived from its first establishment to its consummation, shall be shown in the following pages, wherein a distinct account will be given of each church. Every man indeed is judged after death; but at the end of a church all are collected together, and a general judgment is executed on them; and this to the intent that they may be conjoined into heavenly order, which is effected by the orderly arrangement of the faithful into a new heaven, and of the unfaithful into a new hell under it; respecting which arrangement we shall speak more at large in the following article.

11. The judgment, which is the last of every church, does not take place in the natural world, but in the spiritual world, where all men are collected after death; and they are collected into heavens distinctly according to their religion, thus according to faith and love. The judgment takes place in the spiritual world, because every man after death is a man, not a material man, as before, but a substantial man. The mind or spirit of every man is such a man; the body, which he carried about in the world, is only a covering, and like cast-off clothes, which he has laid aside, and from which his spirit has disengaged itself. Now since the mind or spirit of a man thought in the material body, and did so either from religion or from non-religion, either for God or against God, either from the truths of faith or from the falses of faith, either loved his neighbor or hated him; and since the material body was only obedience, it follows, that the mind, which is the substantial man, and is called the spirit, undergoes judgment, and is rewarded or punished according to the intentions and acts of his life. Hence it may be clearly and plainly seen, that the judgment, which is

the last of every church, takes place in the spiritual world, and not in the natural world.

12. The judgment, which takes place on all the members of the past church, is effected, to the end that the good may be separated from the evil, both generally and particularly, and that the good may be raised into heaven, and the evil cast down into hell. Were this not done when the church is consummated, that is, when it is no longer in truths and goods, not a single person therein could be saved; because not a single person could be regenerated, and every one is regenerated by the truths of faith and the goods of love. To the above reason may be added the following, that from the vastation of the church till its consummation, hell increases from below to such a degree, as to veil and obscure the whole angelic heaven, through which regenerating truths and goods descend from the Lord to men on earth; and when the angelic heaven is thus veiled and obscured, no truth of thought from faith, and no good of will from charity, can penetrate, unless it be through chinks; yea, what does penetrate is perverted either in the way before it reaches men, or else by men themselves, when they are in it; that is, the truth is either rejected or falsified, and the good is either checked or adulterated. In a word, the church at its end is as it were obsessed by satans: those are called satans, who take pleasure in falses, and are delighted with evils. In order therefore to remove the total damnation, which hangs over the head of every one, and threatens to fall upon him, it is necessary that hell, which has raised itself on high, and, as we said, grown up from below even to heaven, be removed.—not only depressed, but also dispersed and subjugated, and that the good be then separated from the evil, that is, the living from the dead. This separation, and at the same time the raising of the good into heaven or into the earth of the living, and the casting down of the evil into hell or into the earth of the dead, is judgment. That such a judgment was executed in the year 1757 on the men of the present Christian church, was described in a small treatise on the subject, published at London in the year 1758.

13. Who does not see the necessity there is, that the evil should be separated from the good, lest the latter be infected with the deadly contagion of evil, and perish? for evil, being implanted by birth in human nature, and more and more engendered in children from their parents, as the church advances towards consummation, is like the pernicious disease called cancer, which spreads around, and gradually destroys the sound and living parts. What husbandman or gardener, that sees an increase of briars, nettles, thorns, and thistles, does not root them out, before he sows and dresses his land for the production of corn and esculent plants? What planter, that sees the

herbs and grass consumed by worms or locusts, does not dig a ditch, and separate the field that is flourishing from that which is waste, and thus take measures for the preservation of his standing corn and green fields? What shepherd, that observes the wild beasts multiplying about the pastures of his sheep, does not call together the neighboring shepherds and servants, for the purpose of killing or driving away those wild beasts with darts or other weapons? What king, that sees the cities of his kingdom round about his metropolis taken by enemies, and the property of his subjects in their possession, does not collect troops, and drive the enemies out, and restore the property to the rightful owners, and in addition thereto present them with the valuable spoils of the enemy, and thereby console them?

V.

That after these things the Lord Jehovih founds a new heaven of the good who are raised to Himself, and a new hell of the evil who are removed from Himself; and that He induces order over each, that they may stand under His auspices, and under obedience to Him, to eternity.

14. We read in Isaiah, *Jehovah said, Behold I create* NEW HEAVENS *and a* NEW EARTH, chap. lxv. 17: and again in the same prophet, *As the* NEW HEAVENS *and the* NEW EARTH, *which I will make, shall stand before me*, chap. lxvi. 22. In the Apocalypse, *I saw a* NEW HEAVEN *and a* NEW EARTH; *the former heaven and the former earth passed away*, chap. xxi. 1. And in Peter, *We expect, according to promise,* NEW HEAVENS *and a* NEW EARTH, *in which justice shall dwell*, Epist. 2. chap. iii. 13. It has never yet entered into the mind of any one to suppose otherwise, than that heaven in the above passages means the visible heaven, that is, the whole firmament with the sun, moon, and stars; and that earth means the habitable earth or globe, and that these will perish at the day of judgment. The truth however is, that heaven there means the angelic heaven, and earth the church. That the earth in the Prophetic Word throughout means the church, was fully shown in the APOCALYPSE REVEALED, n. 285. By new heavens and a new earth, men have hitherto understood the visible heaven and the habitable earth, because they knew nothing of the spiritual world, consequently nothing of the angelic heaven, and nothing of the prophetic sense, which contains treasured up in its bosom none but spiritual things; and the spiritual thing signified by earth is the church. When the angels, who are spiritual, look down

towards the earth, they see nothing at all of it, but only the church in men.

15. The Lord Jehovih, when He founds a New Heaven and a New Church, introduces order that they may stand under His auspices, and under obedience to Him to eternity, because the angelic heaven and the church on earth constitute together one body, whose soul and life is the Lord Jehovih, who is our Lord the Saviour. The universal angelic heaven, together with the church, appears also before the Lord as one man; and man stands under the auspices of, and under obedience to, his own soul; thus the whole heaven with the church stands under the auspices of the Lord, and under obedience to Him; for the Lord is in them, and they are in the Lord, John xiv. 20; chap. xv. 4; chap. xvii. 23, 26; consequently all are in all therein. But the order which the Lord induces on all in hell, is, that all who are there may be diametrically opposite to all who are in heaven: whence it is evident, that, as the Lord governs heaven, He also governs hell, and the latter by the former.

16. Moreover there is the most perfect arrangement of all in the heavens, and of all in the hells. Every heaven, that is founded by the Lord after the consummation of a church, is arranged in threefold order, and consists of a supreme, a middle, and a lowest. Into the supreme are elevated those who are in love to the Lord, and in wisdom thence derived; into the middle, those who are in spiritual love towards the neighbor, and in intelligence thence derived; into the lowest, those who are in spiritual-natural love towards the neighbor, or charity, and thence in faith as to truths concerning God, and in a life according to the precepts of the Decalogue. These three heavens constitute three expanses, one above another, and communicate with each other by divine influx from the Lord out of the sun of the spiritual world. At a depth below those heavens there are also three expanses, into which the hells are distinguished, and which in like manner communicate with each other by influx through the heavens from the Lord. By means of these communications there is a close and indissoluble conjunction of all in the heavens, and of all in the hells; but in the latter it is a conjunction of all the lusts of the love of evil, while in the heavens it is a conjunction of all the affections of the love of good. By virtue of that conjunction, heaven is like one Lord sitting upon a throne girt about with wreaths formed of precious stones of every kind; but hell is like one devil sitting upon a seat intwined with vipers, fiery serpents, and poisonous worms. From this orderly arrangement, introduced both into heaven and hell, it follows, that each stands under the auspices of the Lord, and under obedience to Him, to eternity.

17. It is a well-known truth, that in order to give perfec

tion to any thing, there must be a TRINE in just order, one under another, and that there must be communication between the members of the Trine, and that such a Trine constitutes one thing; not unlike a pillar, over which is the capital, under this the shaft, and under this again the pedestal. Such a Trine is man: his supreme part is the head, his middle part the body, and his lowest part the feet and soles of the feet. Every kingdom in this respect is like a man; in it there must be a king as the head, also magistrates and officers as the body, and yeomanry with servants as the feet and soles of the feet: in like manner in the church, there must be a mitred prelate, parish priests, and curates under them. Nor does the world itself subsist, without three things following each other in order, namely, morning, noon, and evening; also every year, spring, summer, and autumn, the spring for sowing seeds, the summer for their growth, and the autumn for their bringing forth fruit; but night and winter do not contribute to the stability of the world. Now since every perfect thing must be a Trine, in order to be a regularly coherent unity, therefore both the spiritual and the natural world consists of, and subsists from, three atmospheres or elements; the first of which proximately encompasses the sun, and is the Aura; the second is under it, and is the Ether; and the third is under them both, and is the Air. These three atmospheres in the natural world are natural, in themselves passive, because they proceed from a sun which is pure fire; but the three atmospheres corresponding to them in the spiritual world are spiritual, in themselves active, because they proceed from a sun which is pure love. The angels of the heavens dwell in the regions of these three atmospheres; the angels of the supreme heaven in the celestial aura, which proximately encompasses the sun, where the Lord is; the angels of the middle heaven in the spiritual ether, under them; and the angels of the lowest heaven in the spiritual-natural air, under them both. Thus all the heavens are coestablished, from the first to this last, which is building by the Lord at this day. Hence it may be perceived, whence it is that by Three in the Word is signified what is complete; see the APOCALYPSE REVEALED, n. 505, 875.

VI.

***That** from this new heaven the Lord Jehovih derives and produces a new church on earth, which is effected by a revelation of truths from His own mouth, or from His Word, and by inspiration.*

18. WE read that John *saw the holy city, **New Jerusalem***,

descending from God out of heaven, prepared as a bride adorned for her husband, Apoc. xxi. 2. The holy city, New Jerusalem, means the doctrine of a New Church, consequently the church as to doctrine; and Jerusalem descending from God out of the new heaven, means that the true doctrine of the church is derived from no other origin. The doctrine descended, because the church is a church from doctrine and according to it; without doctrine a church is no more a church than a man is a man without members, viscera, and organs, or from the mere covering of skin, which only defines his external shape or form; nor any more than a house is a house without bed-chambers, parlors, and useful furniture, thus from the bare walls and arched roof. The case is similar with the church without doctrine. That Jerusalem signifies the church with respect to doctrine, may be seen proved from the Word in the TRUE CHRISTIAN RELIGION, n. 782. Hence it is manifest, that the church on earth is derived and produced through the angelic heaven from the Lord.

19. I will relate paradoxes, which yet are not paradoxes in heaven; they are as follow: I. That the natural world could not exist, except from the spiritual world: consequently that it could not subsist, since subsistence is perpetual existence. II. That the church cannot exist in man, unless its internal be spiritual, and its external natural; there being no such thing as a church purely spiritual, or as a church merely natural. III. Consequently that no church, and nothing belonging to a church, can be raised up in man, unless there be an angelic heaven, through which every thing spiritual is derived and descends from the Lord. IV. Since therefore the spiritual and the natural thus make one, it follows, that the one cannot exist and subsist without the other, the angelic heaven not without the church in man, nor the church in man without the angelic heaven; unless the spiritual flow into and terminate in the natural, and rest therein, it is like a prior without a posterior, consequently like an efficient cause without an effect, and like an active without a passive, which would be like a bird perpetually flying in the air, without any resting place on the earth. It is also like the mind of a man perpetually thinking and willing, without any organ of sense or motion in the body, to which it may descend, and produce the ideas of its thought, or bring the efforts of its will into operation. V. These comparisons are made, to the end that it may be perceived or known, that as the natural world cannot exist without the spiritual world, nor reciprocally the spiritual world without the natural world, so neither can there be a church on earth, unless there be an angelic heaven, through which it may exist and subsist, nor reciprocally can there be an angelic heaven, unless there be a church on earth. VI. The angels know this; on which account they bitterly lament, when the church on earth is deso-

lated by falses, and consummated by evils; on such occasion also they compare their state of life to that of sleepiness, for then heaven is to them like a seat withdrawn, or like a body deprived of its feet; but when the church on earth is restored by the Lord, they compare their state of life to that of wakefulness.

20. That the Lord, through the new heaven, derives and produces a new church on earth by a revelation of truths from His own mouth, or from His Word, and by inspiration, will be shown when we come to treat of the four churches in their order, especially of the Israelitish and of the present Christian church. It is to be observed, that, when hell has increased from below, and passed over the great interstice or gulf fixed between it and heaven (Luke xvi. 26), and has raised up its back to the confines of the heavens inhabited by angels, which came to pass during the interval of the vastation and consummation of the church, no doctrine of the church could be conveyed by the Lord through heaven to men on earth; for man is then in the midst of satans, and satans with their falses encompass his head as with a veil, and inspire the delights of evils and the pleasures of the false, whereby all light from heaven is darkened, and all the desirableness and pleasantness of truth is intercepted. As long as this state continues, no doctrine of truth and good can be infused from heaven into man, without being falsified; but after this complicated veil of falses, or covering induced over the head by satans, has been removed by the Lord, which was effected by the last judgment, spoken of above in article IV., then man is led with a more free and spontaneous spirit to shake off falses, and receive truths. To those who prepare themselves, and suffer themselves to be led by the Lord, is afterwards conveyed and introduced the doctrine of the new heaven, which is the doctrine of truth and good, falling like the morning dew from heaven on earth, which opens the capsules of tender herbs, and sweetens their vegetable juices: and it is like the manna which fell in the morning, and was in appearance white like coriander seed, and in taste like a cake kneaded with honey, Exod. xvi. 31: it is also like seasonable rain, which refreshes the fallow lands, and causes germination: and it is like the fragrance exhaling from fields, gardens, and flowery plains, which the breast attracts by a lively and cheerful respiration. But still the Lord compels no one, nor urges any against his will, as a person drives a laboring beast with whips; but He draws him that is willing, and afterwards leads him continually, in all appearance as though the willing man did good and believed truth of himself, when yet it is from the Lord, who operates in him all the genuine good of life, and all the genuine truth of faith.

VII.

That this divine work, collectively, is Redemption, without which a man cannot be saved, because he cannot be regenerated.

21. That the REDEMPTION which was accomplished by the Lord when he was in the world, consisted in the subjugation of the hells, in the orderly arrangement of the heavens, and thereby in the preparation for a new spiritual church, may be seen in the TRUE CHRISTIAN RELIGION, n. 115, 116, 117, and likewise from n. 118 to 133. But as this is a new discovery and has lain hid for ages, like a ship cast away with its valuable wares in the bottom of the sea, and yet the doctrine of redemption is as it were the treasury of all the spiritual riches or doctrinal tenets of the New Church, therefore we shall treat of the MYSTERY OF REDEMPTION in the last Lemma of this volume, where the following propositions will be unfolded and explained. I. That liberation from enemies is what in the Word is called redemption. II. Consequently, that redemption is a liberation from evils and falses, which, being from hell, are spiritual enemies; for they kill souls, as natural enemies kill bodies. III. Hence it is evident, that the first [act] of redemption accomplished by the Lord was the separation of the evil from the good, and the elevation of the good to Himself into heaven, and the removal of the evil from Himself into hell, the good being thus liberated from the evil: this first [act] of redemption is the last judgment, treated of above, n. 10 to 13. IV. That the second [act] of redemption was the co-ordination of all in the heavens, and the subordination of all in hell, the good being thereby still more distinctly separated and liberated from the evil; and this is the new heaven and the new hell, spoken of above, n. 14 to 17. V. That the third [act] of redemption was the revelation of truths from the new heaven, and thereby the raising up and establishment of a new church on earth, by which means the good were further separated and liberated from the evil, and hereafter are separated and liberated: this third [act] also is treated of above, n. 18 to 20. VI. That the final cause of redemption was the possibility of the Lord, by virtue of His divine omnipotence, regenerating and thereby saving man; for unless men be regenerated, they cannot be saved, John iii. 3. VII. That the regeneration of a man, being a separation and liberation from evils and falses, is a particular redemption by the Lord, existing from His general redemption. VIII. That in those who are regenerated, evils are first of all separated from goods, and this resembles a judgment; that afterwards goods are collected together into one, and arranged in a heavenly form, and this resembles a new heaven; and that lastly a new church is implanted and produced thereby, the

internal of which church is heaven, and the external is from the internal, consequently the internal and external of which together in man, is what is called a church. IX. That all are redeemed, since all that reject the falses of the former church, and receive the truths of the new church, are capable of being regenerated; but that still the regenerate are, properly speaking, the redeemed. X. That the goal of redemption, and the prize of the redeemed, is spiritual peace. XI. That a redemption has at this day also been accomplished by the Lord, because now is His second advent according to prediction; in consequence of which, having been an eye-witness thereof, I am fully assured of the truth of the preceding arcana. But these are only brief heads, which will be explained in particulars, and submitted to view both in spiritual and natural light, at the end of this volume, when we come to treat of the MYSTERY OF REDEMPTION.

22. Moreover it will be fully proved in the proper place in the following pages, that the passion of the Lord on the cross was not redemption, but that it was the medium of intimate union with the divine of the Father, from which he came forth, and into which He returned. In the TRUE CHRISTIAN RELIGION, n. 132, 133, to which this volume is an Appendix, I undertook to demonstrate, that the belief of the passion of the cross having constituted real redemption, is a fundamental error of the present Christian church; and that that error, together with the error concerning three divine persons from eternity, has perverted the whole church to such a degree, that there is nothing spiritual left in it. This will also be further shown in the following pages; and that those two falsities and impostures were, comparatively speaking, like paired butterflies, flying about in a garden, and laying eggs full of worms, which, on being hatched, entirely consume the leaves of all its trees: and further, that they were like the quails from the sea which fell on the camp of the Israelites, and which, while they were eating, occasioned a great plague among the people; and this because they loathed and despised the manna from heaven, which in the supreme sense signifies the Lord, Numb. xi. 5, 6, 32 to 35; and John vi. 31, 32, 49, 50, 51, 58. Moreover those two errors were like two drops of ink or shoemaker's blacking put into generous wine, and shaken about in a glass, in consequence of which the brightness, grateful odor, and fine flavor of the wine, are entirely changed into a black appearance, a disagreeable smell, and a nauseous taste.

LEMMA THE SECOND.

Of the Adamic or most ancient church on this earth.

23. The world has hitherto believed that the creation of heaven and earth, in the first chapter of Genesis, means literally the creation of the universe, and that Adam means the first man of this earth; nor could the world believe otherwise, seeing that the spiritual and internal sense of the Word has not been hitherto discovered; consequently men could not believe, that to create heaven and earth means to collect together from among those who had died in the world, and to found an angelic heaven, and by this to derive and produce a church on earth, as above, n. 18 to 20; and that the names of persons, nations, countries, and cities, mean such things as relate to heaven, and at the same time to the church; and that Adam has a similar meaning. That by Adam, and all things predicated of him and his posterity in the first chapters of Genesis, are described the successive states of the most ancient church, namely, its rise or morning, its progression into light or day, its declension or evening, its end or night, and after this the last judgment upon it, and lastly a new angelic heaven formed of the faithful, and a new hell of the unfaithful, according to the series of progressions laid down in the preceding Lemma, has been minutely explained, unfolded, and demonstrated in the Arcana Cœlestia, a work of eight years' labor on Genesis and Exodus, published at London; which work being already in the world, nothing further is necessary, but to recapitulate therefrom some universals concerning this most ancient church, which shall be inserted in the present volume. But preliminary thereto, some passages shall be adduced from the Word, to prove in a satisfactory manner, that creating there signifies to produce anew, to form, and properly to regenerate; on which account it is, that regeneration is a new creation, by which the universal heaven formed of angels, and the universal church formed of men, exists, consists, and subsists. That creating has that signification, evidently appears from the following passages in the Word: Create *a clean heart in me, O God, and renew a firm spirit in the midst of me*, Psalm li. 12. *Thou openest the hand, they are filled with good; thou sendest forth the spirit, they are* created, Psalm civ. 28, 30. *The people that shall be* created *shall praise Jah*, Psalm cii. 19. *Thus said Jehovah, thy* creator, *O Jacob, thy* former, *O Israel, Every one that is called by my name, for my glory I have* created *him*, Isa. xliii. 1, 7. *That they may see, know, consider, and understand, that the hand of Jehovah hath done this, and the Holy One of Israel hath* created *this*, Isa. xli. 19, 20. *In the day wherein thou wast* created, *they were prepared; thou wast*

perfect in thy ways in the day wherein thou wast CREATED, *until perversity was found in thee*, Ezek. xxviii. 13, 15: these things were spoken of the king of Tyre. *Jehovah that* CREATETH *the heavens, that stretcheth out the earth, that giveth a soul to the people upon it*, Isa. xlii. 5; chap. xlv. 12, 18. *Behold I* CREATE *a* NEW HEAVEN *and a* NEW EARTH; *be ye glad to eternity at the things which I* CREATE: *behold I am about to* CREATE *Jerusalem an exultation*, Isa. lxv. 17, 18. *As the* NEW HEAVENS *and the* NEW EARTH, *which* I AM ABOUT TO MAKE, *shall stand before me*, Isa. lxvi. 22. *I saw a* NEW HEAVEN *and a* NEW EARTH; *the former heaven and the former earth passed away*, Apoc. xxi. 1. *We expect* NEW HEAVENS *and a* NEW EARTH *according to promise, wherein justice shall dwell*, 2 Pet. iii. 13. The above-cited passages show evidently what is spiritually understood by these words in the first verse of Genesis, IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH: *and the earth was waste and void.* The earth's being said to be waste and void, signifies that there was no longer any good of life or truth of doctrine among its inhabitants; that the being waste and void signifies the privation of those two essentials of the church, will be proved by a thousand passages from the Word in the FOURTH LEMMA of this volume, treating of the Israelitish church: at present let the following in Jeremiah serve for some degree of illustration: *I saw the earth, when behold it was* EMPTY AND VOID; *and* [*I looked*] *towards the heavens, when they had no light. Thus said Jehovah*, THE WHOLE EARTH SHALL BE WASTE; *for this shall the earth mourn, and the heavens above shall be made black*, chap. iv. 23, 27, 28.

24. We shall treat of this church, as of the rest, in the following order. I. Of its rise or morning, which is its first state. II. Of its progression into light, or its day, which is its second state. III. Of its declension or evening, which is its third state, and is called vastation. IV. Of its end or night, which is its fourth state, and is called consummation. V. Of the separation of the evil from the good, which is the last judgment upon all who were of that church. VI. Of the elevation to God of the good, of whom is formed a new heaven; and of the removal from God of the evil, of whom is formed a new hell. That the four churches of this earth, spoken of above, have undergone these changes of state, will be shown in the following pages; and lastly, that the truly Christian church, which at this day succeeds those four, will not undergo consummation.

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25. I. THE FIRST STATE OF THIS MOST ANCIENT CHURCH, OR ITS RISE AND MORNING, is described in the first chapter of Genesis by these words, *God said, Let us make man in our*

image, according to our likeness: and God created man in his own image; in the image of God created he him; male and female created he them, ver. 26, 27. Likewise by these words in the second chapter, *Jehovah God formed man dust of the earth, and breathed into his nostrils the soul of lives; and man became a living soul*, ver. 7. Its rise or morning is described by his being made or created in the image of God, because every man, when first born, and while an infant, is interiorly an image of God, for the faculty of receiving and of applying to himself those things which proceed from God is implanted in him; and since exteriorly he is also formed dust from the earth, and hence there is in him an inclination to lick that dust, as a serpent, Gen. iii. 14; therefore, if he remains an external or natural man, and does not become at the same time an internal or spiritual man, he destroys the image of God, and puts on the image of the serpent which seduced Adam. But on the other hand, the man who endeavors and labors earnestly to become an image of God subdues the external man in himself, and becomes spiritual interiorly in the natural, thus a spiritual-natural man; and this is effected by a new creation, that is, regeneration by the Lord. Such a man is an image of God, because he wills and believes that he lives from God, and not from himself: on the contrary, a man is an image of the serpent, while he wills and believes that he lives from himself, and not from God. What is a man but an image of God, when he wills and believes that he is in the Lord, and the Lord in him? John vi. 56; chap. xiv. 20; chap. xv. 4, 5, 7; chap. xvii. 26; and that he can do nothing of himself? John iii. 27; chap. xv. 5. What is a man but an image of God, when he becomes a Son of God by regeneration? John i. 12, 13: who does not know, that the image of a father is in the son? The rise or morning of this church is described by Jehovah God's breathing into man's nostrils the soul of lives, and by his thus becoming a living soul, because lives in the plural means love and wisdom, which two are essentially God; for in proportion as a man receives and applies to himself those two essentials of life, which continually proceed from God, and continually flow into the souls of men, in the same proportion he becomes a living soul; life being identical with love and wisdom. Hence it is evident, that the rise and morning of the life of the men of the most ancient church, who collectively taken are represented by Adam, is described by those two oracles of life.

26. The likeness of God, in which man was made, consists in his being able to live, that is, to will, love, and intend, as also to think, reflect, and choose, in all appearance as from himself; consequently in being able to receive the things that appertain to love and wisdom proceeding from God, and to reproduce them in likeness as God from himself, for God says,

Behold the man was as one of us, in knowing good and evil, Gen iii. 22. A man, without the faculty of receiving and reproducing those things which proceed into him from God, would be no more a living soul, than an oyster in a shell at the bottom of a river, which has not the least power of moving out of its place: nor would he be any more an image of God, than a graven image of a man made with joints, movable by means of a handle, and capable of uttering sounds by being blown into: nay the very mind of man, which is identical with his spirit, would actually be wind, air, or ether, according to the idea of the present church concerning a spirit; for without the faculty of receiving and reproducing the things flowing-in from God, altogether as from himself, he would have nothing about him his own, or proper to himself, except what is imperceptible, which resembles the proprium of an inanimate graven image. But more may be seen, concerning the image and likeness of God in man, in a MEMORABLE RELATION in the work to which this is the Appendix, n. 48.

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27. II. THE SECOND STATE OF THIS MOST ANCIENT CHURCH, OR ITS PROGRESSION INTO LIGHT, AND ITS DAY, is described in the second chapter of Genesis, by these words, *God planted a garden in Eden on the east, and placed there the man whom He had formed, to till and keep it. And Jehovah caused to branch out every tree desirable to behold, and good for food; and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. And a river went forth out of Eden to water the garden, which became into four heads, in the first of which was gold and the onyx stone. And Jehovah God commanded man, by saying, Of every tree of the garden eat; but of the tree of the knowledge of good and evil eat not*, verses 8 to 17. The progression of this church into light or day is described by Adam's being placed in the garden of Eden, because a garden signifies the church as to its truths and goods. The river's going forth out of Eden, and becoming into four heads, in the first of which was gold and the onyx stone, signifies that in that church there would be the doctrine of good and truth; for a river signifies doctrine, gold its good, and onyx stone its truth. Two trees were placed in that garden, one the tree of life, and the other the tree of the knowledge of good and evil, because the tree of life signifies the Lord, in whom and from whom is the life of celestial love and wisdom, which in itself is eternal life; and the tree of the knowledge of good and evil signifies man, in whom is the life of infernal love and insanity thence derived in things appertaining to the church, which life considered in itself is eternal death. His being permitted to eat of every tree of the

garden, except of the tree of the knowledge of good and evil, signifies free-will in spiritual things; for all things in the garden signified spiritual things, and without free-will in such things, a man can in no wise advance into light, that is, into the truths and goods of the church, and procure to himself life: if he does not make this his aim and earnest pursuit, he procures to himself death. That a garden signifies the church in respect to its truths and goods, results from the correspondence of a tree with a man; for a tree, in like manner as a man, is conceived from seed; in like manner it is born from the womb of the earth, as a man from the womb of his mother; in like manner it grows in height, and spreads into branches as into members; in like manner it clothes itself with leaves, and adorns itself with blossoms, as a man does with natural and spiritual truths; and in like manner also it produces fruits, as a man does the goods of use. Hence a man in the Word is so often compared to a tree, and the church to a garden, as in the following passages: *Jehovah will set her desert like* EDEN, *and her solitude like the* GARDEN OF JEHOVAH, Isa. li. 3; speaking of Zion, which signifies the church wherein God is worshipped according to the Word. *Thou shalt be like a* WATERED GARDEN, *and like the* GOING FORTH OF WATERS, *whose waters shall not deceive*, Isa. lviii. 11; Jer. xxxi. 12; this passage also treats of the church. *Thou art full of wisdom, and perfect in beauty; thou hast been in* EDEN THE GARDEN OF GOD; *every* PRECIOUS STONE *was thy covering*, Ezek. xxviii. 12, 13; speaking of Tyre, which signifies the church as to the knowledges of truth and good. *How good are thy habitations, O Israel! as valleys they are planted, and as* GARDENS NEAR THE RIVER, Num. xxiv. 5, 6; Israel signifies the spiritual church, but Jacob the natural church in which is the spiritual. *Not any tree in the* GARDEN OF GOD *was equal to it in beauty, and all the trees of* EDEN *in the* GARDEN OF GOD *envied it*, Ezek. xxxi. 8; speaking of Egypt and Ashur, which signify the church as to knowledges and perceptions, where they are mentioned in a good sense. *To him who shall overcome, I will give to eat of the* TREE OF LIFE, *which is in the* MIDST OF THE PARADISE OF GOD, Apoc. ii. 7. Because of the correspondence of a garden with the church, therefore in the heavens there are everywhere gardens, producing leaves, flowers, and fruits, according to the states of the church among the angels; and I have been informed, that in some of those gardens, trees of life are seen in the middle parts, and trees of the knowledge of good and evil in the extremities, as a sign that the angels are in free-will in spiritual things. The church is very frequently described in the Word by a garden, a field, and a sheepfold; by a GARDEN from the trees, as above-mentioned by a FIELD from its produce, wherewith man is nourished; by

a SHEEPFOLD from sheep, by which are understood the faithful and useful.

28. In the TRUE CHRISTIAN RELIGION it was shown, that the two trees placed in the garden of Eden, the one of life, and the other of the knowledge of good and evil, signify that man was gifted with free-will in spiritual things, n. 466 to 469; to which shall be added the following observations. Without such free-will a man would not be a man, but only a type and image; his thought would be without reflection, consequently without judgment, and thus in things divine, which relate to the church, he would no more have the power of turning himself, than a gate has without a hinge, or than a gate with a hinge, that is yet blocked up with an iron bar; and his will would be without determination, consequently no more active with respect to what is just or unjust, than a stone on a tomb, under which lies a dead body. That the life of a man after death, together with the immortality of his soul, is from the gift of that free-will, and that the likeness of God consists therein, was proved in the work itself, and also above. Yea, a man, that is, his mind, without free-will would be like a sponge, which imbibes water in great abundance, but cannot discharge it, in consequence of which both would become useless; the water would stink, and the sponge rot: wherefore the church in such a person would be no church, and consequently the temple, wherein the worship of God is performed, would be like the den of some wild beast under the root of a lofty tree vibrating over its head, except only that it might be able to take something therefrom, and apply it to some other use of its own, than to lie in tranquillity under it. Moreover a man, without free-will in spiritual things, would be more blind in all and singular things of the church, than a bird of night in the light of day, but more quick-sighted than such a bird in the darkness of night; for he would close his eyes, and contract their sight against the truths of faith, but he would raise his eyelids, open his eyes, and extend their sight like an eagle to the falses of faith. Free-will in spiritual things is derived from the circumstance of a man's walking and living in the midst between heaven and hell, and of heaven's operating on him from above, while hell operates from beneath, and from the option which is given to a man of turning himself either to things above or to things below, either to the Lord or to the devil.

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29. III. THE THIRD STATE OF THIS CHURCH, WHICH IS ITS DECLENSION AND EVENING, AND IS CALLED VASTATION, is described in the third chapter of Genesis, by these words: *The*

serpent was made crafty above every wild beast of the field, which Jehovah God had made: he said to the woman, Yea, for what hath God said, Ye shall not eat of every tree of the garden? And when the woman said to the serpent, Of the fruit of the tree we may eat; only of the fruit of the tree, which is in the midst, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die: the serpent said, Ye shall not die; for God knows, that in the day wherein ye shall eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil. The woman therefore saw that the tree was good for food, and that it was pleasant to the eyes, and desirable to give understanding; therefore she took of the fruit thereof, and did eat; and she gave to her man with her, who also did eat, ver. 1 to 6. The declension from light to the shade of evening, that is, the falling away from wisdom and integrity, consequently the state of vastation of this church, is described by the particulars above related, because, from the circumstance of man's being made a likeness of God (which signifies the full and perfect appearance, that he thinks those things that appertain to wisdom, and wills those that appertain to love of himself, as God, see above, n. 26), he believed the serpent, that if he should eat of that tree, he would become as God, and thus be a God, in knowing good and evil. This tree signifies the natural man separate from the spiritual, who, when left to himself, believes no otherwise. Every man has a natural mind and a spiritual mind, which are distinct from each other, like two apartments in a house joined together by stairs; in the upper apartment dwell the master and mistress with their children, but in the lower the men-servants and maid-servants, with others of an inferior description. The spiritual mind in man is closed from birth to early childhood, but after that age is gradually opened; for every man by birth has the faculty, and afterwards the power, of procuring steps by which to ascend and converse with the master and mistress, and then to descend and execute their commands: this power is given him as a privilege of free-will in spiritual things. Nevertheless no one can ascend to the upper apartment, by which we mean the spiritual mind, unless he eat of the trees of life in the garden of God; for by eating of these a man is enlightened and renewed, and conceives faith; and when nourished by the fruits of those trees, he acquires confidence that all good is from the Lord, who is the tree of life, and not the smallest portion thereof from man, and yet that by abiding together and co-operating, and hence by the Lord's being in him, and he in the Lord, he must do good of himself, nevertheless in the faith and confidence that it is not from himself, but from the Lord. If a man believes otherwise, he does apparent good, in which inwardly is evil, because there is merit, and this is to eat of the trees of the knowledge of good and evil, among which

the serpent dwells in the direful persuasion that he is as God, or that there is no God, but that nature is what is called God, and that he is composed of the elements thereof. Moreover, those who love themselves and the world above all things, eat of the trees of the knowledge of good and evil; but those who love God above all things, and the neighbor as themselves, eat of the trees of life. Those also who frame canons for the church from self-intelligence, and afterwards confirm them by the Word, eat of the trees of knowledge of good and evil; but on the contrary, those who procure to themselves canons for the church by means of the Word, and afterwards confirm them by intelligence, eat of the trees of life. Again, those who teach truths from the Word, and live wickedly, eat of the trees of knowledge of good and evil; but those who live well, and teach from the Word, eat of the trees of life. In a universal sense, all who deny the divinity of the Lord, and the sanctity of the Word, eat of the trees of the knowledge of good and evil; for the Lord is the tree of life and the Word, by virtue of which the church is a garden in Eden eastward.

30. The spiritual man is an erect man, who regards the heaven above him and about him with his head, and treads on the earth with the soles of his feet: but the natural man separate from the spiritual is either like a man bent downward, who nods with his head, and continually looks at the earth, and at his own footsteps; or, he is like an inverted man, who walks on the palms of his hands, and with his feet raised up towards heaven, performs a worship by shaking and clapping them together. The spiritual man is like a rich man, who has a palace, with parlors, bed-chambers and dining-rooms, the walls of which are continued windows of crystal glass, through which gardens, fields, flocks, and herds are visible, which also are in his possession, and with the appearance and use of which he is daily delighted. But the natural man separate from the spiritual is also like a rich man, who has a palace, containing chambers, the walls of which are continued planks of rotten wood, which throws a false light around, wherein images of pride, originating in the love of self and of the world, appear like molten images of gold in the middle, and of silver at the sides, before which he bends the knee, like an idolater. Again, the spiritual man, considered in himself, is actually like a dove with respect to gentleness, like an eagle with respect to mental vision, like a bird of paradise flying with respect to progression in spiritual things, and like a peacock with respect to spiritual decoration; but on the contrary, the natural man separate from the spiritual is like a hawk pursuing a dove, like a dragon devouring the eyes of an eagle, like a fiery flying serpent at the side of a bird of paradise, and like an owl close to a peacock. These comparisons are made, to serve as mirrors whereby the

reader may more distinctly contemplate the quality of the spiritual man in himself, and the quality of the natural man in himself. But the case is altogether different, when the spiritual man by his spiritual light and spiritual heat is inwardly in the natural man; then both constitute one, as effort in motion, and will, which is living effort, in action, and as appetite in taste, and as the sight of the mind in the sight of the eye, and more evidently still, as the perception of a thing in knowledge, and the thought thereof in speech.

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31. IV. THE FOURTH STATE OF THIS CHURCH, WHICH WAS ITS END OR NIGHT, AND IS CALLED CONSUMMATION, is described by these words in the third chapter of Genesis: *Jehovah God cried to the man, and said to him, Where art thou? who said, I heard thy voice in the garden, therefore I was afraid. Then Jehovah said, Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat of it? And the man said, The woman whom thou hast given with me, she gave me of the tree, and I have eaten. And Jehovah God said to the woman, Wherefore hast thou done this? And the woman said, The serpent deceived me, and I did eat. Then Jehovah God cursed the serpent, and afterwards the woman, and after her the man. Whereupon Jehovah God sent forth the man out of the garden of Eden to till the earth from which he was taken*, verses 9 to 23. The literal or historical sense of the description of Adam's life, shows that he was cursed, because he believed the serpent, that he should be as God; and he who believes this, at length acknowledges no God; and as the natural man separate from the spiritual is under the influence of such faith in his heart, however he may vainly profess the contrary with his mouth, therefore after having become from a spiritual man a natural man, this latter was cursed, and he was cursed as to his sensual, his voluntary, and his intellectual parts; his sensual is signified by the serpent, his voluntary by the woman, and his intellectua. by the man: these three were cursed, because the one follows the other. In the ARCANA CŒLESTIA, each expression, and the various signification of each, are fully explained by the spiritual sense, which has been revealed to me by the Lord; which work, being published, may be consulted.

32. After this curse, the fourth state of this church, which was its state of night in spiritual things, and is called consummation, is described by the expulsion of the man out of the garden to till the earth from which he was taken; which means that he was deprived of innocence, integrity, and wisdom, in which he was while spiritual, consequently that he was cast out of heaven, that is, dissociated from angels, in like manner as

it is written of the dragon, *The great dragon was cast out: the ancient serpent, which is called the devil and Satan, was cast out of heaven, where he fought with Michael and his angels, into the earth and his angels were cast out with him*, Apoc. xii. 9.

33. What person is there possessed of a sound mind who cannot see that by what is related of Adam is not understood any states of the first-formed man, but states of the church? as that God placed two trees in the middle of the garden, by eating of one of which man should have eternal life, and by the other of which he should have eternal death; and that He made the latter good for food, pleasant to the eyes, and desirable to give understanding, chap. iii. 6, thus as if it were to fascinate their souls; also that He admitted the serpent, and allowed it to speak deceitful words to the woman in the presence of her husband, who was the image and likeness of God, and suffered them to be ensnared by its flattering and subtle discourse; and moreover, that He made no provision, notwithstanding His foresight, to prevent them and the whole human race, their descendants, from falling into the damnation of His curse; for we read in the orthodox books of Christians, *that in consequence of this original sin, in the place of the image which was lost, there is in man a most inward, most wicked, most profound, inscrutable, ineffable corruption of his whole nature, and of all his powers; and that it is the root of all actual evils*, FORM. CONCORD., p. 640; and that God the Father averted that universal damnation from His face, and sent His Son into the world, who might take it on Himself, and thereby make atonement; not to mention several other things, which in the judgment of every person must appear inconsistent with God. Who, from the particulars above-mentioned, understood in the historical sense, would not with reason conclude, to use comparisons, that it would be like a person who gives his dependant a most flourishing field, and digs a well therein, overlaying it with boards, contrived in such a manner as to fall inwards immediately on being touched with either the hand or foot; and in the midst thereof places upon a stand a harlot clothed in purple and scarlet, having in her hand a golden cup, like that mentioned in the Apocalypse, chap. xvii. 4, who with flattering speeches entices the man to her, and thereby causes him to fall into the well and be drowned? Moreover it would be like a person who gives his friend a field with an abundant crop of corn, and in the midst thereof lays snares, and sends out a siren to allure him by the sweetness of her singing and melodious voice to the place where they are laid, and to cause him to be entangled in the snare, from which he is unable to disengage his foot. Or, to use a further comparison, it would be like a person who should introduce a noble guest into a house with two parlors, and in each of them tables, at one of which are seated angels

and at the other evil spirits, on which latter table are cups of sweet but poisoned wine, and dishes of deadly meats, and who should permit the evil spirits there to represent the revels of Bacchus, and the tricks of jugglers, to induce the guests to partake of the fatal banquet. But, my friend, the things which are related of Adam, of the garden of God, and of the two trees therein, appear under quite a different face, when they are spiritually comprehended, that is, when they are unfolded by the spiritual sense; then it is clearly seen, that Adam, as a type, means the most ancient church, and that the changes of his life describe the successive states of that church. A church in the beginning is like a man created anew, having a natural and spiritual mind, but who in his progress from being spiritual becomes natural, and at length sensual, believing nothing but what the bodily senses dictate; and such a man appears in heaven like a person sitting on a beast, which turns its head back, and with its teeth bites, tears, and mangles its rider: while the truly spiritual man appears also in heaven like a person sitting on a beast, but on a gentle one, which he governs with ease and at pleasure.

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34. V. THE FIFTH STATE OF THIS CHURCH WAS THE SEPARATION OF THE GOOD FROM THE EVIL, WHICH WAS THE LAST JUDGMENT ON ALL WHO WERE OF THAT CHURCH. This state is described by the flood, in which all the wicked who remained perished; and by Noah and his sons, who denote all the good that were saved. The end of the most ancient church represented by Adam, is described in the sixth chapter of Genesis by these words: *When Jehovah saw that the wickedness of man was multiplied in the world, and moreover that every device of his heart was only evil every day, it repented Jehovah that he had made man in the earth: therefore Jehovah said, I will destroy man whom I have created from upon the faces of the earth: only Noah found grace in the eyes of Jehovah*, verses 5 to 8. But the last judgment on them is described by the flood; for waters in the Word signify truths, and in an opposite sense falses. Truths are signified by the waters of a fountain, the waters of a river, the waters of rain, and by the waters formerly used in washing, and by the waters of baptism at this day: such correspondence arises from the circumstance of truths purifying the soul of man from uncleanness, as waters cleanse his body; hence they are called living waters. But in an opposite sense waters signify falses, that is to say, impure waters, such as the waters of marshes, stinking cisterns, urine, and refuse waters, in general all hurtful and pestilential waters; so also the waters by whose inundation man dies, consequently the Noahtic flood

That falses in great abundance are described by inundations, may appear from the following passages: *Jehovah will cause to come up upon them the waters of the river* (Euphrates), *strong and many; it shall go through Judah, it shall* INUNDATE, *it shall pass over, it shall reach even to the neck*, Isa. viii. 7, 8. The waters of the river Euphrates signify reasonings from falses, because Assyria, whose river it was, signifies reasoning. *The spirit of Jehovah, like an* INUNDATING RIVER, *shall divide in two even to the neck, to sift the nations with the sieve of vanity*, Isa. xxx. 28; an inundating river here in like manner signifies reasoning from falses. *Behold the waters coming up from the north, which are like an* INUNDATING RIVER, *and it shall* INUNDATE *the earth and its fulness*, Jer. xlvii. 2. This is spoken of the Philisthines, who denote those who are not in charity, and hence not in truths; their falses are signified by the waters coming up from the north, and the devastation of the church in consequence thereof, by an inundating river that shall inundate the earth and its fulness; earth denotes the church, and fulness denotes all things appertaining thereto. *Say unto those who daub what is unfit, There shall be an inundating rain, in which hailstones shall fall upon you*, Ezek. xiii. 11, 13; the daubing of what is unfit is the confirmation of the false, and hailstones are falses. *In an over-running* INUNDATION *he shall make a consummation of the place thereof, and thick darkness shall pursue the enemies*, Nah. i. 8; the inundation which shall consummate signifies the falsification of truth, and thick darkness, truths themselves in the night. *Thou hast said, We have cut out a covenant with death, and with hell we have made a vision; when the* SCOURGE OF INUNDATION *shall pass through, it shall not come to us; we have made a* LIE *our confidence, and in* FALSITY *we will hide ourselves*, Isa. xxviii. 15; here inundation manifestly signifies destruction by falses, for it is said that they placed confidence in a lie, and that they would hide themselves in falsity. *After sixty-two weeks Messiah shall be cut off, but not for Himself; then the people of the prince that shall come shall destroy the city and the sanctuary, so that the end thereof shall be with an* INUNDATION *even to desolations*, Dan. ix. 26; speaking of the Christian church that was to come, in which the worship of the Lord would perish; this is understood by Messiah's being cut off, but not for Himself; that it would perish by falsifications, is understood by the end thereof being with an inundation even to desolations; desolation is that falsification: hence it is, that after the Lord had spoken of the abomination of desolation *foretold by the prophet Daniel*, and of the consummation of the age thereby, He said, *that His coming would be as in the days when the* FLOOD *came, and took them all away*, Matt. xxiv. 15, 39. That the drowning of Pharaoh and the Egyptians in the sea Suph (Exod. xiv.), denotes in the spiritual sense destruction

by falses, has been demonstrated in the ARCANA CŒLESTIA, in the explication of that chapter.

35. Since the churches in the Christian world, both the Roman Catholic Church, and the various Protestant Churches, that are named after their leaders, Luther, Melancthon, and Calvin, derive all sin from Adam and his transgression, I am at liberty here to subjoin some observations on the heredi tary origins of sins, which origins are as many as there are fathers and mothers in the world. That the inclination, aptitude, and propensity to various evils, are derived from parents, is evident from the testimony of experience, as well as from the assent of reason. Who does not know, by the united suffrages of experience, that there is a common likeness of minds, and hence of manners and faces, derived from parents, in their children and children's children, even to a certain posterity? Who cannot thence infer, that original sins are derived from them? The notion adopted by every one, while he observes the faces and manners of brothers and near relations in families, causes him to know and acknowledge this. What reason then is there for deducing the origin of all evils from Adam and his seed? Is there not equal reason to derive it from parents? Does not their seed propagate itself? To deduce from the seed of Adam alone the allurements, by and according to which the spiritual forms of the minds of all men in the universe are determined, would be like deriving birds of every wing from one egg, beasts of every nature from one seed, and trees of every kind of fruit from one root. Is there not infinite variety in men? one like a sheep, and another like a wolf? one like a kid, another like a panther? one like a tractable horse before a chariot, another like a fierce wild ass before it? one like a sportive calf, another like a devouring tiger? and so on. Whence does each derive his peculiar disposition, but from his own father and mother? Why then is it to be traced to Adam who in a representative type describes the first church on this earth, as we have already shown? Would not this be like raising from one stock deep in the earth a grove of trees of every appearance and use, and from one herb plants of every description and value? Would it not also be like extracting light from the dark ages and obscure histories, and like unfolding an inexplicable riddle? Why not rather [derive the dispositions of men] from Noah, *who walked with God*, Gen. vi. 9, and *whom God blessed*, chap. ix. 1, and from whom alone, surviving with his three sons, *the whole earth was overspread?* chap. ix. 19; in this case would not the hereditary principles of the generations descended from Adam be extirpated, as if carried away by a flood? But, my friend, I will disclose the true source of sins. Every evil is conceived of the devil as a father, and is born of an atheistical faith as a mother; and on the other hand,

every good is conceived of the Lord as a father, and is born of a saving faith in him as of a mother. The generations of all goods in their infinite varieties among men are from no other origin than from the marriage [conjugium] of the Lord and the church; and on the contrary, the generations of all evils in their varieties among men are from no other origin than from the union [connubium] of the devil and a profane congregation. Who does not know, or may not know, that a man must be regenerated by the Lord, that is, created anew, and that so far as this is effected, so far he is in goods? Hence it follows, that in so far as a man is unwilling to be begotten anew or created anew, in so far he derives and retains the evils implanted in him from his parents. This is interiorly contained in the first precept of the Decalogue: *I am a jealous God, visiting the iniquity of the fathers upon the sons, upon the third and fourth generation of them that hate me, and showing mercy to thousands who love me and keep my commandments*, Exod. xx. 5, 6; Deut. v. 9, 10

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36. VI. THE SIXTH STATE OF THE MEN OF THIS CHURCH, WHICH TOOK PLACE AFTER THE LAST JUDGMENT, WAS THE ELEVATION TO GOD OF THE FAITHFUL, OF WHOM A NEW HEAVEN WAS FORMED, AND THE REMOVAL FROM GOD OF THE UNFAITHFUL, OF WHOM A NEW HELL WAS FORMED. In the preceding pages (n. 10 to 13, and n. 14 to 17), it was shown, that after consummation a last judgment was executed on all the members of the four churches above named, and after this a new heaven and a new hell were formed of them, and consequently that FOUR JUDGMENTS have taken place, and FOUR HEAVENS AND HELLS have been formed of them; and it has been given me to know, that both those heavens and those hells are so entirely distinct from each other, that no individual can by any means pass out of his own into that of another. All these heavens have been described in the work on CONJUGIAL LOVE; and as the spiritual origin of truly conjugial love is solely derived from the marriage of the Lord and the church, thus from the love of the Lord towards the church and of the church to the Lord, and as the most ancient people were in both these loves, so long as they retained the image of God in themselves, therefore I may be allowed to transcribe from that treatise the following particulars respecting that heaven, to which access was then granted me.

37. "On a time, when I was meditating on conjugial love, my mind was seized with a desire of knowing what had been the nature of that love among those who lived in the GOLDEN AGE, and what had been its nature afterwards in the following ages, which are named from SILVER, COPPER, and IRON: and

as I knew that all that led good lives in those ages are in the heavens, I prayed to the Lord that I might be permitted to converse with them, and be instructed. And lo! an angel presented himself to me, and said, I am sent by the Lord to be thy guide and companion; and first I will lead and accompany thee to those who lived in the first age or period, which is called golden: (the golden age is the same as the age of the most ancient church, which is understood by the HEAD OF PURE GOLD on the statue seen by Nebuchadnezzar in a dream, Dan. ii. 32, of which we have spoken before.) The angel said, The way to them is arduous; it lies through a very thick wood, which no one can pass, unless a guide be given him by the Lord. I was in the spirit, and prepared myself for the journey, and we turned our faces to the east; and as we advanced I saw a mountain, whose summit towered above the region of the clouds. We passed through a great desert, and reached a wood filled with various kinds of trees, and dark by reason of their dense growth, of which the angel had previously informed me; but the wood was intersected with several narrow paths, which the angel said were so many windings of error, and that unless the eyes be opened by the Lord to see olive-trees girt about with vine tendrils, and the steps be directed from one olive-tree to another, the traveller would stray to Tartarus. This wood is of such a nature, to the end that the passage may be guarded; for none but a primeval nation dwells on that mountain. After we had entered the wood, our eyes were opened, and we saw here and there olive-trees intwined with vines, from which hung bunches of grapes of an azure color, and the olive-trees were arranged in perpetual circles; wherefore we made various circuits as they presented themselves to our view; and at length we saw a grove of lofty cedars, and some eagles on their branches; whereupon the angel said, Now we are on the mountain not far from its summit. So we went on, and lo! behind the grove was a circular plain, where were feeding male and female lambs, which were representative forms of the state of innocence and peace of the inhabitants of the mountain. We passed through this grove, and lo! there were thousands and thousands of tabernacles in front and on each side, in every direction as far as the eye could reach. And the angel said, Now we are in the CAMP, where dwell the ARMIES OF THE LORD JEHOVIH, for so they call themselves and their habitations. These most ancient people, while they were in the world, dwelt in tabernacles; wherefore now also they dwell in the same. But I said, Let us bend our way to the south, where the wiser of them dwell, that we may meet some one, with whom we may enter into conversation. In going along, I saw at a distance three boys and three girls sitting at the door of their tabernacle; but as we approached, the boys and girls appeared like men and women of

a middle stature And the angel said, All the inhabitants of this mountain appear at a distance like infants, because they are in a state of innocence, and infancy is the appearance of innocence. These men on seeing us ran towards us, and said, Whence are ye, and how came ye hither? your faces are not of the faces of this mountain. But the angel in reply told them, that by permission we had had access through the wood, and explained the reason of our coming: on hearing which, one of the three men invited and introduced us into his tabernacle. The man was clad in a coat of a blue color, and a waistcoat of white wool; and his wife had on a purple gown, with a stomacher under it of fine linen wrought with needle-work. And as my thought was influenced by the desire of understanding the marriages of the most ancient people, I looked by turns on the husband and the wife, and observed as it were a unity of their souls in their faces; and I said, Ye two are one: and the man answered, We are one; her life is in me, and mine in her; we are two bodies, but one soul. The union between us is like that of the two tents in the breast, which are called the heart and the lungs; she is the substance [*parenchyma*] of my heart, and I am her lungs; but as by heart we here mean love, and by lungs wisdom, we understand the latter by the former on account of their correspondence; she is the love of my wisdom, and I am the wisdom of her love; hence, as thou saidst, there is an appearance of the unity of souls in our faces; and hence it is as impossible for any one of us here to look at the wife of a companion with a lustful eye, as it is to behold the light of our heaven from the shades of Tartarus. Hereupon the angel said to me, Thou hearest now the speech of these angels, that it is the speech of wisdom, because they speak from causes. After this, I saw a great light on the hill in the midst among the tabernacles; and I asked, Whence is that light? and he said, It is from the sanctuary of the tabernacle of our worship: and I asked whether it was allowed to approach it; and he said that it was allowed. Then I approached, and saw the TABERNACLE without and within, answering exactly to the description of the tabernacle which was built for the sons of Israel in the desert, the form whereof was shown to Moses on Mount Sinai, Exod. xxv. 40; chap. xxvi. 30. I asked further, what there was within the sanctuary, whence so great a light proceeded; and he answered, There is a tablet with this inscription, THE COVENANT BETWEEN THE LORD JEHOVIH AND HEAVEN: he said no more. Then I questioned them concerning the LORD JEHOVIH, whom they worship; and I said, Is He not God the Father, the Creator of the universe? and they replied, He is; but by the Lord Jehovih we understand Jehovah in his humanity, for we cannot look at Jehovah in His inmost divinity, but only through His humanity: and then they explained what they formerly

understood, and also what they now understand, by the SEED OF THE WOMAN WHICH SHOULD TREAD UNDER FOOT THE HEAD OF THE SERPENT, Gen. iii. 15, namely, that the Lord Jehovih was to come into the world, to redeem and save all who did believe, and who should hereafter believe on Him. When we had ended our discourse, a man ran to his tabernacle, and returned with a pomegranate, that contained an abundance of seeds of gold; this he presented to me, and I brought it away; which was a sign to me, that we had been with those who lived in the golden age."—For an account of the heavens of the other churches, which succeeded the most ancient, see the work on CONJUGIAL LOVE, from n. 76 to 82.

38. The hell of those, who were of the most ancient church, is the most atrocious of all the hells, consisting of such as in the world believed themselves to be as God, according to the deceitful declaration of the serpent, Gen. iii. 5; and deeper in that hell are those who persuaded themselves that they were really gods, from the phantasy that God had transfused His divinity into men, and so that there was no longer a God in the universe. In consequence of that direful persuasion, a deadly stench exhales out of that hell, and infects the adjacent places with so baleful a contagion, that when any one approaches, he is at first seized with delirious madness, and presently, after some convulsive motions, he seems to himself to be in the agonies of death. I saw a certain spirit near that place lying down as if he was dead, but on being removed thence he recovered. That hell lies in the middle of the southern quarter, surrounded with ramparts, on which stand spirits, who with the voice of a Stentorian trumpet call out, Approach no nearer. I have heard from the angels who are in the heaven above that hell, that the evil spirits there appear like serpents twisted into inextricable folds, as an effect of their vain devices and incantations, by which they allured the simple to assent to their being gods, and to believe that there is no God but they. The ancients, who couched every thing under fables, denoted such persons by the giants, who assaulted the camp of the gods, and were cast down by the thunderbolts of Jupiter, and thrust under the burning mountain Etna, and called Cyclops: they also gave to their hells the names of Tartarus, and the pools of Acheron; and the deep gulfs there they called Styx, and those who dwelt there, Lernean Hydræ, and so forth.

LEMMA THE THIRD.

Of the Noahtic Church, or of the Ancient Church of this earth.

39. Since every church is threefold, inmost or celestial, middle or spiritual, and external or natural, therefore Noah had three sons; and Shem signified the inmost or celestial church, Japhet the middle or spiritual church, and Ham the external or natural church. But we have not leisure here to describe the persons in whom the one church is, and in whom the second and third are, nor their quality in themselves, or in relation to each other: for there are three heavens, the supreme, the middle, and the lowest, to which those three degrees of the church correspond. Moreover this Noahtic or ancient church was diffused throughout Asia, especially into Syria, Mesopotamia, Assyria, Chaldea, the land of Canaan and the parts adjacent, Philisthia, Egypt, Tyre, Sidon, and Nineveh, and also into Arabia and Ethiopia, and in course of time into Great Tartary, and thence as far as the Euxine, and thence again into all the countries of Africa. That the nations in every part of the earth have been in habits of worship derived from some kind of religion, is a well-known fact; and religion cannot exist but by some revelation, and the propagation thereof from nation to nation; see the True Christian Religion, n. 273 to 276; where it was shown, that prior to the Israelitish Word there was a Word, which in time was lost, but by the divine providence of the Lord is still preserved in Great Tartary, and that their divine worship remains to the present day; on which subject see also n. 264, 265, 266, and n. 279, of the said work.

40. Who can deny that the universe was created for the sake of the human race, that out of it might be formed an angelic heaven, wherein God might dwell in the dominion of His glory? To promote and accomplish this end, what mediate cause can there be but religion? and what else is religion but walking with God? Moreover religion is like seed, producing just and true desires, and hence just and true judgment and conduct in spiritual things, and by these in moral things, and by the latter and the former, in civil things. In order therefore to show the nature of the man that has religion, and of him that has none, it shall be explained. He that has religion, is in spiritual things like a phœnix, which nourishes its young with its own blood; but he that has no religion, is in such things like a vulture, which for want of food devours its own offspring. He that has religion, is in moral things like a turtle-dove in a nest with its mate, sitting on its eggs or its young; but he that has no religion, is in such things like a rapacious hawk in

a coop before a dove-cote. He that has religion, is in POLITICAL THINGS like a swan flying with a bunch of grapes in its mouth; but he that has none, is in such things like a basilisk with a poisonous herb in its mouth. He that has religion, is in JUDICIARY MATTERS like a tribune on a generous horse; but he that has none, is in such things like a serpent in the desert of Arabia biting its own tail, and in that folded state throwing itself on a horse with an intent to wind itself about the rider. He that has religion, is in OTHER MATTERS OF A CIVIL NATURE like a prince the son of a king, who exhibits notable marks of charity, and utters the elegances of truth; but he that has none, is like the three-headed dog Cerberus at the entrance of the court of Pluto, casting forth poisonous foam out of his triple mouth.

41. It is not possible to give a description of the successive states of this church, namely, its rise or morning, its progression into light or day, its vastation or evening, and its consummation or night, in the same manner as we before described the states of the most ancient church, because the states of the Noahtic or ancient church cannot be so collected from our Word; for it gives only a brief account of the descendants of Noah and his three sons, in one or two pages; and moreover that church spread through several kingdoms, and in each kingdom was diversified, and hence underwent and passed through the said states in a different manner. That THE FIRST AND SECOND STATES THEREOF in the regions round about Jordan and towards Egypt were like the garden of Jehovah, appears from the following passage: *The plain of Jordan was like the garden of Jehovah, like the earth of Egypt, as they come to Zoar*, Gen. xiii. 10. And that the case was the same with Tyrus, appears from the following: *Thou prince of Tyrus, full of wisdom, and perfect in beauty, thou hast been in the garden of God; every precious stone was thy covering; thou wast perfect in thy ways, from the day in which thou wast created until perversity was found in thee*, Ezek. xxviii. 12 to 15. That Ashur was like a cedar in Libanus, appears from the following: *Behold, Ashur is a cedar in Libanus, beautiful in branches, excelling in height; in his branches all the birds of the heavens built their nests, and under his branches every beast of the field brought forth its young, and in his shadow dwelt all great nations: no tree in the garden of God was equal to him in beauty, and all the trees of Eden, which were in the garden of God, envied him*, Ezek. xxxi. 3 to 9. That wisdom flourished in Arabia, appears from the queen of Sheba's going to Solomon, 1 Kings x. 1 to 14; and afterwards from the three wise men, who came to Jesus when just born, under the direction of a star, Matt. ii. 1 to 12. THE THIRD AND FOURTH STATES OF THAT CHURCH, which were its states of vastation and consummation, are described in the Word throughout, both in

the historical and in the prophetic parts; the consummation of the nations round about Jordan, or the land of Canaan, is described by the destruction of Sodom, Gomorrah, Admah, and Seboim, Gen. xix.; the consummation of the church of the nations within Jordan, or in the land of Canaan, is described by the expulsion of some and the universal slaughter of others, in Joshua, and in the book of Judges; the consummation of that church in Egypt is described by the drowning of Pharaoh and the Egyptians in the sea Suph, Exod. xiv. &c. &c.

42. Certain it is, that this ancient church was a representative church, which by types and visible and natural signs figured forth the invisible and spiritual things of the church which was at length to come, when Jehovah Himself should manifest Himself in a natural human form, and by means thereof should procure to Himself an entrance to men, and to men access to Himself, and thus should divest Himself of types, and found a church with precepts, which should lead all that believe on Him as a Man, and keep His commandments, by a ready way, to heaven, the habitation of His divinity. But as this ancient church, typical of that which was to come, converted the representative correspondences into magical and idolatrous, and thus into infernal things, Jehovah raised up the Israelitish church, wherein He might restore the primitive types, which were heavenly; such types were all the tabernacles, feasts, sacrifices, priesthoods, the garments of Aaron and his sons, unctions, and statutes, which were given out in a long series by Moses.

43. I will now briefly allude to the manner in which the representative church with them was turned into an idolatrous church. All the spiritual things relating to heaven and the church were presented before them in visible and tangible forms, as was mentioned above; those forms were taken from the subjects of nature's three kingdoms, animal, vegetable, and mineral, which represented such things as appertain to the heavenly kingdom; these forms they placed in their sanctuaries, in the interior recesses of their houses, and in the public places and streets, arranging them by their significations. But the succeeding age, after the science of correspondences was obliterated, and when consequently the knowledge of their signification was lost, began to regard and consider those objects as divine and holy; and then to some they bowed the knee, some they kissed, and some they ornamented and decorated with wreaths, flowers, and bandages, as babies do their dolls, and as papists do their images; yea, of some they made household gods, of some tutelar demigods, and of some Pythons [or familiar spirits]; some again of small size they carried in their hands, some they hugged in their bosoms, caressed them, and whispered petitions to them, and so on; thus they converted heavenly types into infernal

ones, and the divine things of heaven and the church into idols. On account of this transfiguration and disfiguration of heavenly things, a new representative church was raised up among the sons of Israel, in which real representations, as was said above, were instituted, and which was prohibited from celebrating divine worship by any others, as is evident from these words in the first precept of the Decalogue, *Thou shalt not make to thyself a graven image, nor any likeness of any thing, which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth. Thou shalt not bow down thyself to them, nor worship them*, Exod. xx. 4, 5; Deut. v. 8, 9.

44. It was observed, that of the people of every church at its end, a new heaven and a new hell was formed, and since I have given, in the preceding Lemma, an account of the heaven and hell of those who were of the most ancient church, I shall also relate some particulars of the heaven and hell of those who belonged to the ancient church: for access was given me to them since I was permitted to travel about and survey the spiritual world, to the end that the new and true Christian church may not be in gross darkness concerning heaven and hell, and concerning their lot after death, according to the actions of their life. The following quotation is taken from the work on CONJUGIAL LOVE, n. 76.

"AN ACCOUNT OF THE HEAVEN OF THE MEN OF THE ANCIENT CHURCH. An angel came to me, and said, Art thou willing that I accompany thee to the people, who lived in the SILVER AGE OR PERIOD, that we may hear from them an account of the manners and life of their time? and he added, that no one can have access to them, but by the Lord's favor and protection. I was in the spirit, and accompanied my guide, and we came first to a hill in the confines of the south-east; and when we were at its top, he showed me a great extent of country, and we saw at a distance an eminence like a mountain, and between it and the hill we stood on, a valley, and beyond the valley a plain, and from the plain a rising ground of easy ascent. We descended the hill with intent to pass over the valley, and we saw here and there on each side blocks of wood and great stones carved into figures of men, and of various beasts, birds, and fishes; and I asked the angel what they meant, and whether they were not idols? He answered, They are no such things; they are figures representative of various moral virtues, and spiritual truths. The people of that age were acquainted with the science of correspondences; and as every beast, bird, and fish corresponds to some quality, therefore each distinct carved figure represents and signifies some peculiar attribute of virtue or truth, and several together represent virtue or truth itself in some common extended form: these in Egypt were called hieroglyphics. We proceeded through the valley, and as we entered

the plain, lo! we saw horses and chariots, the horses variously harnessed and caparisoned, and the chariots of different forms, some carved in the shape of eagles, some like unicorns, and some like whales; we also saw at the extremity [of the plain] some carts, and stables surrounding them on each side: but as we approached, both horses and chariots disappeared, and instead of them we saw men and women in pairs, walking, discoursing, and reasoning. Then the angel said to me, The figures of horses, chariots, and stables, which were seen at a distance, are appearances of the rational intelligence of the men of that age; for a horse by correspondence signifies the understanding of truth, a chariot its doctrine, and stables places of instruction. You are aware that all things in this world appear according to correspondences. But we passed by these things, and ascended the hill, and at length saw a city, which we entered; and as we walked through it, we took a view of the houses from the streets and public places. In the middle of the city were palaces of marble, with steps of alabaster in front, and at the sides of the steps pillars of jasper. We saw also temples of precious stone of a sapphire and azure color. And the angel said to me, Their houses are of stone, because stones signify natural truths, and precious stones spiritual truths; and all who lived in the silver age, had intelligence from spiritual truths, and from natural truths thence derived: silver also signifies the same. In viewing the city, we saw here and there married partners, both husbands and wives; we expected an invitation from some of them; and while the thought was in our mind, we were called back by two into their house, which we entered; and the angel conversed with them for me, and explained the cause of our coming to this heaven, informing them that it was for the sake of instruction concerning the manners of the ancients, of whom the heaven consisted. And they replied, We were from the people in Asia, and the study of our age was the study of truths, by which we procured intelligence; this study was the study of our souls and minds; but the study of our bodily senses consisted in representations of truths in natural forms, and the science of correspondence conjoined the sensual things of our bodies with the perceptions of our minds, and connected natural and corporeal things with spiritual and celestial ones, and procured to us communication with the angels of heaven. On hearing this, the angel requested them to give some account of their marriages; and the husband said, There is a correspondence between spiritual marriage, which is that of good and truth, and natural marriage, which is that of a man with his wife; and as we have studied correspondences, we have seen that the church, with its truths and goods, can in nowise exist with any others than those who live in truly conjugial love; for the marriage of good and truth is the church in man; where

fore all of us, who are in this heaven, say, that the husband is truth, and the wife the good of his truth; and that good cannot love any other truth but its own, nor can truth in return love any other good but its own; if any other were loved, internal or spiritual marriage, which constitutes the church, would perish, and there would be only external or natural marriage, to which idolatry, and not the church corresponds. When he had ended his discourse, we were introduced into an antichamber, where were several devices on the walls, and little images as it were of molten silver; and I asked, What are those? They said, They are pictures and forms representative of several qualities, attributes, and delights, of a spiritual nature; as were also the cherubim and palm-trees on the walls of the temple at Jerusalem. After this, there appeared at a distance a chariot drawn by small white horses; on seeing which the angel said, That chariot is a sign for us to depart. Then, as we were going down the steps, our host gave us a bunch of white grapes adhering to the vine leaves; and lo! the leaves in our hands became silver, and we brought them away as a sign that we had conversed with the people of the silver age."

45. "An account of the hell of the men of the ancient church. The hells of the men of the Noahtic or ancient church for the most part consists of magicians, who have huts and places of entertainment scattered up and down in the desert. They wander about there with staves of various forms in their hands, some of which are stained with necromantic juices; by them, as in former times, they still exercise their arts, which are effected by the abuse of correspondences, by phantasies, by persuasive assurances, which formerly gave birth to a miraculous faith, and to miraculous works, and also by exorcism, incantation, fascination, and sorcery, and several other infernal contrivances, whereby they present illusory appearances as if they were real. Their heart's greatest delight is, to utter prophecies and prognostications, and to be familiar spirits. These chiefly have given rise to the various enthusiasms of the Christian world."

LEMMA THE FOURTH.

Of the Israelitish and Jewish Church.

46. In order that the states of this church may be well understood and distinctly arranged, it is necessary to consider them in the following order. I. That the first state of this church was the appearance of the Lord Jehovih, and calling and con-

federation, and its rise or morning. II. That its second state was instruction, and afterwards introduction into the land of Canaan, and its progression into light and its day. III. That its third state was deviation from true representative into idolatrous worship, and its vastation or evening. IV. That its fourth state was profanation of sanctities, and its consummation or night. V. That before this state, and after it, a promise was made of the coming of the Lord Jehovih into the world, and of a new church, wherein justice and judgment should reign. VI. That the fifth state of this church was the separation of the good from the evil, and a judgment on the men of that church, which judgment took place in the spiritual world. VII. Some particulars respecting the heaven and hell of that nation.

I.

That the first state of this church was the appearance of the Lord Jehovih, and calling and confederation, and its rise or morning.

47. We are taught by the Word, that the Lord Jehovih has appeared at the beginning of each of the four churches that have existed on this earth. The reason of this is, that God is the all in all of the church and religion, and the acknowledgment of God therein is like the soul in the body, which vivifies both its interiors and its exteriors; it is also like the prolific principle in seed, which intimately uniting with all the sap drawn from the earth by the root, accompanies it from the beginning of germination to the production of fruit, into which also it enters, and disposes vegetation to proceed in its order. Wherefore a man of the church, without the acknowledgment of God, is to the angels as a mere brute, like a wild beast of the wood, or a bird of night, or a huge sea monster; yea, he is like a tree, whose branches are chopped off, and whose trunk is cut in pieces, and the whole piled up into a heap reserved for the fire; for the Lord says, *Without me ye cannot do any thing: if any one abide not in me, he is cast forth as a branch, and is withered; and they gather him, and cast him into the fire, and he is burned*, John xv. 5, 6. A man, without the acknowledgment of God, is inwardly, as to his rational faculties, like the ruinous heaps of a burned city; and like food that when the nutritious juices are boiled out of it, is fit only for the dunghill; not to mention other comparisons.

48. But it would be impossible for men to acknowledge God

or any divine thing, unless God had manifested Himself in a personal human form; for the natural things of the world encompass them about, so that they neither see, feel, nor aspire to any thing but what is natural, and in immediate contact with the organs of their bodies; hence their minds conceive and acquire rational faculties that lie in the very bosom of nature, like embryos in the womb; nor do they see any thing before they are brought forth, and receive sight. How then can a man in this state by any means look beyond nature, and acknowledge any thing above it, as is every thing divine, celestial, and spiritual, and consequently every thing relating to religion? These things are in themselves above natural things; wherefore it is absolutely necessary for God to manifest Himself, and thereby to cause Himself to be acknowledged, and after acknowledgment to favor men with His divine inspiration, and by this received in the heart to lead them at length to Himself into heaven, which cannot possibly be effected, except by instruction. Must not an emperor or a king cause himself to be acknowledged and crowned, before he enters on his government? And before his coronation, is he not provided with the insignia of authority, clothed and anointed? Must he not bind the people to himself by stipulated covenants mutually confirmed by oath, whereupon the people become the king's, and the king the people's? Must not a bridegroom cause himself to be seen, before he makes proposals of betrothing, and afterwards of marriage? Must not a father stand before his infant, embrace and kiss him, before the infant can say Abba, father? and so in other cases. Still more must the Lord Jehovih, who is King of kings and Lord of lords, Apoc. xvii. 14; the Bridegroom and Husband of the church, Apoc. xxi. 9; and consequently the Father of all her offspring. By the Lord Jehovih we mean the Lord our Saviour and Redeemer, who in Daniel and the prophets throughout is called the Lord Jehovih.

49. It was observed above, that the first state with the sons of Israel was the appearance of the Lord Jehovih, calling and confederation; and we learn from the Word, that these three things took place first with Abram, secondly with Moses, and thirdly with all the people. THE APPEARANCE OF THE LORD JEHOVIH BEFORE ABRAHAM is thus described in Genesis, *Jehovah appeared to Abraham in the plains of Mamre; he was sitting at the door of his tent, and when he lifted up his eyes and saw, behold three men stood near him, whom as soon as he saw, he ran to meet them from the door of the tent, and bowed himself to the earth; and he said*, ADONAI, *if I have found grace in thy eyes, pass not away, I pray, from thy servant*, chap. xviii. 1, 2, 3, &c. It was the Lord our Saviour, who appeared in His divine trinity, represented by the three angels, for the Lord said *Abraham exulted to see my day, and he saw and rejoiced*,

verily, verily, I say unto you, Before Abraham was, I am, John viii. 56, 58. There is in the Lord a divine trinity, and the divine unity in the divine trinity was represented by three men, who were also called angels, chap. xviii. 2; chap. xix. 1. But in His divine unity He was called ADONAI, chap. xviii. 3; chap. xix. 18; and also very frequently JEHOVAH, chap. xviii. 13, 14, 17, 19, 20, 22, 26, 33. THE APPEARANCE OF THE LORD JEHOVIH BEFORE MOSES is thus described in Exodus, *The angel of Jehovah appeared to Moses at the mountain at Horeb, in a flame of fire out of the midst of a bush: therefore Moses said, I will go aside and see this great vision, why the bush is not burnt; and Jehovah saw that he went aside, therefore God cried to him out of the midst of the bush, and said Moses, Moses: and moreover Moses said to God, What is thy name? God said*, I AM WHO I AM; *thus shalt thou say to the sons of Israel*, I AM *hath sent me to you*, chap. iii. 2, 3, 4, &c. 14, 15, &c. THE APPEARANCE OF THE LORD JEHOVIH BEFORE ALL THE PEOPLE is thus also described in Exodus, *Jehovah said to Moses, Speak unto the sons of Israel, that they be ready against the third day, for on the third day Jehovah will descend in the eyes of all the people upon Mount Sinai: and it came to pass on the third day, that there were voices, and lightnings, and thick clouds upon the mountain, and the voice of a trumpet exceedingly vehement, so that all the people who were in the camp trembled: Mount Sinai was altogether in a smoke, for He descended upon it in fire, and promulgated the law before the people*, chap. xix. 9 to 24; and chap. xxiv. 9 to 18. The Lord also APPEARED to Joshua as Prince of the army of Jehovah, before whom Joshua fell on his face to the earth, and called him his ADONAI, chap. v. 13, 14.

49½. THE CALLING OF THE SONS OF ISRAEL TO THE LAND OF CANAAN, THUS TO THE CHURCH, WAS ALSO THREE TIMES MADE, ONCE TO ABRAM, that he should depart thither out of his native country with the promise that his seed should inherit that land, Gen. xii. 1 to 7. THE CALLING WAS ALSO MADE THROUGH MOSES, Exod. iii. 16, 17; and AGAIN THROUGH JOSHUA, chap. i. 3 to 11.

50. A COVENANT WAS ALSO ENTERED INTO SEVERAL TIMES, first with Abram, as related in Gen xvii. 1 to 14; then with the people, Exod. xxiv. 7, 8; and again, Josh. xxiv. 24, 25. Hence then it is evident, that the first state of this church was the appearance of the Lord Jehovih, calling and confederation, and rise or morning. That the LORD JEHOVIH in the Word throughout denotes Jehovah in His humanity, who is the Lord our Redeemer and Saviour, will be seen in the following pages

II.

That the second state of the church was instruction, and afterwards introduction into the land of Canaan, and its progression into light, and its day.

51. It was shown above, that the ancient or Noahtic church, as well as the Israelitish church now treated of, was with respect to the whole of its worship a representative church. The reason of this was of the divine providence, because Jehovah had not then assumed the natural human, which he took upon Himself by incarnation in the womb of Mary, thus according to the order established by creation; and till this had taken place, He could not be conjoined to man as to the interiors of his spirit, nor consequently could He manifest to man's interior perception his divine things, which are celestial and spiritual, and thus far above the reach of the bodily senses. Indeed this was as impossible as it is to cause a bird to fly in ether, or a fish to swim in air. Were Jehovah to enter into man in any other way than by His humanity, it would be like casting the branch of a tree into the very focus of a burning glass, or like putting quicksilver on a piece of wood while burning in a furnace, in which case they would instantly be dissipated. Jehovah in the ardor of His divine love is like a consuming fire, in which were He to enter man without His humanity, He would destroy him, as was just observed: wherefore He said to Moses, when he was desirous of seeing His glory, that no man could see Him and live. But the case was totally altered, after he had assumed the natural human, and had united it when glorified to His divine, and thus had conjoined in Himself the divine celestial, the divine spiritual, and the divine natural, into one. He could then by means thereof conjoin Himself to man in his natural, yea, in his sensual (human), and at the same time to his spirit or mind in his rational (human), and thus could illustrate man's natural lumen with celestial light. That such conjunction was effected after the coming of Jehovah into the world, is evident from the Lord's own words, *In that day ye shall know, that I am in my Father, and ye in me, and I in you*, John xiv. 20. Now before the incarnation of Jehovah, there could be no conjunction with Him, except by means of an angel, thus by means of a representative humanity; on which account also all things of the church at that time were made representative, and in consequence thereof men worshipped Jehovah by types that affected the bodily senses, and at the same time corresponded to spiritual things. Hence the men of the ancient church, and still more those of the Israelitish church, were external and natural, nor could they become internal and spiritual, as men can since the coming of the Lord. Nevertheless, those who

acknowledged Jehovah, and with him Adonai (that is, the Lord who was to come, and who in the Word is called the Lord Jehovih, the God of Israel and His Holy One, Messiah or the Anointed of Jehovah, a King, a Rock, and in some places a Son), and who worshipped them together, received holiness in their spirits, and hence in the typical institutions of their religion. The rest, however, did not receive it; and hence their religion was not religion, but superstition; and their worship was not representative, but idolatrous; and although it was similar in the external form, yet it was dissimilar in the internal. But in order to illustrate this subject further, it shall be illustrated by comparisons. Idolatrous worship is like one who venerates a king, prince, nobleman, or any person of high dignity, merely on account of the pomp of his courtiers and retinue, the magnificence of his chariots, his horsemen and footmen, and the splendor of his purple robes: but genuine representative worship is like one who regards a king, prince, nobleman, or any person of high dignity, from his religion and wisdom, his justice and judgment, and who regards the above-mentioned insignia of honor, in consideration of these virtues. Again, idolatrous worship is like one who regards the primate of a church merely on account of his turban, and its jewels, or any other prelate or bishop on account of his mitre or bonnet: but genuine representative worship is like one who regards them from their zealous love for the souls of the members of the church, and for their eternal salvation, and who in consideration thereof regards the honorable marks of distinction on their heads. Moreover idolatrous worship is like a field full of corn-stalks without ears, or of ears without corn, or even of corn without any nucleus, and so on; but genuine representative worship is like a field full of ripe corn, whose grains swell in substance, and afford flour and bread in abundance. Idolatrous worship is also like an egg, in which there is no spermatic humor: but genuine representative worship is like an egg, in which there is a prolific principle, that produces a chicken. To make yet another comparison between those two kinds of worship; idolatrous worship is like one who has lost the sense of smell and taste by some flux of humors, and who applies grapes to his nostrils, or pours wine on his tongue, without being sensible of any thing but their touch: but genuine representative worship is like one, who exquisitely perceives both the fragrance of the grape and the flavor of the wine, and thus enjoys the use of both with pleasure.

52. That the second state of this church was INSTRUCTION, follows from order; for when any one is called to the church, he must be instructed in the precepts of religion, according to which he is to live. That this took place with the sons of Israel after their calling, is evident from the promulgation of the law

on Mount Sinai, which law contains all things of love and faith to God, and all things of love and fidelity towards the neighbor. Instruction in the generals of life and faith, was followed by a publication of various laws, or judgments and statutes, respecting the sanctification of the sabbath, stated feasts, sacrifices, the priesthood, the tabernacle, holy worship within it, and on the altar without it; also respecting the eating of sanctified things, the ministry of Aaron and his sons, their garments and the consecration thereof, and the sanctification of all things appertaining to the tabernacle by the oil of anointing; likewise respecting the order of Levites, marriage and divorce, cleansing, food, places of refuge, and various other things, which were all natural representations corresponding to spiritual things. The last four books of the Word written by Moses are nothing else than books of instruction for that church. After these instructions the sons of Israel were introduced into the land of Canaan; consequently into the church itself; for the land of Canaan represented and thence signified the church. That land was situated in the middle of our globe; on the front it looked towards Europe, on the left towards Africa, and on the back part and right side towards Asia. But the precepts given by Moses were enriched, after they came into that land, by the prophets, then by David their king, and lastly by Solomon after the building of the temple, as appears from the books of Judges, Samuel, and Kings. This therefore was the second state of this church, its progression into light, or its day.

53. The following passages in the Word may be applied to these two states of this church: *Jehovah will vivify us after two days; in the third day he will raise us up, that we may live before Him:* JEHOVAH, *as the* AURORA *His going forth is prepared; and He shall come as the rain unto us, as the latter rain He shall water the earth*, Hos. vi. 2, 3. *The God of Israel said, the* ROCK OF ISRAEL *spake to me; He is as the* LIGHT OF THE MORNING, *a* MORNING *without clouds*, 2 Sam. xxiii. 3, 4. And in Moses, *My doctrine shall flow down as the rain; my words shall distil as the dew, as the drops upon the grass, and as the small drops upon the herb: I will preach the name of Jehovah; ascribe ye greatness to our God: the* ROCK, *whose work is perfect, all his ways are judgment, a God of faithfulness without perversity, just and right is He*, Deut. xxxii. 2, 3, 4. These passages also serve as a confirmation, that those two states of this church were from our Lord, who is the God of Israel and the Rock: that He is the Rock, is evident from these words in Paul, *They all drank of the spiritual Rock which accompanied them;* THE ROCK WAS CHRIST, 1 Cor. x. 4.

III.

That the third state of this church was its declension from true representative to idolatrous worship, and its vastation or evening.

54. On the difference between representative and idolatrous worship some observations were made above; from which it may be seen, that while the types, figures, and signs, which were eagerly embraced by the bodily senses as objects of religion by the men of the Noahtic and Israelitish churches, were not at the same time regarded from a superior or interior idea, nearly approaching to a spiritual idea, worship truly representative with them easily declined into idolatry. This was the case for example, if they thought of the tabernacle, and not at the same time of heaven and the church, and of the habitation of God in them; if they thought of the bread of faces therein, and not at the same time of the heavenly bread that nourishes the soul; if they thought of the frankincense and perfumes upon the golden altar therein, and not at the same time of worship derived from faith and charity, and that such worship ascends as a grateful odor to Jehovah; if they thought of the lights in the lamps of the golden candlestick when lighted up, and not at the same time of the illumination of the understanding in the objects of their religion; and if they thought of the eating of things sanctified, and not at the same time of the appropriation of heavenly foods, and also of the holy refreshment of their spirits by the performance of the sacrifices: the case was similar with respect to the other parts of their worship. Hence it is evident, that if a man of the representative church did not at the same time regard the things appertaining to that worship with a rational spirit illuminated by heavenly light from the Lord, but merely with a rational spirit instructed by the natural lumen of the world from himself, he might easily be carried away from genuine representative into idolatrous worship, and so be vastated; for VASTATION is nothing else than a deviation, declension, and falling away from representative worship into idolatrous worship; which two kinds of worship are similar in their external appearance, but not in their internal appearance. On account of this proneness to fall away from one worship, which in itself was heavenly, into another, which in itself was infernal, the interior things of the church and religion could not be revealed before the coming of the Lord, when [they were revealed] by light from him; such were the interior things concerning heaven and hell, the resurrection, and the life of their spirits after death, also concerning the immortality of their souls, regeneration, and in short the

interior things relative to faith and charity; for they would have regarded them scarcely any otherwise than as people view birds over their heads, or meteors in the air. Moreover they would have disguised or concealed them by the mere fallacies of the senses, in so gross a manner, that none of the spiritual things revealed would have remained discernible, except so much as might be compared to the tip of the nose in respect to the face, or to a finger nail in respect to the hands. They would also have deformed them to such a degree, that in the sight of the angels they would have appeared no otherwise than like a sea-monster dressed out in a cloak, with a mitre on its head, and with a face, after being shaved and painted, resembling that of an ape, on which there is no hair: or they would have appeared, in the sight of the angels, like a graven image, furnished with movable joints, and made hollow, so as to admit some priest within it, who should walk, act, and speak, and at length cry out to the superstitious multitude, Prostrate yourselves, and call upon me, for behold I am your guardian angel, your tutelar deity, to whom belong holiness and divine power. Could the ideas of their thought concerning the spiritual things of the church be superior to those of Nicodemus, who was a teacher, on the subject of regeneration, and who supposed that it consisted in the reproduction of the whole man in the womb of his mother? for he said, *How can a man be born anew? can he enter a second time into his mother's womb? To whom the Lord answered, Art thou a master in Israel, and knowest not this? If I have told you earthly things, and ye believe not, how will ye believe if I shall tell you supra-celestial things?* John iii. 3, 4, 9, 10, 12. They would have reasoned in the same idle and extravagant manner, if interior things, which in their essence are spiritual, had been revealed to them, concerning faith and charity, also concerning a life after death, and the state of heaven and hell. Wherefore to open the internal sight of their minds or spirits in its superior region, which alone heavenly light illuminates, before the coming of the Lord, who came as light into the world, agreeably to His own words in John i. 1 to 4; chap. viii. 12; chap. xii. 35, 36, 46, was as impossible as it is to cause a horse to fly, or to turn it into Pegasus, or a stag to run in the air, or a calf upon the water; yea, it was as impossible, as it would be to convert an agate into a ruby, or a crystal into a diamond, or to fix a vein of silver in a common stone, or to make a laurel-tree produce grapes, a cedar produce olives, or a poplar and oak produce pears and apples; so also it was as impossible, as it is to infuse the intelligence of the illustrious Œdipus into the listening Davus.

55. But what vastation is, and the cause thereof with the people of the Iraelitish church, may be gathered from those passages in the prophets, where it is mentioned, which shall

therefore be adduced in abundance. "It should be previously observed, that in the passages immediately following, and in those which shall hereafter be cited from the Word, LAND signifies the church, because the land of Canaan is understood, where the church was; ZION signifies the church as to the Word; JERUSALEM the church as to doctrine from the Word; the CITIES in that land doctrinals; the MOUNTAINS, HILLS, VALLEYS, and RIVERS, the formal things of the church; and the TRACTS OF LAND therein, the general things of the church, and these according to the representation of the tribe by which they were possessed."

56. The passages from the prophetic Word, treating of the Israelitish church, of its vastation, desolation, and breaking up (confractione), and wherein these terms are mentioned, and also the term desert, are the following: *O inhabitant of Jerusalem, and man of Judah, what shall I do to my vineyard that I have not done? I expected that it would produce grapes, but it produced wild grapes; I will make it a* DESOLATION, *it shall not be dressed, or weeded, that the brier may come up; and houses shall be a* DEVASTATION; *for they consider not the work of Jehovah, neither do they see the deed of his hands*, Isa. v. 3 to 12. *Many pastors have destroyed my vineyard; they have trodden my field under foot, they have reduced the desirable field to a* DESERT OF SOLITUDE; *he hath made it a* SOLITUDE; O DESOLATE, DESOLATE *is the whole earth, because no one putteth it upon his heart; the* VASTATORS *came upon all the hills in the* DESERT, *they have sowed wheat, but they have reaped thorns*, Jer. xii. 10 to 13. *A nation hath come up upon my earth, and hath reduced my vine to a* WASTE, Joel i. 6, 7. *The field was* DEVASTATED, *the earth mourned because the corn was* DEVASTATED, *the new wine was dried up, the oil languished*, Joel i. 10: by vineyard and field in these, as in other passages of the Word, is signified the church. *In all your habitations the cities shall be* DEVASTATED, *and the high places* DESOLATED, *that your altars may be* DEVASTATED *and* DESOLATED, *and your idols may cease, and your images may be cut off, and your works may be abolished*, Ezek. vi. 6. *My people have forgotten me, they have burnt incense to vanity, that they might make the earth a* WASTE, Jer. xviii. 15, 16: the earth here denotes the church. *The high places of Isaac shall be* VASTATED, *and the sanctuaries of Israel shall be* DESOLATED, Amos vii. 9. *Go and tell this people, Hear ye in hearing, but understand not, and see ye in seeing, but know not; make fat the heart of this people, and close up their eyes: then said the prophet, How long, O* ADONAI? *who said, Until the cities are* DEVASTATED, *and the earth is reduced to a* SOLITUDE; *Jehovah will multiply* DESERTS *in the midst of the earth*, Isa. vi. 9 to 12. *Behold, Jehovah maketh the earth* EMPTY, and maketh it VOID; *the earth* IN EMPTYING SHALL BE EMPTIED; *and because they have transgressed the laws*

surmounted the statue, and made void the covenant of eternity, therefore in the city there shall be a WASTE, *and the gate shall be battered even to* DEVASTATION, Isa. xxiv. 1 to 12. *The paths have been* DEVASTATED, *the way-faring man hath ceased, he hath made void the covenant; conceive ye chaff, bring forth stubble,* Isa. xxxiii. 8 to 11. *I have been silent from eternity, I will* DESOLATE *and devour at the same time, I will* VASTATE *the mountains and the hills,* Isa. xlii. 14, 15. *Thy destroyers and* DEVASTATORS *shall go forth out of thee; for as to thy* VASTATIONS *and* DESOLATIONS, *and the earth of thy* DEVASTATION, *the* DEVOURERS *shall be far distant,* Isa. xlix. 17, 19. *Your iniquities have separated between you and your God, and your sins have hid his face from you; they laid the eggs of an asp, and wove the webs of a spider;* VASTATION *and* CONFRACTION *are in their paths; we look for light, but behold darkness, we grope like blind men for the wall, we stumble in noon-day as in the twilight,* Isa. lix. 2 to 10. *Thy cities of holiness are become a* DESERT, *Zion is become a* DESERT, *and Jerusalem a* WASTE: *our house of holiness is become a conflagration of fire, and all our desirable things are become a* WASTE, Isa. lxiv. 10, 11. *The young lions roar against Israel, they reduce his earth to a* WASTE, Jer. ii. 15. *Woe unto us, because we are* DEVASTATED; *wash thy heart from wickedness, O Jerusalem; how long shall thoughts of iniquity tarry in the midst of thee?* Jer. iv. 13, 14. *As a fountain causeth its waters to flow out, so Jerusalem causeth her wickedness to flow out; violence and* VASTATION *shall be heard in her; admit of chastisement, lest I reduce thee to a* WASTE; *O daughter of my people, gird thyself with sackcloth, and roll thyself in ashes, for the* VASTATOR *shall suddenly come upon us,* Jer. vi. 7, 8, 26. *A voice of lamentation was heard in Zion, How are we* DEVASTATED! *because I have deserted the earth,* Jer. ix. 19: the earth denotes the church. *My tent was* DEVASTATED, *all its ropes were pulled asunder, for the pastors became foolish, and sought not Jehovah,* Jer. x. 20, 21: tent denotes worship. *A voice gives a great noise; behold it comes, and a great tumult from the earth of the north, to reduce the cities of Judah to a* WASTE, *a habitation of dragons,* Jer. x. 22. *The whole earth shall be a* DESOLATION, *a* DEVASTATION, Jer. xxv. 11: earth denotes the church. *The voice of a cry shall come from Horonaim,* DEVASTATION *and a great* CONFRACTION; *the* VASTATOR *shall come upon every city,* Jer. xlviii. 3, 5, 8, 9, 15, 18. These things are spoken of Moab, by whom is understood confidence in one's own works and in self-intelligence, as appears from ver. 27 of the same chapter: *That they may want bread and water, and a man and his brother may be* DESOLATED, *and may pine away on account of their iniquity,* Ezek. iv. 17; bread and water denote good and truth. *Thou shalt be filled with drunkenness and sadness, with the cup of* DEVASTATION *and* DESOLATION, Ezek. xxiii. 33. *Woe unto them, because they have*

gone astray: DEVASTATION *unto them*, Hosea vii. 13. *The earth shall be a* DESOLATION *because of its inhabitants, because of the fruit of their works*, Micah vii. 13; besides many other passages, as Isa. vii. 18, 19; chap. xvii. 4 to 6, and 9 to 14; chap. xxii. 4 to 9; chap. xxix. 10, 11, 12; chap. li. 29. Jer. xix. 8; chap. xxv. 9, 10, 11, 18; chap. xliv. 2, 6, 22. Ezek. x. 1 to end; chap. xii. 19, 20; chap. xxxiii. 24, 28, 29. Hosea x. 14; chap. xii. 12. Joel ii. 20. Amos v. 9. Micah vi. 13, 16. Hab. i. 3. Hag. i. 4, 9. Zech. vii. 14; chap. xi. 2, 3. All these passages show what is meant by vastation and desolation, and that it is not a depopulation of the earth or of cities, but the vastation and desolation of the goods and truths of the church, in consequence of which there remains nothing but evils and falses.

IV.

That the fourth state of this church was its profanation of sanctities, and its consummation or night.

57. VASTATION and consummation differ from each other, as the shade of evening differs from the thick darkness of night; vastation being a recession from the church, and consummation a full separation therefrom. Vastation therefore is like the case of a person descending from heaven, but not yet arrived at hell, and who tarries in the mid-way, standing sideways between the two; but consummation is like the case of the same person, who, after so standing, turns his face and breast to hell, and his back and the hinder part of his head to heaven, as the dragon and his angels did, when they were cast down out of heaven (see Apoc. xii.); while they were fighting with Michael, they were in the mid-way; but when they were overcome, they were in hell. Vastation takes place, when a man views the holy things of the church from falses and falsified truths; but consummation, when he lives in evils or in adulterated goods. But that the difference and distinction between a state of vastation and a state of consummation may be still more clearly comprehended, it shall be illustrated by comparisons. A state of vastation may be compared with a garden or grove surrounding a temple, which garden, by reason of the divine worship performed in the temple, is considered holy, and yet contains places for drinking, feasting, dancing, and the exhibition of plays and buffoonery, with spectators in the courts and windows of the temple: but a state of consummation may be compared to the same garden or grove, when it contains satyrs and pria-

puses with harlots and witches, who all together enter the temple dancing, and there celebrate their profane sports, as the Pythons did in their sabbaths. A state of vastation may also be compared with a hostile army, when it enters the suburbs of a besieged city, and rules therein: but a state of consummation may be compared with the same army, when it demolishes the wall, rushes into the city, and destroys the inhabitants. A state of vastation may further be compared with a ship upon quicksands or a sandy bottom, when it is violently shaken, and alternately raised and depressed, so that the captain, pilot, and sailors, utter cries of lamentation on account of their danger: but a state of consummation may be compared to the same ship, when its keel is fretted away by the gravel beneath, and the planks being broken and perforated the ship sinks, and the people on board and the cargo are lost. A state of vastation may be compared with every disease which invades the members, viscera, and organs of the body, by reason of which, the patient, being apprehensive of death, consults a physician, takes medicines, and all the while keeps his bed in hopes of recovery: but a state of consummation may be compared to the same disease, when it invades the breast, wherein the heart and lungs reside as in their tabernacle, in which case the disease soon puts an end to the life of the body.

58. The state of the consummation of the Israelitish church is described in both the historical and prophetic parts of the Word; in the latter, by the enormities committed first by the kings of the Israelites, and afterwards by the kings of the Jews, by whom and under whom the earth is said to be profaned. But it is of no use to enumerate them, because they are well known: those passages only shall be adduced from the prophets, which treat of the CONSUMMATION and DEVASTATION of that church; in which passages by earth, Zion, Jerusalem, cities, mountains, hills, valleys, and rivers, the same things are signified as stated above, n. 55.

59. The following are taken from the prophetic parts of the Word: *I saw the earth, and behold it was* EMPTY *and* VOID; *and towards the heavens, and they had no light; I saw, when behold Carmel was a* DESERT, *and all the cities were* DESOLATED *before Jehovah; for thus said Jehovah, The whole earth shall be a* WASTE, *yet will I not make a* CONSUMMATION; *on this account the earth shall mourn, and the heavens from above shall be blackened; thou therefore that art* VASTATED, *what wilt thou do?* Jer. iv. 23 to 31; chap. v. 10, 18. *The lion hath come up from his thicket of briers, and the destroyer of nations hath gone forth from his place to reduce the earth to a* WASTE; *in that day the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished,* Jer. iv. 7, 9. *In that day every place in which were a thousand vines, shall be a* A PLACE OF

THORNS *and* BRIERS; *because the whole earth shall be a place of thorns and briers*, Isa. vii. 23, 24. *A voice of the cry of shepherds and of the powerful ones of the flock, for Jehovah is* VASTATING *his pasture; hence the sheepfolds of peace were* DEVASTATED; *Jehovah hath deserted his tabernacle, because their earth was reduced to a* DESOLATION, Jer. xxv. 36, 37, 38. *This house shall be like Shiloh, and Jerusalem shall be a* DEVASTATION, Jer. xxvi. 9; chap. xxvii. 17. *Jerusalem and all the cities of Judah shall be a* DESOLATION *and* DEVASTATION *in this day: on account of the wickedness of your works, your earth is become a* DESOLATION, *an astonishment and a curse*, Jer. xliv. 2, 6, 22. *I will make the earth a* DEVASTATION, *because they have committed prevarication*, Ezek. xv. 8. *They shall be* DEVASTATED *in the midst of the* DEVASTATED *earths, and her cities shall be in the midst of the* DESOLATED *cities; then I will give dryness to the rivers, the earth into the hand of the wicked, and I will* VASTATE *the earth and the fulness thereof*, Ezek. xxx. 7, 12. *When I shall extinguish thee, I will cover the heavens, and will blacken the stars thereof, I will cover the sun with a cloud, and the moon shall not cause her lumen to shine; and I will give darkness upon the earth, when I shall bring on thy* CONFRACTION, Ezek. xxxii. 7, 8, 9. This passage is similar to what the Lord foretold concerning the consummation of the present Christian church, in Matt. xxiv. 29. *I will make Mount Seir a* WASTE, *and a* DEVASTATION; *I will make thee the* WASTES OF ETERNITY, Ezek. xxxv. 3, 4, 7, 9, 12, 14, 15. *In that day they shall bring up a proverb upon you, and say,* IN VASTATING *we are* VASTATED, Micah ii. 4. *Fear and a pit have come upon us,* DEVASTATION *and* CONFRACTION, Lam. iii. 47. *The mountain of Zion is* VASTATED, Lam. v. 18. *Thy iniquity is* CONSUMMATED, *O daughter of Zion*, Lam. iv. 22. *Woe to the sinful nation, heavy with iniquity; they have provoked the* HOLY ONE OF ISRAEL; *from the sole of the foot even to the head there is no integrity; your earth is a* SOLITUDE; *the daughter of Zion is left as a tent in a vineyard, as a city besieged*, Isa. i. 4 to 9, &c. *What will ye do in the day of* VISITATION *and* DEVASTATION? CONSUMMATION *is determined, justice is overwhelmed; shall not Adonai Jehovih make a* CONSUMMATION *and* DECISION *in the whole earth?* Isa. x. 3, &c. 22, 23. *Adonai Jehovih is making a* CONSUMMATION *and* DECISION *in the whole earth*, Isa. xxviii. 22. *The prophet fell upon his faces, and said, Adonai Jehovih, thou art making a* CONSUMMATION *with the remnants of Israel*, Ezek. xi. 13. *My sanctuary was profaned, and the earth of Israel was* DEVASTATED, Ezek. xxv. 3. *Were even Noah, Daniel, and Job in the midst thereof, they alone should be delivered, but the earth shall become a* DESOLATION, Ezek. xiv. 16. The last of the consummation of the Israelitish and Jewish church was accomplished, when our Lord the Saviour, after receiving the sponge of vinegar, cried out upon the cross, IT IS

CONSUMMATED, John xix. 29, 30; for it is written in David, *They gave for my food gall, and in my thirst they gave me vinegar to drink; let their habitation be* DEVASTATED, Psalm xlix. 21, 25. And in another place, *Without a cause they have hid for me the pit with a snare, without a cause they have digged for my soul; let* DEVASTATION *come upon him before he is aware, let him fall into* DEVASTATION; *rescue my soul from* THEIR DEVASTATORS, *and from the lions' whelps my choice one*, that is, the church, Psalm xxxv. 7, 8, 17. *I will make Jerusalem heaps, the habitation of dragons; I will reduce the cities of Judah to a* WASTE; *behold I will feed them, even this people, with wormwood, and I will give them waters of gall to drink*, Jer. xi. 11 to 15. Full consummation after this is described in Hosea thus, *The sons of Israel shall sit many days, no king, no prince, no sacrifice, no image, no ephod, and no teraphim*, chap. iii. 4: such is their state at the present day. We have not time to adduce more passages, and shall only cite those, in which the vastation, desolation, and consummation of this church are still further mentioned, as Isa. ix. 12 to 20; chap. xxii. 4 to 14. Jer. vii. 31 to 34; chap. xxv. 33; chap. xlvii. 4. Ezek. xiii. 14, 15; chap. xiv. 8, 15; chap. xix. 7; chap. xxv. 12, 13; chap. xxvi. 2; chap. xxix. 9, 10, 12; chap. xxxii. 12, 15. Joel i. 15 to 20; chap. ii. 3; chap. iv. 19. Nahum i. 8, 9. Zeph. i. 29; chap. ii. 9. Lam. i. 16. Psalm lxxiii. 17, 18, 19. Psalm lxxiv. 3. The DEVASTATED are also called the PIERCED, Ezek. xi. 6, 7; chap. xxi. 30, 34; chap. xxvi. 6; chap. xxviii. 8, 23; chap. xxxi. 17, 18; chap. xxxii. 20, 21, 22, 23, 24, 28, 29, 30, 31, 32; chap. xxxv. 8. Zeph. ii. 12. Lam. iv. 9. Psalm lxix. 28; and in other places. They are said to be pierced [or thrust through], because a sword, by which this is done, signifies the false destroying truth.

V.

That before this state, and after it, a promise was made of the coming of the Lord Jehovih into the world, and of a New Church, wherein justice and judgment should reign.

59½. IT is well known from the reading of the prophetic Word of the Old Testament, that in many places therein the coming of our Lord was foretold, and also that the Lord is there characterized and called by various names, such as the following; JEHOVAH ZEBAOTH, JEHOVAH OUR JUSTICE, JEHOVAH OUR SAVIOUR AND REDEEMER, THE LORD JEHOVIH, ADONAI, IMMANUEL OR GOD WITH US, THE GOD OF ISRAEL,

THE HOLY ONE OF ISRAEL, THE ROCK OF ISRAEL, MESSIAH OR THE ANOINTED OF JEHOVAH, KING, DAVID, THE MIGHTY ONE OF JACOB, THE SHEPHERD OF ISRAEL, HIGH PRIEST A PRIEST AFTER THE MANNER OF MELCHIZEDECH, THE SON OF GOD, THE SON OF MAN, THE ANGEL OF JEHOVAH, THE ANGEL OF THE COVENANT, THE GRAND PROPHET, SHILOH; and in Isaiah, COUNSELLOR, PRINCE OF PEACE, FATHER OF ETERNITY; and in the New Covenant, JESUS CHRIST, and SON OF GOD. That the coming of our Lord was foretold in very many places in the prophets, will be seen from the predictions to that effect, which will be quoted in the following paragraph. But it may be asked, Why was the prediction concerning his advent so frequently made? For this there were several reasons, some regarding the Israelitish and Jewish people, and some regarding the Christian people after them: but we will enumerate the reasons which chiefly regarded the Israelitish and Jewish people. THE FIRST was, that by the naming and remembrance of him they might be kept in the interior worship of Jehovah, seeing that without him there was no entrance for Jehovah to any of them, nor access for any of them to Jehovah. The case was the same then as it is at this day, *that no one hath seen God the Father; the only-begotten Son, who is in the bosom of the Father, He hath set him forth*, John i. 18; chap. v. 37: and again, *No one cometh to the Father but by me*, John xiv. 6. THE SECOND REASON regarding that people was, that the representative types of their church, which all had respect to our Lord and to the church to be established by him after his coming, might serve them as so many marks and symbols of their worship; consequently that they might acknowledge him at his coming, and suffer themselves to be introduced into the internals of worship directed to him, and together with the nations which surrounded them become Christians. THE THIRD REASON was, that by the remembrance of his coming some notion or idea concerning the resurrection and eternal life might enter into their thoughts; for which of them would not think within himself or in his heart, What have we to do with the Messiah after we are dead, unless we return then, see his glory, and reign with him? From this source was derived the religious persuasion prevalent among them, that at that time they were to rise again, each out of his grave, and to return into the land of Canaan. THE FOURTH REASON was, that in their state of vastation and oppression, when they were in temptations and afflictions, they might be succored and healed, as their fathers and brethren were in the desert, Num. xxi. 1 to 9; John iii. 14, 15; for without such succor and healing they would have uttered scandalous aspersions against Jehovah, and departed in crowds from the representative worship of him to idolatrous worship. Indeed temptations and afflictions, in a state of vas-

tation and oppression, are no other than combats of the Lord with the devil touching man, that is, touching his soul, which shall possess it; of which state it may be said, that the God of Israel or the Lord the Messiah stands on one side, and Beelzebub and the serpent the devil on the other, and that the latter casts scandalous reproaches against the Lord like a river out of his mouth, but that the Lord averts and removes them, and thus delivers man from spiritual captivity and slavery. This combat is felt in man, as if it were from himself. That temptation is such a combat, accompanied by such a perception in man, and consequent co-operation, I can testify upon oath, for having often experienced it I know it to be so. That it is carried on out of the man, and is felt in him as from himself, and that man stands in the middle and co-operates, is to the end that a reward may be imputed to him when he conquers; but only he conquers who looks to the Lord, and trusts in him alone for help. That every one, who calls upon the Lord in temptations, conquers, but that otherwise he is overcome, shall be illustrated by comparisons. It is like a ship driven by a storm near rocks, when, unless the pilot has skill to keep it from dashing against them, and to change its course so as to bring it safe into port, the ship must be lost. It is like a city besieged by enemies, when, if there be no way to escape, or to procure help, the commanding officer and his troops become hopeless and heartless, and deliver themselves up prisoners, submitting their lives to the discretion of their enemy. It is like a person on a journey entering unawares into a cottage where there are robbers, and who, on being shut in, has no friend to come and knock at the door, or to show himself before the window, and thereby terrify the villains, and secure him from ill-treatment. It is like a person accidentally going into a cave where there is a bear with its cubs, or falling into a pit where there are a wolf and a leopard, and his father or brother, on seeing this, do not immediately let down to him a ladder or a rope, and extricate him from his perilous situation. It is like a person standing or walking in the daytime in a thick fog, and in consequence thereof not knowing which way to turn, unless he lights a candle, and thereby discovers the place where he stands, or the way in which he should walk. It is like being in the depth of winter, and in want of provisions, if not supported by the hope of the approaching harvest on the return of the season. So again it is like a person wandering at midnight in a wood, unless he comforts himself with the hope of light, and in that hope goes to rest, and sleeps quietly till the morning. It is also like a person, who, for the sake of salvation, is desirous of being instructed in the things appertaining to the Christian religion, and who meets with mitred doctors and laurelled teachers, who explain them by terms borrowed from the

metaphysical art, and involve them in mystery; when yet there is no other person to dissect those terms, and thereby rid the subject of its intricacies, and from the Word, thus from the Lord, to place the holy things of the church in a clear point of view: would he not in such case be deluded by the falsities relative to faith, and other matters of opinion, which depend on the established faith, just as the links of a chain hang together from a hook fixed in the wall? The case would be similar in temptations and their attendant infestations from satans, unless man looked with confidence to the Lord, and with all earnestness implored help and deliverance from him alone. For these reasons it is, that the coming of the Lord is so frequently predicted in the Old Prophetic Word, and for the same reasons also the Lord is preached in the New Evangelical and Apostolical Word, and his second coming foretold; on which subject see the following quotations.

60. Now follow some passages concerning the coming of the Lord, collected from the prophecies of the Old Word; namely, *Jehovah God said, Lo, I come; in the volume of the book it is written of me*, Psalm xl. 7. *Jehovah God said to the serpent, Be thou cursed; I will put enmity between thee and the woman, and between thy seed and her seed; and this shall trample under foot thy head, but thou shalt injure the heel*, Gen. iii. 14, 15. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; to him shall the cleaving of the people be*, Gen. xlix. 10. These words are a part of the prophetic declarations of Israel the father concerning his sons. *A star shall appear out of Jacob, and a sceptre shall rise out of Israel*, Numb. xxiv. 17. *Jehovah thy God will raise up unto thee a prophet out of the midst of thy brethren, like me; him ye shall obey; and I will put my words in his mouth; whence it shall come to pass, that the man who will not obey his words, I will question with him*, Deut. xviii. 15 to 19. *Adonai himself gives you a sign, Behold a virgin shall conceive and bring forth a son, and shall call his name God with us*, Isa. vii. 14. *A boy is born to us, a son is given to us, on whose shoulder shall be the principality, His name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace: to His multiplying the principality there shall be no end*, Isa. ix. 6, 7. *A rod shall go forth from the stem of Jesse, and a young branch from his root shall bear fruit; upon him shall rest the spirit of wisdom and intelligence, the spirit of counsel and virtue*, Isa. xi. 1, 2. *In that day the nations shall seek the root of Jesse, which stands for an ensign of the people, and his rest shall be glory*, Isa. xi. 10. *Send ye the lamb of the ruler of the earth from the rock towards the desert; his throne was established through mercy, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening justice*, Isa. xvi. 1, 5. *It shall be said in that day, Lo, this*

is our God, whom we have expected, that he may deliver us; this is Jehovah, whom we have expected, we will exult and be glad in his salvation, Isa. xxv. 9; chap. xxvi. 8, 9. *The voice of one crying in the desert, Prepare ye the way of Jehovah, make plain in the solitude a path for our God; the glory of Jehovah shall be revealed, and all flesh shall see it together*, Isa. xl. 3, 5. *Ascend upon the high mountain, O evangelizing Zion; lift up thy voice with power, O evangelizing Jerusalem; say to the cities of Judah, Behold your God, behold Adonai Jehovih, he cometh in strength, and his arm shall rule for him; behold his reward is with him; as a shepherd he shall feed his flock, he shall gather the lambs into his arm, and shall carry them in his bosom, he shall gently lead the sucklings*, Isa. xl. 9 to 11. *My people shall know my name in that day, for I am he who doth speak, behold me; how delightful upon the mountains are the feet of him that evangelizeth, that causeth peace to be heard, that evangelizeth good, that causeth salvation to be heard, that saith to Zion, Thy king reigneth: they shall lift up the voice and sing, when they shall see eye to eye, that Jehovah is returned to Zion; He hath comforted His people, He hath redeemed Jerusalem; all the ends of the earth shall see the salvation of our God*, Isa. lii. 6 to 10. *Say ye to the daughter of Zion, Behold thy salvation cometh, his reward is with him, and the price of his work is before him*, Isa. lxii. 11. *Shout for joy, and be glad, O daughter of Zion; behold I come, that I may dwell in the midst of thee; then many nations shall cleave to Jehovah*, Zech. ii. 10, 11. *Exult greatly, O daughter of Zion, sound the trumpet, O daughter of Jerusalem; behold, thy king cometh to thee, he is just*, Zech. ix. 9. *Behold, the days shall come, when I will raise up to David a just branch, who shall reign a king and prosper, and He shall do judgment and justice in the earth; and this is His name*, JEHOVAH OUR JUSTICE, Jer. xxiii. 5, 6; chap. xxxiii. 15, 16. *Behold, I send my angel, who shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, and the angel of the covenant, whom ye desire, behold he shall come*, Mal. iii. 1. *Thou Bethlehem of Ephratah, it is little that thou art among the thousands of Judah, out of thee shall he go forth to me, who may be ruler in Israel, and whose going forth is of old, from the days of eternity; he shall stand and feed in the strength of Jehovah, and shall increase even to the ends of the earth*, Micah v. 2, 4. *I anoint my king upon Zion; I will declare concerning the statute, Jehovah saith unto me, Thou art my Son, this day have I begotten thee; ask of me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession: kiss the Son, lest He be angry, and ye perish in the way; blessed are all they that trust in Him*, Psalm ii. 6 to 12. *Behold the God of my salvation; I will trust and not be afraid: cry out and shout for joy, O inhabitant of Zion, for great in the midst of thee is the Holy One of Israel*, Isa. xii. 2 to 6. *In that day a*

man shall have respect to his Maker, and his eyes shall look to the Holy One of Israel, Isa. xvii. 7. *My beloved had a vineyard in a horn of oil*, Isa. v. 1. *Jehovah Zebaoth, ye shall sanctify Him; He shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence, and for a snare, and for a gin to the inhabitant of Jerusalem*, Isa. viii. 13, 14. Matt. xxi. 42 to 44. Luke xx. 17, 18. *The people that walk in darkness shall see a great light; they that dwell in the earth of the shadow of death, light shall shine forth upon them*, Isa. ix. 2. *God shall shine forth out of Zion; our God shall come, and shall not be silent*, Psalm l. 2, 3. *As yet the vision is for an appointed time, and speaks out to the end, yet it shall not lie; if he tarry, wait for him, for in coming he will come, he will not be delayed*, Hab. ii. 3. *O Jehovah, I have heard thy fame, I revered thy work; O Jehovah, in the midst of the years make it present; God shall come from Teman, and the Holy One from Mount Paran; his honor covered the heavens, and the earth was filled with his praise; his splendor shall be as the light, he hath rays coming out of his hand, and there is the hiding of his strength*, Hab. iii. 2, 3, 4. *Thus said Adonai Jehovih, Behold, I will lay in Zion a stone, a stone of probation, a precious corner of a well-established foundation; then I will put judgment for a rule, and justice for a plumb-line*, Isa. xxviii. 16, 17. The Lord is described as to the Word above the expanse of cherubim, and is called Adonai Jehovih, Ezek. i. 26, 27, 28; chap. ii. 4; chap. iii. 11, 27; chap. iv. 14; chap. v. 7, 11; chap. vi. 9, 11; chap. vii. 2, 5; chap. viii. 14. In Isaiah, chap. liii. throughout, the Lord is treated of, and the state of His life in the world is described thus,—That He had no form, or honor; that He was despised, and not esteemed; that He was pierced on account of our prevarications; bruised on account of our iniquities; that Jehovah caused to fall upon Him the iniquities of us all; that as a lamb He was led to the sacrifice; that He was cut off out of the earth of the living; that, because He made His soul guilty, His days should be prolonged; that for them He emptied His soul even to death; that He was numbered with the prevaricators; and that He interceded for the prevaricators, verses 1 to 12. *I have stirred him up in justice: he shall build my city; and he shall dismiss my captivity, not for price, or for reward; truly thou art a hidden God, O God of Israel the Saviour*, Isa. xlv. 13, 15. *I have caused my justice to draw near, and my salvation shall not tarry*, Isa. xlvi. 13. *As to our Redeemer, Jehovah Zebaoth is His name, and the Holy One of Israel*, Isa. xlvii. 3. *O Jehovah our Lord, how magnificent is thy name in the whole earth! to whom give honor above the heavens; thou hast caused him to be in want a little more than the angels, but thou hast crowned him with honor and glory; thou hast made him to have dominion over the works of thy hands, thou hast put all*

things under his feet, Psalm viii. 2, 5, 6, 10. *God shall descend like rain upon the herb: and he shall have dominion from sea even to sea, and from the river even to the ends of the earth, before him barbarians and enemies shall bow themselves down, they shall lick his dust; the kings of Tarshish and of the islands shall present their offering; the kings of Sheba and Seba shall bring their gift: all kings shall bow themselves down to him, all nations shall serve him; for he will deliver the miserable, who hath no helper; from deceit and violence he shall redeem their soul, his name shall be to eternity; before the sun he shall have the name of a Son, and they shall be blessed in him; blessed be God, the God of Israel; blessed be the name of his glory; all the earth shall be filled with his glory, Amen and Amen*, Psalm lxxii. 6 to 19. *I have made a covenant with my elect, I will establish thy seed even to eternity, and I will build up thy throne to generation and generation; and the heavens shall confess thy miracles* Psalm lxxxix. 3, 4, 5.

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A

BRIEF CONTINUATION

OF THE

CORONIS.

SUMMARY.

I. That four churches have existed on this earth since the day of its creation; a first, called the Adamic; a second, called the Noahtic; a third, called the Israelitish; and a fourth, called the Christian.

II. That each church passed through four successive states or periods, which are understood by morning, mid-day, evening, and night.

III. That each church has undergone four successive changes of states; first,—the appearing of the Lord Jehovah and redemption, which was also its morning or rise; second,—instruction, mid-day or progression; third,—declension, evening or vastation; the fourth being its end, night or consummation.

IV. That after its end, or consummation, the Lord Jehovah appears and executes judgment on the members of the former church, and separates the good from the evil, and raises the good to Himself into heaven, and removes the evil from Himself into hell.

V. That after this the Lord Jehovah forms a new heaven of the good that are raised to Him, and a new hell of the evil that are removed from Him; and that He establishes order in respect to each, that they may remain under His auspices and obedience to eternity; and that then successively through this new heaven He begins and establishes a new church on earth.

VI. That this divine work, considered collectively, is called redemption, without which no man can be regenerated, or saved.

VII. That the Lord Jehovah derives and produces a new church on earth from this new heaven, which thing he effects by revelation of truth from His own mouth, or from His Word, and by inspiration.

VIII. That these periodical changes of state which succeeded in the first and Most Ancient or Adamic Church, are described by Moses in the first chapters of Genesis, but by celestial representatives, and by such things in the world as correspond to the spiritual things of the Lord.

IX. That the periodical changes of state, which succeeded in the second and Ancient or Noahtic Church, are also described in Genesis, and in many parts of the other four books of Moses.

X. That the periodical changes of state, which succeeded in the third, or Israelitish Church, are also described in Moses, and in Joshua, in Judges, Samuel, and Kings, and in the Prophets.

XI. That the periodical changes which succeeded in the fourth, or Christian Church, are described in the Word of both the Old and New Testaments; in particular, its rise or morning is described in the Evangelists, in the Acts, and in the writings of the Apostles; its progression towards mid-day, in the ecclesiastical history of the first three centuries; its declension or evening, in the history of the following ages; and its vastation, and final consummation, or night, in the Apocalypse.

XII. That after these four churches, a new church will arise, which will be the true Christian Church, foretold in Daniel and in the Apocalypse, and by the Lord himself in the Evangelists; which church was expected by the Apostles.

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XIII. That the church successively declines from the truths of faith and the goods of charity, and that it declines in the same proportion from the spiritual understanding and the genuine sense of the Word.

XIV. Consequently, that the church in the same proportion departs from the Lord, and removes the Lord from itself.

XV. That in proportion as this is effected, in the same proportion it draws to its end.

XVI. That the church is at an end, when there is no longer any truth of faith and any genuine good of charity.

XVII. That the church is then in falses and consequent evils, and in evils, and consequent falses.

XVIII. That hence hell increases from those who depart from the world, rising up towards heaven, and interposing itself between heaven and the church, as a black cloud between the sun and the earth.

XIX. That this interposition prevents every truth of faith, and thence every genuine good of charity, from penetrating to the men of the church; instead of which, they have truth

falsified, which in itself is false, and good adulterated, which in itself is evil.

XX. That then naturalism and atheism together invade the church.

XXI. That this state of the church is understood and described in the Word, by vastation, desolation, and consummation

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XXII. That while the vastation exists, and before the consummation arrives, the coming of the Lord is announced, with redemption from the Lord, and a new church.

XXIII. That these three, while the Israelitish Church still existed, were announced in many parts of the prophetic Word.

XXIV. That the prophetic Word almost throughout treats of vastation and consummation, of the last judgment at that time, of the coming of the Lord, of a new church, and of redemption.

XXV. That the coming of the Lord
XXVI. That redemption
XXVII. That a new church
} are now at hand.

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XXVIII. The particulars of redemption, by which alone salvation is effected, which was accomplished by Jehovah God, who is our Lord Jesus Christ.

XXIX. That the first act of redemption was the total subjugation of the hells.

XXX. That the second act of redemption was the separation of the evil from the good, and the casting of the evil into hell, and the raising of the good into heaven.

XXXI. And afterwards the reduction to order of all in hell, and the reduction to order of all in heaven.

XXXII. With instruction concerning the truths which will belong to faith, and in the goods which will belong to charity.

XXXIII. And thus the establishment of a new church.

XXXIV. That the final and efficient cause of redemption was the regeneration of man, and his salvation thereby.

XXXV. That since the Lord alone is the Redeemer, He alone is also the Regenerator, and therefore the Saviour.

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XXXVI. That the Lord by His first advent, and by the redemption then effected, could not form a new heaven, and from that heaven a new church of Christians, because there were then no Christians; but men became Christians successively, by the preaching and writings of the Apostles.

XXXVII. That neither could it be effected afterwards, since from the beginning so many heresies broke into the church, that scarce any doctrine of faith and charity appeared in its own light.

XXXVIII. And that in process of time the apostolic doctrine was shaken, torn, and adulterated by detestable and wicked heresies.

XXXIX. That this is meant by "the abomination of desolation," and by "the affliction such as was not, neither will be," and by "the darkening of the sun, moon, and stars," in the Evangelists, in Daniel, and in the Prophets, and by the dragon and many other things in the Apocalypse.

XL. Since the Lord foresaw these things, therefore in order that man might be saved, He promised that He would come again into the world, and accomplish redemption, and establish a new church, which shall be a true Christian Church.

XLI. That the Lord Himself foretold His second coming, and that the Apostles frequently prophesied of it, and John plainly in the Apocalypse.

XLII. In like manner of the new church, which is meant by the New Jerusalem in the Apocalypse.

XLIII. That this second redemption is effected in the same manner as the first, which was spoken of above, from n. xxviii. to xxxv.

XLIV. That the regeneration and salvation of the members of the church, is also its final and efficient cause.

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XLV. That the falses which have hitherto desolated the Christian Church, and at length consummated it, were principally the following.

XLVI. 1. That its members receded from the worship of the Lord preached by the Apostles, and from faith in Him.

XLVII. 2. That they separated the Divine Trinity from the Lord, and transferred it to three divine and eternal persons, and consequently to three gods.

XLVIII. 3. That they divided saving faith among these three persons.

XLIX. 4. That they separated charity and good works from this faith, as not being at the same time of a saving nature.

L. 5. That they deduced from this faith alone, justification, that is, the remission of sins, regeneration, and salvation, independent of man's co-operation.

LI. 6. That they denied man free-will in spiritual things, asserting thus, that God alone operates in man, and that on his part man does not operate at all.

LII. 7. That the necessary consequence of this was Predestination, by which religion is abolished.

LIII. 8. That they made the passion of the cross to be redemption.

LIV. That from these tenets falses burst forth in such abundance, that there was no longer any genuine truth unfalsified, nor any genuine good unadulterated.

LV. That the church is totally ignorant of its desolation and consummation, and cannot know any thing of it, until the Divine Truths revealed by the Lord in the work entitled TRUE CHRISTIAN RELIGION, are seen in the light and acknowledged.

LVI. That the Word is so darkened and changed, that no truth any longer appears in it.

LVII. That this new Christian Church shall not be established like the former by miracles, and this for many reasons.

LVIII. But that instead of miracles, the spiritual sense of the Word is revealed, and the spiritual world discovered, and the nature of heaven and hell manifested, also that man lives a man after death as before; which discoveries are to be preferred to all miracles.

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LIX. That this new and true Christian Church, which the Lord is establishing at this day, will exist to all eternity; that it will be the crown of the four preceding churches; and that it has been foreseen from the creation of the world,—proved from the Word of both the Old and New Testaments.

LX. That in this new church there will be spiritual peace, glory, and internal blessedness of life, because there will be true faith and true charity,—proved also from the Word of both the Old and New Testaments.

LXI. That these blessings will exist in this new church, for the sake of conjunction with the Lord, and through Him, with God the Father.

LXII. An invitation to this church addressed to the whole Christian world, and an exhortation worthily to receive the Lord, who has foretold that He will come into the world, for this church and to it.

The Author, in another MS., says, that there is in the old church

No knowledge of God but what is erroneous;
No knowledge of the Lord;
No knowledge of the Holy Spirit; hence
No knowledge of the Divine Trinity;
No knowledge of the sanctity of the Word;
No knowledge of redemption;

No knowledge of faith;
No knowledge of charity;
No knowledge of free-will;
No knowledge of repentance;
No knowledge of the remission of sins; and hence
No knowledge of conversion;
No knowledge of regeneration;
No knowledge of imputation;
No knowledge of heaven and hell;
No knowledge of the state of man after death; and hence
No knowledge of salvation and eternal life;
No knowledge of Baptism;
No knowledge of the Holy Supper;
No knowledge of the Law but what is erroneous;
No knowledge of the Gospel but what is erroneous.

POSTSCRIPT TO THE TRUE CHRISTIAN RELIGION

I HAVE read what Dr. ERNESTI has written about me in his Theological Work, p. 784, and have observed that it consists of mere aspersions against my person; nor have I found a grain of reason therein against any one proposition or matter contained in my writings. But to attack a person with such poisoned daggers, is contrary to the laws of honor or honesty; and therefore I deem it unworthy of my character to enter into a contest with that celebrated man, in the way of which he has shown the example, that is, by returning and rebutting reproachful language by reflections of the same kind: for this would be like two dogs barking and snarling at each other; or like women of the lowest description, who in their disputes mutually cast the mud of the street in each other's faces. Read, if you please, an account of the Arcana revealed by the Lord through me his servant, as given in my last Work, entitled TRUE CHRISTIAN RELIGION, n. 846 to 851; and after that, draw a conclusion, yet under the direction of reason, on the subject of my revelation.

Moreover, the Memorable Relation inserted in the TRUE CHRISTIAN RELIGION, n. 137, was written against the same Dr. ERNESTI, and may be consulted at pleasure.

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AMMON, THE CHILDREN OF, signify the adulteration of truth, 200.

ANGELS, cannot open their lips to pronounce the word *gods*, by reason of the resistance of the heavenly aura in which they live, 6, 8, 25, 173. Every sentence spoken by the angels terminates in unity of accent, 8. Angels and spirits are substantial men, 29, 240. They live together like men in the natural world upon spaces and in times determined according to affection and thought, 29. The angels of heaven may see whatever is doing in hell, but the spirits in hell cannot have the least discernment of what is doing in heaven, 61. One angel or spirit may in an instant be made present with another, provided they meet in similar affections of love and thence of thought, 64. See *Power*. Angels and spirits could not subsist if they were deprived of their support and resting place in mankind, 118. The Lord redeemed angels, because, not only every man, but likewise every angel is withheld from evil and preserved in good by Him, 121. There is not a single angel who was not once a man in the natural world, 121. An angel is always meditating and practising what is in agreement with his heavenly nature, 145. See *Heaven*. Man is consociated with the angels by means of the literal sense of the Word, because the celestial and spiritual senses are contained in that sense, and the angels of the Lord's spiritual kingdom are in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense; which two senses, are evolved or unfolded from the natural sense, while it is read by a person who accounts the Word holy, 234—239. The truths of the Word which men, while reading it, understand naturally, the angels at the same time understand spiritually, and celestially, according to their degrees, 235—239. What is wonderful, the angels extract these senses without having any knowledge of a man's thought; but still the thoughts of angels and men make one by correspondences, like end, cause, and effect, 236. See *Cause, Delights, Word, Wisdom*. The angels perceive the quality of a man's will by observing only a single action, and the quality of his thought by attending only to a single expression, 593, 778. Among the angels some are of a simple and some of a wise character; and it is the part of the wise to instruct the simple and to judge between them, 694. The recreations of the angels are among their joys, but do not constitute their happiness, 735. See *Happiness*. Every one who becomes an angel carries his own heaven within himself, because he carries in himself the love of his own heaven, 739. See *Love*. Every angel beholds the Lord immediately before him, however he may change the direction of his body and face, 767. This is the case because every truth of wisdom, is, as it were a mirror, in which the Lord is seen; and every good of love is his image, 767.

ANCIENTS. The most ancient people worshipped one God until the establishment of monarchical power, when worldly and corporeal affections began to close up the superior understanding, 9. God in ancient times was called Jehovah from his esse, 19. As seen by the ancients, He was represented in human form by angels, 109, 188, 786. The ancients were familiar with the science of correspondences; the book of Job, which was a book of the ancient church, is full of correspondences; the hieroglyphics of the Egyptians, and the fables, were founded on the same science, 201, 493. The men of the most ancient church which was before the flood, were of so heavenly a genius that they could hold converse with angels by means of correspondences, 202. Enoch and his associates collected correspondences from the lips of these celestial men, and transmitted the knowledge to posterity, whence it became known throughout many kingdoms of Asia, 202. It was long preserved among those who were called diviners and wise men, and was known to the Philistines, 203, 279. See *Idolatry, Worship*. The ancient philosophers, Aristotle, Cicero, Seneca, and others who have written about God and the immortality of the soul, received their first information on those subjects from others, to whom it was successively handed down from those who had it originally from the ancient Word, 273. It was a received tenet of wisdom amongst the ancients, that the universe both in general and particular has relation to good and truth, and thus, that the whole of the church had relation to love, or charity, and faith, 336. Those who are principled in the love of the world, were by the ancient church called *Mammons*, and by the Greeks,

Plutos, 404. The dreadful persuasion, that God had transfused and transcribed Himself into men, was entertained by the men of the most ancient church, at the period of its end or consummation, 470. In the earliest ages it was believed that all the good of love, and thence all the truth of wisdom were from God, and that men were mere receptacles of his life; whence they were called images of God, sons of God, and born of God, 492.

ANCIENT WORD. Previous to the Word which the world now possesses there was a Word which is lost, from which the ancients derived a knowledge of the most holy things of the church, 264, 273—275. The historical parts of that Word were called the Wars of Jehovah,' and the prophetical parts the 'Enunciations;' mention is also made of a book of the ancient Word called the book of 'Jasher,' or the book of the upright, 265, 279. This Word existed principally in Asia, previous to the Word which was given to the children of Israel, and is still extant among the nations in Great Tartary, 266, 279. It is also preserved in heaven, and is in use among the ancients there who were in possession of it during their abode on earth, 266, 279. It is written wholly by correspondences, and contains the account of the creation, from the beginning till the time of Noah and his children, which was transcribed by Moses, 279. The people of Great Tartary have possessed this Word time immemorial, and according to this Word they celebrate their divine worship, 279.

ANIMALS. The instincts of animals are evidence of a divine influx through the spiritual world into the ultimates of nature, 12. Animals represent the various dispositions of men, 13. The wild beasts, which, at a distance, appear in hell, are representations of the lusts of its inhabitants, 45, 312. Those animals which likewise appear in heaven represent the loves of the angels, 66. See *Creation*. The light within the eyes of owls and cats, by which they are enabled to see at night-time, arises from the lust of pursuing and devouring, 162, 334. The spontaneous acts of animals do not flow from any thought, 335. The error of supposing beasts to have ideas is grounded solely in the persuasion that they have thoughts as well as men, and that speech alone is the distinguishing characteristic between them, 235. Every beast, bird, fish, reptile, and insect has its peculiar natural, sensual, and corporeal love, whose habitation is the brain, by means of which the spiritual world has an immediate influx into its bodily senses, and thus determines its actions, 335. All animals are merely organs receptive of life, each species being a form of some particular natural love, and receiving light and heat from the spiritual world, mediately through heaven or hell, the gentle kinds through heaven, and the fierce through hell; man alone receives light and heat, that is wisdom and love, immediately from the Lord; and herein consists the difference between them, 473. Animals have the power of respiration from their natural freedom, but man from his free determination in both natural and spiritual things, 480. Animals act from the instinct of prolification, &c., in the time of spring, because their bodies are then so disposed by the heat of the sun, that the love proper to their nature can act in freedom, 496. In the natural world beasts, birds, and creeping things have the faculty of associating according to the odors they exhale, but it is not so with men until they have cast off their mortal covering, 569. See *Spheres*.

APOCALYPSE. In the Revelation, from beginning to end, the present state of the Christian church is described. It is also foretold that the Lord would come again and subdue the hells, and form a new angelic heaven, and afterwards establish a new Church on earth, 116: see *Heaven, Church*. The appearance of the white horse and its rider relates to the Lord as the Word. The great supper to which all were invited to come, by the angel standing in the sun, relates to the appropriation of good of all kinds from the Lord, 196. By the New Jerusalem is meant a new church which is to be established by the Lord; walls and foundations signify the doctrinals of that church derived from the literal sense of the Word; the numbers twelve, one hundred and forty-four, twelve thousand, all its goods and truths in one complex, 197, 209, 217, 307. The Lord, as the Word in ultimates, was represented before John, where all parts of the description given of Him signify the ultimates of divine truth or of the Word, 261. By the lamb standing as it were slain, and by Him that was crucified, is signified the Lord hated of the evil, 311. Babylon signifies the falsification and adulteration of the Word, 314. The Lord is called the Amen because He is the truth itself, 572. The beginning of the creation (*Rev.* iii. 14) signifies the commencement of regeneration, 573. The consummation of the present church is described by the seven plagues, each of which signifies some false; in like manner as the devastation of Egypt is described, 635. See *Faith*. To walk with the Son of man in white, signifies to follow the Lord, and to live according to the truths of his Word, 682. The vials of the wrath of God poured out upon the earth signify the falsities which should overflow and destroy the church at

its consummation, 761. *For a particular and consecutive interpretation of the Revelation of John, see the author's work* APOCALYPSE REVEALED.

APPEARANCES. The appearance of spaces and times in the spiritual world are real, because they are constant according to the states of the inhabitants, 29. The appearances of truth in the literal sense of the Word consist of various accommodations to the apprehension of the simple who are not used to elevate their thoughts above visible objects, 226, 254, 650. The Word is of such a nature that the appearances of truth, which are truths clothed, may be taken for naked truths, and such appearances when they are confirmed become fallacies, 254, 258. See *Heresies.* All appearances in the spiritual world are correspondences, and are representative of such spiritual things as relate to affection and its derivative thought. 462. Without an appearance of place in the spiritual world, there could be no habitations and distinct abodes, 739.

ARMAGEDDON, signifies a state and desire of the mind to wage war, under the influence of falsified truths, from the lust of dominion, 113.

ASHUR, or ASSYRIA, signifies what is rational, 200, 467. Likewise intelligence thence derived, 467.

ATHANASIAN CREED, the, agrees with the doctrine of the Word, if, instead of the union of the son born from eternity with the son born in time, it be understood to mean the union of the one eternal God with the Humanity, 98, 101. It teaches also that the Father and Son are united as soul and body, 112, 136, 137, 188. The trinity of divine persons taught by this creed can only mean a trinity of gods, 172, 632, 633. The Nicene and Anthanasian doctrines have together given rise to a faith which has entirely perverted the Christian church, 177, 634.

ATMOSPHERE. The natural atmospheres are three in number, the aura, the ether, and the air, 32. By means of the heat and light of the spiritual sun, spiritual atmospheres were created, which are substantial, and three in number, 76. *See Degrees.* In like manner the three natural atmospheres were produced, by the natural sun encompassing the former, 76. See *Sun of Heaven.*

ATONEMENT, signifies the removal of sins, into which a man would rush headlong were he to approach Jehovah unclothed with the Humanity, 135.

ATTRACTION. The Lord draws all towards Himself, but men and angels can only follow the vein of his attraction according to their measures and capacities, 350. Sympathy and antipathy are nothing else but exhalation of affections from minds which excite affection in another according to their similitudes, and aversion according to their dissimilitudes, 365. According to these all conjunctions and consociations in the spiritual world are regulated, 365, 646. See *Sphere.*

AUTHOR, the. The phenomena of animal life long regarded by him as a testimony in favor of an influx from God through the spiritual world into the natural, 12. The ability to think analytically, sensibly perceived by him (during the previous 26 years, without interruption), to be from an influx of divine Wisdom, 12. Often a matter of wonder to him, that man while living in the body should be totally unacquainted with the life of his spirit, 14. From his early infancy, was never able to admit the idea of more Gods than one, but plainly perceived that the expressions of Scripture relative to the Divine government and the trinity were significant, 15. When on a certain occasion his mind was illuminated by heavenly light concerning the trinity and unity of God, he perceived that his former ideas, which were merely natural, were separated like chaff from the wheat, 26. Convinced by experience of the danger of indulging in speculations about God before the creation of the world, 32 (See also a reference to this experience in n. 280). Purposes, if desired, after the completion of the "Universal Theology," to make known the manner in which the Lord reduced the heavens and hells to order, of his omnipotence in effecting which he was a daily witness, 123. Had, now, been in open communication with the spiritual world for 26 years, with this difference from the prophets, that he was in the spirit and the body at one and the same time, and only on some particular occasions out of the body, 157 (see n. 280). The angels did not know until explained by him, the differences between what is spiritual and what is natural, because there never before had been any opportunity of comparing them together in any person existing at the same time in both worlds, and without such comparison and reference those differences were not ascertainable, 280. Had conversed with his relations and friends, and also with kings and princes and men of learning after their departure out of this life, continually for 27 years, 281, 771, 851. Had always acknowledged, first from science, afterwards from perception, and lastly from an interior light, that the wisdom of man is as nothing, 387 Was seized with a painful disease which seemed to threaten his life, and lay in bed three days and a half; during which time his spirit was seen by the inhabitants of the great city called Sodom and Egypt, in the spiritual

world, as if it were lying dead in the streets; this occurred while he was writing the explication of Rev. xi., 567. It pleased the Lord to open his spiritual sight for the sake of the New Church, 771. The Lord manifested Himself before him; and from the first day of this call, he had never received any thing relating to the *doctrines* of the New Church from any angel, but from the Lord alone while reading the Word, 779. The Lord prepared him for this office from his earliest years, 850. He protests in truth that the *memorabilia* annexed to each chapter of the work are not fictions but were really seen and heard; not seen and heard in any state of the mind in sleep but in a state of complete wakefulness, 851.

Babylon. See *Apocalypse.*

Baptism, signifies regeneration and purification, 142, 670—673, 687. To baptize with the Holy Spirit and with fire, is to regenerate by the divine truth which is of faith, and the divine good which is of charity, 142, 684—686. To be born again of water and the spirit, signifies, of truth in the natural man, and of truth derived from good in the spiritual man, 142, 572. Baptism signifies spiritual washing, which is cleansing from sins, 510, 530, 621, 670—673. On this account John the Baptist preached repentance, 510. It is a sacrament of repentance and hence of introduction into the church, 567. It is a sign before the angels that the person baptized is of the church, 621, 680. In this institution there is a something divine which has hitherto lain hid, because the spiritual sense of the Word was never before revealed, 668. Washings, and several ordinances of a like nature, were enjoined and commanded the Children of Israel, because the church established among them was a representative church, 670. Of all these representatives the Lord retained but two; baptism instead of washings, and the Holy Supper instead of the sacrifice of the lamb, which contain in one complex whatever relates to the internal church, 670. Washing and baptism are of no avail unless the internal man be purified from evils and falses, 672, 673. Baptism was instituted in place of circumcision to the end that an internal church might succeed to the external, 674—676, 677. See *Circumcision.* The first use of baptism is introduction into the Christian church, and at the same time insertion among Christians in the spiritual world, 677—680. As soon as infants are baptized they are placed under the guardianship of angels, by whom they are kept in a state of receiving faith in the Lord; but as they grow up the guardian angels leave them, and they draw into association with themselves such spirits as make a one with their life and faith, 677. Without the Christian sign of baptism, some Mahometan or idolatrous spirit might apply himself to new-born Christian infants, and also to children, and infuse into them an inclination in favor of his religion, 678. See *Order.* The second use of baptism, is, that the Christian may know and acknowledge the Lord Jesus Christ as the Redeemer and Saviour, and follow him, 681—683. In baptism the infant receives the sign of the cross on his forehead and breast, which is a token of his inauguration into the acknowledgment and worship of the Lord, 682. The Christian name is received by all in baptism, for it is involved in the sign, 682. The third and final use of baptism, is, that the man may be regenerated, 684—686. The three uses of baptism cohere together as a one, for they follow each other in order, and join with each other in the ultimate use, 685. Whoever does not believe in the Lord cannot be regenerated, notwithstanding his having been baptized, 685. By the baptism of John a way was prepared that Jehovah the Lord might come down into the world and accomplish the work of redemption, 688—691. Unless a way had been prepared for Jehovah when descending into the world, by baptism, (the effect of which in heaven was such as to occasion the closing of the hells), the Jews must have perished before Him, 689, 691 The baptism of John represented the cleansing of the external man; but Christian baptism, the cleansing of the internal man, 690. The preparation of the Jews for the descent of Jehovah consisted in their being enrolled in heaven, by the baptism of John, and numbered among those who in heart expected and desired the Messiah, in consequence of which angels were sent and made their guardians, 691.

Bears. See *Elisha.*

Birds. Those who have an immediate perception of truths are represented in the spiritual world by eagles; those who arrive at truth by a series of proofs and probable arguments, &c., by singing birds; those who accept it on authority, by birds of the pie kind; and those who have no inclination to perceive truths, by birds of night, 42. The man who draws wisdom from God is like a bird flying aloft enjoying a wide and extensive view, and directing its flight to whatever is required for its use, 69. Birds of night, in the spiritual world, represent such confirmations of falses as appear like truths, 334. Birds know each other, not by their feathers, but by their notes and cries, and when they are near each other by the sphere of life which exhales from their bodies, 459. Birds of night, in hell, are representative

images of the infernal phantasies which prevail there, 661.

Blasphemy, against the Holy Spirit, means blasphemy against the Divinity of the Lord's Humanity and against the holiness of the Word, 299, 683.

Blood. See *Holy Supper.* Flesh and blood signify spiritual good and truth, 705, 709. As blood signifies the divine truth of the Lord, which is also the divine truth of the Word, and this is the covenant and testament both old and new, therefore blood was the most holy representative of the Israelitish church, 706, 730. When man thinks of the Lord's blood, the angels perceive the divine truth of his Word, 706. The blood of the covenant signifies divine truth by which conjunction is effected, 706, 730.

Body. See *Generation, Soul.* The body, which is from the mother, is not man in itself, but by derivation from the soul, and is only the clothing of the real man, composed of such materials as belong to the natural world, 103. See *Death.* All things in and belonging to the body, are appendages to the mind, from which it receives life and action, 224. See *Series.* The material body with which man's spirit is clothed in the natural world, is an accessory covering for the sake of continuing his species and of the formation of the internal man; for the internal man is formed in the natural body, as a tree is formed in the ground, and the seed in the fruit, 454. The delights of love and the pleasures of thought are perceived in an obscure manner so long as man lives in the natural body, because it absorbs and dulls them, but after death they are rendered fully sensible and perceptible, 569. The spiritual body is formed in the material body by means of truths and goods, 583.

Brain. See *Series.* The brain is an organized substance in which the mind has its abode, 351. See *Idea.* Unless in the spiritual organism of the brain, there were action and co-operation with the influent life, it would be impossible for thought and will to exist, 577.

Butterfly, the, exhibits an image of man's heavenly state, 12, 449, 571.

Calf, a, corresponds to the natural affection of seeing and knowing, 623. The golden calf signifies carnal pleasure, 849.

Calvin. (See 137.) The tenet of predestination adopted by Calvin and his followers sprang from the belief of man's absolute impotence, and total want of freedom of determination in spiritual things, 486. When he entered the spiritual world, he was with difficulty convinced that he was not still in a material body; for he was a sensual man, believing nothing but what he drew in from the objects of the bodily senses; and this being his quality, he framed all the tenets of his faith from his own understanding, and not from the Word, 798.

Camp, the, of the Israelites represented heaven; the wilderness, hell, 614.

Canaan represented the church; the river Jordan, introduction into it, 510, 675, 677.

Canons of the New Church. 1st. No one can shun evils as sins, and do good which is good in the sight of God, of himself; but so far as any one shuns evils as sins, he does what is good, not from himself, but from the Lord. 2d. A man ought to shun evils as sins, and to fight against them as of himself; and if he shuns evils from any other motive than because they are sins, he does not shun them but only prevents them from appearing in the sight of the world, 330. It is a canon of the New Church, that falses close the understanding, and that truths open it, 508.

Cause. See *Creation.* End, cause, and effect, are contained, in indissoluble connection, in the universe, 47, 210. End is nothing unless it regards an efficient cause, and these two are nothing unless they produce the effect, 67, 387. In every complete thing there is a trinity, which is called, first, middle, and last; likewise end, cause, and effect, 210. See *End.* Ends actually exist in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom, 236.

Cedar, a, in the Word signifies rational good and truth of the church, 200.

Charity. See *Charity and Faith.* Charity is the first in respect to end, and is therefore the first-born in the mind, 336. Charity is not charity unless it is conjoined to faith, 336, 355, 367, 377, 387, 450. Charity consists in willing what is good, 374, 408. Charity and works are distinct from each other; like will and action, 374, 420, 421. See *Works.* The truths of faith not only enlighten charity, but also give it its quality and nourish it, 377. Charity is the complex of all good, 392. Where charity is genuine, it is always attended with zeal for what is good, which in the external man may look like anger and flaming fire; yet on the repentance of its adversary, it is instantly extinguished and appeased, 408. See *War, Neighbor, Punishment.* Charity ought to be exercised towards the evil according to natural equity, but towards the good according to spiritual equity, 413. Genuine charity is to will what is good for the sake of the neighbor, 421. It consists in acting justly and faithfully, in whatever office, business, or employment a person is engaged, and with whomsoever he has any connection, 422—

124. The man who thus exercises charity, becomes more and more charity in form, for justice and fidelity form his mind, and there exercise his body; so that from the form thus acquired he wills and thinks nothing but what has some relation to charity, 423. There are gratuitous acts of charity, consisting in those aids and assistances which a man lends to his neighbor, independently of the ordinary duties of his station, 425. Those who make charity itself consist in such actions, must of necessity in their hearts consider them meritorious, 425. There are public, domestic, and private debts of charity, 429—432. The gratuitous acts and the debts of charity are distinct from each other, like things done of free-will and those done of necessity, 429. Public debts of charity are more especially the payment of imposts and taxes; those who are spiritual pay them out of good-will, because they are collected for the preservation of their country and the church, 430. Domestic debts of charity are of several kinds, as those of a husband to his wife, and of a wife to her husband; of parents to their children, and of children to their parents; likewise of a master and mistress to their servants, and of servants to their master and mistress, 431. With those who are under the influence of charity, parental affection is joined with love towards their neighbor and love to God, thus they love their children according to their morals, virtues, and qualifications for the service of the public; but those with whom there is no conjunction of charity with parental affection, frequently love best those amongst their children who are wicked, immoral, and crafty, 431. Private debts of charity are also of several kinds, such as paying wages to workmen, returning borrowed money, observing agreements, keeping pledges, and other transactions of a like nature, 432. These duties also are discharged from different motives by those who are under the influence of charity, and those who are not, 432. The convivial recreations of charity consist of dinners and suppers and social intercourse, 433, 434. Such feasts of charity are given only by those who are in mutual love from a similarity of faith, 433. See *Feasts of Charity*. The tenet that it is the first part of charity to do no evil to our neighbor, and the second to do him good, occupies the first place in the doctrine of charity, for it is as a door to it, 435, 535. Every person, if he pleases, may comprehend from external moral life the quality of charity; let him only transcribe external moral life into the internal man, that this in will and thought may be similar and conformable to the actions of the external man, and he will then see charity in its type, 445. Unless charity make one with faith, and both in conjunction look to the Lord, charity is either spurious, or hypocritical, or dead, 450. All charity which is not conjoined with faith in one God, in whom is a divine trinity, is spurious, 451, 457. It is hypocritical with those who make a pretence of praying to God while in their hearts they nourish self-worship, 452. Dead charity is predicable of those whose faith is dead, since the quality of charity depends on the quality of faith, 453. There is no charity at all in those who adopt nature in the place of God, 453. Charity is spiritual in its origin, and natural in its derivation, 459. Natural charity, if it be spiritual within, appears in the sight of angels, transparent like a diamond, 459. This spiritual principle consists essentially in this, that it be practised under the influence of the love of justice with judgment, 459.

Charity and Faith. See *Church*. All the goods of the church are of charity, and its truths are of faith, 38. To live well is charity, and to believe well is faith, 334. Charity and faith are distinctly two, and yet must be united in man so as to become one, that he may be a member of the church, or in other words, that the church may be in him, 336. Faith, which also means truth, is first in respect to time, but charity, which also means good, is first in respect to end, 336. Man has power to procure faith and charity for himself, 356, 357. But only such as are natural, since nothing of faith, of charity, and of the life of each is from man, but from the Lord alone, 359. Nevertheless man thus prepares himself to become a receptacle of the Lord, and according to such preparation the Lord enters and causes natural faith and charity to become spiritual, 359. Spiritual faith and charity are within natural faith and charity, as spiritual light and heat are within natural light and heat, 360. The Lord, charity, and faith, constitute a one, like life, will, and understanding in man; and in case they are divided each perishes like a pearl bruised to powder, 362, 363, 367, 392, 442, 450, 522, 576, 711, 712. The life of the divine wisdom is the essence of faith, and the life of the divine love is the essence of charity, 365. See *Influx*. To separate charity from faith is like separating essence from form, and is therefore to destroy both, 367. The Lord is charity and faith in man, and man is charity and faith in the Lord, 368, 372, 522. Man himself cannot be in the Lord, yet charity and faith which are in him from the Lord, can; and by virtue of these two, he is essentially man, 368. Charity and faith are together in good works, 373, 387, 442, 643. See *Works*. Charity and faith are merely mental and perishable things, unless they are deter

mined to works, and coexist in them whenever practicable, 375, 376, 387 Charity and faith must exist together in order to produce works, 377. The conjunction of charity and faith is like the marriage of husband and wife, 377. All spiritual offspring, which are the knowledges of good and truth, are produced by charity, as father, and faith as mother, 377. See *Marriage*. Faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, 385. Charity is of affection and faith is of thought: faith also is formed by charity, as speech by sound, 386. Charity and faith cannot even exist, in reality, without works; but endeavor, or will is accepted by the Lord, provided only that when opportunity offers it is not defective in operation, 387. Charity is the affection of the love of doing good to our neighbor, for the sake of God, salvation, and eternal life; and faith is thought, grounded in trust and confidence, concerning God, salvation, and eternal life, 388. Charity is primary, and faith secondary, 388. They are like flame and light, for if flame be taken away light perishes at the same time, 388. The truth of faith is spiritual light and the good of charity is spiritual heat, 392. Faith and charity cannot be separated consistently with man's spiritual life and salvation, 393. Without freedom of determination in spiritual things, there would not be any charity or faith, much less any conjunction of them in man, 485. Man, as to faith and charity, operates of himself from the Lord, 505, 576. The power of acting well is from the Lord, and thence the will to act is, as it were, man's, 576. There proceeds from each particular truth of faith an efflux of light, which illustrates; and from each particular good of charity, an efflux of heat which warms and enkindles, 618, 722.

Chastity. Abstinence from act does not constitute a man chaste, but abstinence from the will, where the act is possible, 316. Where a man abstains in consideration of the sinfulness of indulgence, this constitutes true chastity, 316.

Cherubs, signify guards to prevent the violation of the holy things, or internal sense of the Word, 220, 221. The literal sense of the Word, as a guard, is signified by cherubs, 260, 508. Jehovah sitting and riding upon cherubs, signifies, in the ultimate sense of the Word, 260.

Children, little, signify innocence, 277. See *Infants*.

Christians. See *Church*. Henceforth no Christian can be admitted into heaven unless he believe in the Lord, and approach Him alone, 107, 795. From the tri-personal doctrine have arisen many unbecoming notions concerning God, unworthy of the Christian world, which ought to be, and which might be, a bright luminary respecting God and his unity, to all people and nations in the four quarters of the globe, 183. See *Gentiles*. The Word in the Christian church is life to all the rest, from the Lord through the heavens, as the heart and lungs are the means of life to the members and viscera of the whole body, 268. All things relating to the church and religion among Christians are derived from the Word, 315. Every one who desires to be a true Christian ought to believe that Jesus is the Son of the living God, 342. Throughout all Christendom there is no faith among those who reject the Lord and the Word, notwithstanding the morality of their lives, and the rationality with which they can speak, teach, and write about faith, 384. The miserable desolation of truth, and the theological leanness which at this day prevail throughout the Christian world, are owing to the belief that faith is every thing; when yet, of itself, it is nothing, 391. The tenets of the Christian churches at this day are derived, not from the Word, but from man's own intelligence, confirmed by some passages out of the Word; wherefore by the Divine Providence, among the Roman Catholics, the Word was taken out of the hands of the laity; and among the Protestants was closed up by the maxim that the understanding is to be kept bound under obedience to faith, 508. The mass of the people who call themselves Christians, and say they are in the light of the gospel, are nevertheless in darkness itself, 619. Those who, after receiving the signature of Christ (see *Baptism*), deride his worship, mock at his name, and confess Him not as the Son of God, but as the Son of Joseph, are rebels and regicides: their words are blasphemies against the Holy Spirit, 683. Christians among whom the Word is read, and who know and acknowledge the Lord, the Redeemer and Saviour, are in the middle of all the nations and people that inhabit the spiritual world, 800.

Church. The Christian church since the Lord's coming has passed successively from infancy to old age, 4, 762. It is reinstituted at this day, 4, 182. See *Churches, Consummation of the Age*. The church exists by the acknowledgment of one God, 10, 15. See *Heaven*. The man who denies God excommunicates himself from the church, 14. The church on earth and the angelic heaven are one in operation, 14. The essentials of the church are charity and faith, 38, 712. God, by his omnipotence, established the church, and revealed the laws of its order in his Word; and when it totally fell, He assumed the Humanity and restored it, 74. The Christian church was founded solely on

the worship of Jehovah in the Humanity, that is, of God-Man, 94. See *Denial.* By Jerusalem, in the book of Revelation, is signified the church which shall descend out of heaven from the Lord, 107, 113. See *New Church, New Jerusalem.* All churches before the coming of the Lord, were representative churches, 109, 786, 833. At this day a new church is establishing by the Lord, in which the Lord alone will be worshipped as in heaven, 113, 786, 787. There is nothing of the church where there is no spiritual truth, and no religion where there is no spiritual good, 113. See *Redemption, Advent, second.* A new church could not be established unless the hells were first reduced into subjection and the heavens restored to order, 115. See *Cross.* On the idea entertained of God and of redemption, which makes one with salvation, every thing that has relation to the church depends, 133, 163. That idea is like the inmost sanctuary and altar of the temple, 163. When we are acquainted with the primary faith of any church, we may know from thence the quality of that church, 178. The successive declination and corruption of the Christian church is described in the Evangelists, and is effected by the infestation of truth by falses to such a degree that there does not remain a single truth which is not falsified, 180, 761. See *Salvation, Christians.* The church, and those of whom it consists, are represented, and described as to their state in the parable of the ten Virgins, 199. See *Disciples.* The church exists from the Word, and the quality of the church with man is according to his understanding of the Word, and his faith and life thence, 243—247. To belong to the church is not merely to be in possession of the Word, to read it, or hear it from the preacher, but to understand it aright, 243. The two faculties of life in every man, the will and the understanding, ought to be united and make one in order that man may be a member of the church, 249. See *Will and Understanding.* The church is as the heart and lungs in the universal man, 268. The Lord provides that there should always be a church on earth, where the Word may be read, and He in consequence may be made known, 270. The church is called a mother, because as a natural mother nourishes her children with natural food, so the church nourishes her children with spiritual food, 306. The church constitutes the body of Christ, and every particular person in whom the church is, is in some member of that body 372—379, 416, 608. The conjunction of good and truth, which constitutes heaven, constitutes also the church, 398. Man is initiated into civil life by his country, and into spiritual life by the church, 415. The community, which is called the church, consists of all such persons as have the church abiding in them; and it gains admission into every one when he is regenerating, 510. Repentance is its first constituent, 510. Without truths there can be no theology, and where there is no theology there can be no church, 619. The church appears before the Lord as one man, 762.

Churches. Since the creation there have been four churches on this earth in a regular succession, one after another: 1st. The most ancient, which was extant before the flood, by which its consummation or end is described. 2d. The ancient, which was in Asia and part of Africa, and was brought to its consummation and destruction by idolatries. (See *Idolatry.*) 3d. The Israelitish, which was consummated by its profanation of the Word. 4th. The Christian, which the Lord established by the Evangelists and the apostles, 760, 762, 786. The last time of the Christian church is the very night in which the former churches have set, 760. See *Consummation of the Age.* That there should have been four churches on this earth is agreeable to divine order, 762, 763. The successive states of the church in general and in particular are described in the Word by the four seasons of the year, and by the four times of the day, 764. The state of the church in Christendom at the present day is night; it therefore follows that the morning is at hand, in other words the dawn or beginning of a new church, 764. The church has its common principles and its particulars, and likewise its most common; hence it is that four churches have proceeded in order, from which progression the most common principle of the church has arisen, 775. As all churches depend on the knowledge and acknowledgment of one God with whom the members of the church can have conjunction, and none of the four churches have been in that truth, it follows that a church is to succeed them, 786. The most ancient church worshipped the invisible God, with whom there can be no conjunction; (see *Conjunction, Humanity,*) so likewise did the ancient church, 786. The Israelitish church worshipped Jehovah, who in himself is the invisible God, but under a human form, which Jehovah God put on by means of an angel; (see *Representatives.*) The fourth church, which was called Christian, acknowledged one God with the lips, but in three persons, each whereof singly or by himself, was God, 786. See *New Church.*

Church, Apostolic, the, had no idea of a trinity of persons, or of three persons existing from eternity, as is evident from the

creed of that church, the composers of which had learnt from the Apostles that Jesus Christ is the true God, 174, 175, 636. Neither had they any knowledge of an imputative faith, 636—639. In those primitive times all Christians throughout the world acknowledged the Lord Jesus Christ as God, to whom all power was given in heaven and earth, 637.

Circumcision of the foreskin, represented circumcision of the heart, and signified the rejection of the lusts of the flesh, and consequently purification from evils, 674—676. This primary rite of the Israelitish Church was inwardly similar to the sign of the Christian Church, which is baptism, 674. See *Baptism.* Foreskin signifies polluted loves of the flesh, 675.

Clergy. The reasons why the clergy are particularly gifted with the graces of illustration and instruction, are, because these graces have particular relation to their ministerial office, and their ordination to the ministry conveys those graces; and they believe also that while they are preaching in the heat of zeal they are inspired like the disciples of the Lord, 146. See *Zeal.* To the virtues of illustration and instruction, are added two intermediate ones, which are perception and disposition. Illustration is from the Lord alone (see *Illustration*); perception is according to the state of the mind, formed by doctrines; disposition is of the affection of love; and instruction follows as an effect. Thus illustration, which is from the Lord, is changed into various lights and colors in every individual according to the state of his mind, 155. See *Perception.* Priests who do the work of their ministry from no higher motives than those of gain and worldly honor, and who teach such doctrines as they see by the Word, or might see, to be untrue, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith, 318. A priest possesses conscience who has a spiritual willingness to teach truths, that he may promote the salvation of his flock; but if he does it with any other view, or to any other end, he is without conscience, 666.

Cockatrice, the, which should come forth out of the serpent's root, means the church's doctrine concerning three gods, and concerning an imputative faith applied to every particular one of the elect; and his fruit, a fiery flying serpent, signifies no imputation of good or evil, but immediate mercy, whether man lives well or not, 487.

Colors. Love, and consequently charity, in the spiritual world, is red, from the fire of the heavenly sun; and truth, and consequently faith, is white, from the light of the same sun, 367. Those who are regenerated by the divine good of love are clad in purple garments, because purple is the color of love, deriving it from the fire of the sun and its redness, which signifies love, 686.

Combat, the, which the Lord waged with the hells, in effecting redemption, was not an oral combat, as between reasoners and disputers, but a combat of divine truth from divine good, 124. In this combat He could not possibly have engaged unless he had first put on the Humanity, 124. Six days of labor signify the Lord's combats with the hells, and hence man's combats against the flesh and its lusts, and at the same time against the evils and falses which are infused into him from hell, 301, 302. Man could not have been regenerated and saved, unless the Lord had, by his combats against hell, and his victories over it, deprived it of its power, 581.

Comforter, the, or Holy Spirit, is the divine truth proceeding from the Lord, 139, 153. See *Holy Spirit.*

Commandments. Although the evils forbidden in the decalogue were universally known to be evils, they were promulgated by Jehovah from Mount Sinai in order that they might become laws of religion, and thus be observed with a view to salvation, 282, 444. They were the first fruits of the Word, and thence of the Israelitish church, 283. They contain in a short summary the whole of religion, by which conjunction of God with man and of man with God is effected, and are therefore the very essence of holiness, 283. Their holiness is evident from the miracles attending their promulgation, and preservation in the ark, 283, 284. They are called the covenant and testimony, on account of the conjunction they effect between the Lord and man, 285, 456. They were called the ten words, because ten signifies all, and words signify truths; and they were inscribed on two tables, the one of which contained the sum and substance of all duties relating to God, and the other of those relating to man, 286, 456. Thus they contain the whole of doctrine and of life, 287. The whole of faith and of charity, 289. The spiritual sense of the First Commandment is, that no other God is to be worshipped than the Lord Jesus Christ, for He is Jehovah, who came into the world and accomplished the work of redemption, without which neither man nor angel could have been saved, 294. The celestial sense is, that Jehovah the Lord is Infinite, Immense, and Eternal, that He is love itself and wisdom itself, and thus the only Being from whom are all things, 295. In the Second Commandment, to take the name of God in vain, signifies, spiritually, to take any thing from

the Word and use it in vain discourses, false assertions, lies, execrations, witchcrafts, and incantations: in the celestial sense the blasphemy against the Holy Spirit is signified, 298, 299. See *Blasphemy, Name.* The Third Commandment, in the spiritual sense, signifies the reformation and regeneration of man by the Lord. In the celestial sense, conjunction with the Lord, and thence peace, which is the effect of protection from hell, 302, 303. See *Sabbath.* To honor father and mother, as commanded in the fourth precept, implies, in a more extensive sense, that honor is due to public magistrates, who provide for the good of the community; and in a sense still more extensive, that men should love their country, since it is this which nourishes and protects them. In the spiritual sense, by honoring father and mother is meant to revere and love God, who is the Father of all; and the church, which is the mother. (See *Church.*) In the celestial sense, by Father is meant our Lord Jesus Christ, and by mother, His church throughout the whole world, 305—307. The Fifth Commandment not only forbids murder and wanton injury to others, but also the spirit of enmity, hatred, and revenge, and all death-breathing passions, 309. In the spiritual sense, murder signifies all methods of killing and destroying the souls of men, as for example by turning them away from God, from religion, and from divine worship, by insinuating objections against them, and raising such scandalous suggestions as may beget aversion from them, and even loathing, 310. In the celestial sense, it signifies to indulge hasty resentment against the Lord, to bear hatred towards Him, and to be desirous to blot out His name, 311. The Sixth Commandment not only forbids the committing of adultery, but also the cherishing of filthy and obscene desires, and giving them vent in wanton thoughts, words, and actions, 313. In the spiritual sense, to commit adultery signifies to adulterate the goods of the Word and to falsify its truths, 314. In the celestial sense, to deny the holiness of the Word, and to profane it, 315. See *Adultery.* The Seventh Commandment, which forbids stealing, extends to all impositions and unlawful methods of gain, usury and exactions; likewise to all fraudulent practices in the payment of duties and taxes, and in the discharge of debts, 317. In the spiritual sense, to steal means to deprive others of the truths which they embrace in faith, which is done by means of false and heretical opinions, 318. In the celestial sense, thieves signify those who take away divine power from the Lord, and also those who arrogate to themselves His merit and righteousness, 319. The Eighth Commandment forbids all kinds of lies and hypocritical artifices, forged with a bad design, and also all ways of traducing or defaming our neighbor, 321. In the spiritual sense to bear false witness is to endeavor purposely to persuade others that the false of faith is the truth of faith, and that the evil of life is the good of life, and contrariwise, 322. In the celestial sense, it is to blaspheme the Lord and the Word, and thus to expel truth itself from the Church, 323. The Ninth and Tenth Commandments relate to all the preceding Commandments, teaching and enjoining that evils are not to be done, or even lusted after, 325, 326. In the spiritual sense, they forbid all lusts which are contrary to the spiritual principles of the church, which chiefly relate to faith and charity, 327. In both the spiritual and celestial senses, they have respect to whatever is contained in the spiritual and celestial senses of the other Commandments, 327. The Ten Commandments contain all things which relate to love to God, and all things which relate to love towards our neighbor, 329, 444, 456. The true reason why there is no direct injunction of the duties of love and charity, but only a prohibition of the opposite vices, is, because in proportion as a man shuns evils, as sins, his will is influenced by the goods of love and charity, 329. See *Canons of the New Church.* Man has power to do the Commandments of God, 369. God and his Commandments make one, 382. To act in opposition to the Commandments, is to act in opposition not only to men but to God, 445. The Commandments in the hand of Moses formed one table; on the right part was written what related to God, and on the left what related to man, 456. All the Lord's Commandments have relation to love towards our neighbor, and consist in these two general precepts, not to do evil to him, but to do him good, 458. See *Neighbor.*

Confession. A general and undiscriminating confession of sin was substituted by the reformed church in place of actual repentance, 516. See *Contrition.* When such confession does not proceed from internal conviction and discernment, it is a mere contrivance to deceive God for the sake of deliverance, 517. Persons confirmed in this delusion are fearful above others of self-examination, 519. A general confession of sin, however, both precedes and follows reformation and regeneration, with those who act and believe aright, or with those who repent of some particular sins, 519. Confession ought to be made before the Lord God the Saviour, and at the same time supplication for help and power to resist evils, 538. There is not any need for a particular enumeration of sins before the Lord, because

He was the guide in the work of examination, and discovered the sins, inspiring a sorrow for them and at the same time an endeavor to desist from them and begin a new life, 539. Confession before a minister of the church, for the sake of absolution and to obtain ease of mind, is not hurtful, because by this means man may be introduced into a habit of examining himself: this confession, however, is only of a natural kind, 559.

Confirmation. Those who confirm themselves in favor of nature, appear, in spiritual light, with their understandings open below but closed above, 12. Man may confirm himself in favor of the Divine Being from regarding the objects of nature, 12. After death, no one has it in his power to alter the belief which he had impressed on his mind by arguments of confirmation, especially of whatever relates to God, 110. The true cause hereof is, that confirmation enters the will, and the will is the real man, and imparts to the understanding whatever form it pleases, whereas bare knowledge enters the understanding only, 255. See *Heresies.* It is impossible for those who, from confirmation and life, are in evil and its false, to know what good and truth are, because they believe their evil to be good, and their false to be truth, 398. Those who, from confirmation and life, are in good and truth, have a capacity to know what the evil and false are, because every thing heavenly is in the light, but every thing infernal is in darkness, 378. The confirmation of the false is the denial of the true, 758.

Conjugial Love, which in itself is spiritual, corresponds to the love of the Lord and the church, and is capable of receiving and perceiving all blessings, satisfactions, and delights, in a full and sensible manner. It is with man such as the religion is; spiritual with such as are spiritual, natural with the natural, and merely carnal with adulterers, 847. True conjugial love is from the Lord alone, and is given to those who are regenerated by him, 847.

Conjunction. By believing on the Lord, man has conjunction with Him, and by conjunction, salvation, 2, 369, 484. The conjunction of faith and charity, and thereby of the Lord and man, consists in this, that man should do good as of himself, yet believing that it is from the Lord operating with him and by him, 3, 457. Those who are in communion with the good on earth are in conjunction with heaven, and with every particular angel therein, 15. Conjunction with the final cause, implies also conjunction with the middle causes, 47. Man was created to receive love and wisdom from God, and yet in all likeness as from himself, which was for the sake of reception and conjunction, 48. Conjunction with God can only be effected by means of the Humanity whence comes salvation, 98, 370, 787. There is a reciprocal conjunction subsisting between all things in the world that are perfectly and completely united, 99. The conjunction of good and truth is effected by regeneration, 105. Conjunction with the Lord is effected by temptations, 126. Man has conjunction with the Lord by means of the Word, because He is the Word itself; but this conjunction is not apparent to man, but is in the affection of truth and its perception, 234. See *Angels.* In every Divine work there is a conjunction of good with truth and of truth with good, 248. See *Marriage.* There is no possibility of conjunction with heaven unless there be, in some part or other of the earth, a church which is in possession of the Word and is thus acquainted with the Lord, 267. The conjunction of good and truth is signified by a chaste wife, 277. God, who is continually with man, and gives him life, together with the faculties of understanding and loving, must needs conjoin himself by love with the man who lives well and believes aright, 341. Conjunction of God with man is from the reception of a spiritual principle in the natural; and the conjunction of man with God results from the natural principle being derived from the spiritual, 369, 371. There are three things which follow each other in orderly and necessary connection: accommodation, application, and conjunction. Accommodation on the part of God was effected by his being made Man. Application on the part of God is perpetual, so far as man applies himself in his turn, and as this is effected, so also is conjunction, 370. The conjunction of the Lord and man is reciprocal; wherefore a man ought to conjoin Himself with the Lord, in order that the Lord may conjoin Himself with him, 371, 484, 588, 726, 787. The reciprocal conjunction of the Lord and man is effected by means of charity and faith, 372. See *Reciprocation.* Divine order requires that good and truth should be conjoined, not separated, for they proceed in conjunction from God, and they are in conjunction in heaven; and therefore they ought to be in conjunction in the church, 398. Evil and the false, being their opposites, are also conjoined, 398. See *Evil and False.* Conjunction is represented by breaking bread and distributing it, and by drinking out of the same cup, and handing it to one another, 433. Friendship is natural conjunction only, but love is spiritual conjunction, 446. See *Friendship.* Neither man, nor angel, nor spirit, is aware of the conjunction between spirits and men, 607. This

conjunction is effected, not as to thoughts, but as to affections, and on these scarcely any one reflects, because they are not in the light of the understanding, but the heat of the will, 607. Homogeneous affection conjoins, and heterogeneous affection separates, 622. There can be no conjunction with an invisible God, 786, 787.

CONNATE. See *Faculty*. The loves and knowledges of animals are connate with them, 48. Neither men nor beasts have any connate ideas, 335. Man has no connate ideas, because he has no connate thought: where there is no thought there is no idea, 335.

CONSCIENCE, considered in its true nature, is not any pain or uneasiness, but a spiritual willingness to act according to the requirements of religion and faith, 666. The pain of mind which is supposed to be conscience, is not conscience, but temptation; which, when it is spiritual, arises from conscience, but if natural only, from natural diseases, 666. All who have conscience speak and act from the heart in all they say and do, 666.

CONSUMMATION OF THE AGE, by the, is signified the end of the church at this day, 182, 198, 271, 753—759, 784. The darkening of the sun and moon, signifies the obscurity of love and faith in respect to the Lord; the stars falling from heaven, the loss of all knowledges of good and truth, 198, 271. It was foretold by the Lord in the Evangelists that there would then be no faith in consequence of their being none directed towards the Lord as the Son of God, the God of heaven and earth, and as one with the Father, 384. The consummation of the church comes to pass when there remains no divine truth, but what is falsified or rejected, 753. When truth comes to its consummation in the church good also comes to its consummation, that which is then supposed to be good being only natural good, 753, 754. Wasting, desolation, and decision, signify the same as consummation; desolation, the consummation of truth; wasting or vastation, the consummation of good; and decision, the full consummation of both, 755. The present day is the last time of the Christian Church, which the Lord foretold and described in the Gospels and in the Revelation, 757—759. The abomination of desolation foretold by Daniel is at this day in the Christian Church, 758. This last time of the Christian Church is the very night in which the former churches have set, 760—763. See *Churches*. After this night morning succeeds, and the coming of the Lord is this morning, 764—767. See *Advent*.

CONTRITION, which is said to precede faith and to be followed by Evangelical consolation is not repentance, 512—515, 665. It inspires a dangerous confidence in imputative faith, 514. It is a mere figment substituted for repentance, by the reformed church, that they might be separated as far asunder as possible from the Roman Catholics, who urge the necessity of repentance, together with charity, 515.

COPPER, signifies natural good, 609.

CORRESPONDENCE. There is a plenary correspondence between heaven and man, 66, 201. Also between effects and uses in the spiritual and natural worlds, 70, 75. Magnificent and splendid objects in heaven correspond to the affections of the love of good and truth; but the filthy and unclean objects in hell to the affections of the love of evil and the false, 77, 78. See *Creation*. Objects of every kind, whether natural or spiritual, are correspondences, 78. See *Heart and Lungs*. The several parts of a tree correspond to truths, and its fruits to goods, 106. Those who have a distinct idea of judgment and redemption may discern several things that lie concealed under figures in the prophetical parts of the Word, and which yet stand plainly revealed by an explication of correspondences, 123. The Word, which is inwardly spiritual, is written by correspondences, 194. The Lord, during his abode in the world, spoke by correspondences, and thus both spiritually and naturally at the same time, 199, 201. See *Literal Sense of the Word*. The science of correspondences was most familiar to the ancients, who esteemed it the science of sciences, and cultivated it so universally that all their books were written by correspondences, 201, 279, 833, 846. See *Ancients*. As divine things fix their existence in outward nature, therefore the Word was written solely by correspondences, 201. When the representative rites of the church, which were correspondences, began, in process of time, to be corrupted by idolatrous and likewise magical applications, by the Divine Providence of the Lord the science of correspondences was gradually lost, and among the Israelitish and Jewish people was entirely obliterated, 204, 846. It remained among many eastern nations even till the coming of the Lord, 205. It was not discovered to the Christians of the primitive church, because from their simplicity they could have found no use for it, 206. It is now revealed because the divine truths of the church are now coming to light, 207. Correspondences are the receptacles and abodes of genuine truth, 215. There is a constant correspondence between natural operations and spiritual, or between what is done in the body and what is done in the spirit, 583.

COVENANT. See *Word.*

CREATION. The end of creation is to form an angelic heaven from the human race, 13, 773. See *Sun of Heaven.* Creation was effected from the divine love by means of the divine wisdom, 37. The three essentials of the divine love were the cause of the creation of the universe, and are also the cause of its preservation, 46. See *Love.* Without some knowledge of spiritual things man cannot form a just idea of creation, 75. A particular explanation and demonstration of the laws of creation do not properly belong to a system of theology, 75. The universe was not created out of nothing, since out of nothing, nothing can be produced; but creation was effected by the sun of the angelic heaven, 76. It was effected according to the laws of correspondence, 78. In the spiritual world animals and vegetables are created instantaneously, according to the affections of the inhabitants; and in like manner, at the beginning, in the natural world, where it was provided that they should be renewed successively by propagations from one another, 78. Noxious plants and animals are not created in the spiritual world by God, nor were they in the natural world, for all things that God created were good, but they had their birth in the natural world together with hell, 78. Natural things are so created that they invest spiritual, 78. Subsistence is perpetual existence, and preservation is perpetual creation, 224. There are several things which are not creatable: 1st. The infinite. 2d. Love and wisdom. 3d. Life. 4th. Light and heat. 5th. Essential activity (*ipsa activitas*) considered in itself; but the organs receptive of these are creatable and are created, 472. It is a law of creation, that wherever there are actives, there are also passives, and that these two should conjoin themselves into one, 472, 576. If actives were creatable as passives are, there would be no need of the sun or of its heat and light, 472. See *Sun, the natural.* The Creator is joined in an eternal covenant, like that of marriage, with all things of His creation by good and truth, 624.

CREATURES (*Mark* xvi. 15) signify all who are in a capacity to be regenerated, 573, 687.

CROSS, PASSION OF THE. It was the final temptation by which the Lord glorified his Humanity, and reduced the hells to order, 2, 126. It did not constitute the act of redemption, but of the glorification of the Humanity, 95, 126, 134, 579. See *Glorification.* Although redemption and the passion of the cross are distinct, yet they make one in respect to salvation, 126, 127. See *Prophet.* It is a fundamental error of the church to believe the passion of the cross to be redemption itself, and this error, together with that relating to three divine persons from eternity, has perverted the whole church, so that nothing spiritual is left remaining in it, 132, 133, 378, 579. The worship of those who put up formulary prayers, and confirm themselves in the faith that the Lord took away all the sins of the world by his passion on the cross, is hypocritical, 518. Redemption and the passion of the cross are two distinct things, and ought by no means to be confounded together, 581.

DAMNATION, the, which threatened the whole human race in consequence of the power of evil prevailing over the power of good, was averted by the advent of the Lord, 3, 579. Whoever denies God is already among the condemned, and after death is gathered to his companions, 14. God could not redeem mankind (that is, deliver them from damnation and hell, 118), except by assuming the Humanity, 84. As it is impossible for God to condemn any one who lives well and believes aright, so is it alike impossible for Him to save any one who lives an evil life, 341. The sensual and corporeal man is utterly unconscious of any damnatory evil or saving good, and becomes like a tree planted on a hard rock, which shoots a few roots between the clefts and at length withers away for want of moisture, 564.

DARKNESS, signifies falses arising either from ignorance, or from false principles in religion, or from evils of life, 635.

DEATH. See *Life.* After death man is prepared for his final abode in heaven or hell, 74, 447, 448, 568. Every man after death casts off the natural, which he had from his mother; and retains the spiritual, which he had from his father, together with a certain limbus which invests it from the purest parts of nature, 103. Every man after death enters the spiritual world and takes along with him altogether the same nature which he had in the natural world, 120, 199, 568, 792. He also comes into association with his deceased relations and friends, 120, 447. Entrance into the spiritual world is generally the third day after decease, 138, 281. See *Instruction.* It is a man's spirit which lives after death, 156. After death, man is prepared in the spiritual world; for heaven, if his life has been good; for hell, if it has been evil, 160, 447, 475. Every man after death is instructed by angels, and those who discern truths, and thence falses, are received into heaven, 255. Man is a real man after death, 274, 281, 568, 792, 846. Those who are confirmed in self-derived intelligence, after death, become first like persons intoxicated, afterwards like idiots, and lastly they sink into stupidity and sit in darkness, 276

Spiritual death, considered in itself, is natural life without spiritual, 369. After death, man is no longer in externals but in internals, 373 Being then in spirit, he is attached to that society, either in heaven or hell, where his ruling love prevails, 447, 622. He is prepared for full association by the rejection of every love which is not in agreement with his principal love, 447. After this preparation he finds an eternal home prepared for him, in the society which exactly agrees with his own affection, 622. Death is not an extinction but a continuation of life, consequently it is only a passage from one state to another, 792. All after death are kept for some time in the confession of faith and the religion of their country, 820.

Degrees. Each degree of altitude is capable of progression towards infinity, but no degree can be elevated into a higher degree, thus the natural cannot become spiritual, nor the spiritual, celestial, 32. Degrees were caused by the creation of one thing from another, 33. See *Love and Wisdom.* In each world (the spiritual and the natural) there are three degrees, which are called degrees of altitude, 75. See *Order.* The three heavens exist from the three degrees of the spiritual atmospheres, 76. See *Life.* A man is in the natural degree so long as he continues in this world, and at the same time so far in the angelic spiritual degree as he is in genuine truths, and so far in the angelic celestial degree as he is in a life according to those truths, 239. The difference between the spiritual and natural, is like that which exists between the prior and the posterior, or between the cause and the effect, which bear no determinate proportion to each other, 280. The natural can never, by any subtilization or refining, so approach the spiritual as to become itself spiritual, 280. In the spiritual world whatever is interior is also superior, which is the case with the three heavens, 379.

Delights, the, of love, cause what is good to be called good, and the gratifications of wisdom, what is true, to be called true, 38. The delights of love and the gratifications which appear to be of wisdom are of two kinds; there are delights of the love of good and delights of the love of evil, and, consequently gratifications of the faith of truth, and gratifications of the faith of the false, 38, 570. See *Evil.* The delight of the angels occasioned by the perception of the spiritual and celestial senses of the Word, while a man, who accounts it holy, reads it in the natural sense, is communicated to the man, and produces consociation and likewise a communication of perceptions, 238. See *Angels.* The delight arising from the perception of the truths of faith and from the practice of the goods of love grows more blessed in proportion as man becomes spiritual, 361. All a man's enjoyments satisfactions, and happiness take their rise from his ruling love, for what he loves that he calls delightful, 399. The delight of doing good to our neighbor is its own reward; it is the delight the angels of heaven experience, and is spiritual, eternal, and infinitely superior to every natural delight, 440, 734. Those who are in the enjoyment of this delight are unwilling to hear of merit, for they love to do good and therein perceive true blessedness, 440. Delight constitutes the life of man's love, 490, 570, 746. The delight of evil envelops the merely natural mind, as a thick mist does a bog, and absorbs and suffocates the rays of light, 564. This infernal delight can only be amended, and reformed by means of a spiritual-rational and moral principle, 564. Delight is the all of life to every one in heaven, and the all of life to every one in hell, 570. The activity of love is what produces the sense of delight, which activity in heaven is attended with wisdom and in hell with insanity, each of which in its respective subjects closes in delights, 570. This activity is an influx from the Lord into the will and understanding, whence all delight is derived, 570. The delight of use originating in love and operating by wisdom is the life and soul of all heavenly joys, 734, 737. This delight enters into the soul by influx from the Lord, and descends through the superior and inferior regions of the mind into all the bodily senses, and in them is complete and full, 737, 744. Every love has its particular delight, for by delight love is kept alive, 746.

Denial. Those who deny God, deny also the Word, and all the spiritual things of the church, as well as their own spiritual existence, 14, 23. Those who deny the sanctity of the Word, and yet load themselves with religious notions and opinions, only talk like parrots which speak by rote, 22. Those who deny the unity of God become like movable statues, 23. See *Satans, Idea.* The denial of the exclusive Divinity of the Lord involves the total destruction of the whole Christian Church, 94. All those deny the holiness of the Word, and profane it, who, in their hearts, make a mockery of whatever relates to the church and religion, 315. See *Commandments.* All those are evil who deny the creation of the world by God, and thus deny God, for they are atheistical naturalists, 382. See *Good.* Those who deny man's freedom in spiritual things, and in consequence of such denial reject it, change spiritual freedom into a freedom merely natural, and at length into that which is infernal, 494. See *Free will.*

DEVILS, are those who have lived abandonedly, and thereby rejected all acknowledgment of God from their hearts, 35, 80. With respect to their essences they are nothing but evils and falses, 87. A devil is always meditating and endeavoring to practise what is in agreement with his infernal nature, 145. Devils are those who are in evils and thence in falses, 281. A devil can understand truth when he hears it, but he cannot retain it, for the affection of evil, on the return of its influence, dispels the thought and consideration of truth, 388. Devils derive their rationality from the glory of self-love, 507. Every devil is allowed the enjoyment of his delight, even the most unclean, provided he does not infest good spirits and angels; but as in consequence of their delight they cannot refrain from infesting them, they are confined in workhouses, where they undergo great hardships, 570, 661. See *Satans*.

DISCIPLES. The Lord called together his twelve disciples, now angels, and sent them throughout the spiritual world to preach the gospel there anew, 4, 108, 791. To each of them a particular district was assigned, where they are fulfilling their charge with the utmost zeal and industry, 108. After the disciples, when in the world, had received from the Lord the gift of the Holy Spirit, they promulgated the Gospel by speaking and writing, and this they did of themselves from the Lord, each according to his own particular intelligence, 154. Peter, James, and John, when they saw Jesus transfigured, were *in the Spirit*, similar to the prophets, 157. The twelve disciples represent the church, as to all the truths and goods which it has from the Lord by means of the Word, 226. The faith of the Apostles was no other than a faith in the Lord Jesus Christ, 338. The twelve apostles, having been sent by the Lord, were present with the author while he wrote on saving faith, 339.

DISTANCE. If there were no intermediate bodies the eye would not perceive that any distance existed, 64. Distances with spirits are according to the states of their affections, 694.

DIVINE. The Divine Being from himself, through the spiritual world, operates all things in nature, 12. What is from God is not called God but is called Divine, 25. God himself and the Divine which proceeds immediately from him is not in space, 30. From the Lord proceeds the Divine celestial, which is of the Divine love; the Divine spiritual, which is of the Divine wisdom; and the Divine natural, which partakes of both, and is their complex in ultimates, 195.

DOCTRINE. The most essential doctrine of the church, is, that Jehovah God descended and assumed the Humanity, 98. Those who are in falses of doctrine have no communication with heaven by means of the Word; but with those who are in truths of doctrine, the reading of the Word penetrates even into heaven, and effects conjunction with the angels, 209. See *Perception*. By means of doctrine, the Word is rendered, not only intelligible, but bright and shining in the understanding, 227. Those who read the Word without doctrine are in the dark concerning every truth, so that their minds must be wavering and unsettled, prone to errors, and easily betrayed into heresies, 228. Doctrine ought to be drawn from the literal sense of the Word and confirmed thereby, 229—231. The doctrine of genuine truth may be fully drawn from the literal sense of the Word, for the Word in that sense is like a person with his clothes on, whose face and hands notwithstanding are bare; so all things in the Word which relate to man's faith and life, and consequently to salvation, are bare and naked, but the rest are clothed, 229. Doctrine is not attainable by means of the spiritual sense of the Word, but is only capable of receiving illustration and confirmation from it, 230. Genuine truth in the literal sense of the Word, which should constitute doctrine, is apparent only to those who are in illustration from the Lord, 231, 232. See *Illustration*. Mere doctrine does not establish and constitute the church in each individual man, but faith and life in agreement with it, 245. The whole of doctrine and of life relates to love towards God and towards the neighbor, 287. All the doctrines of the church which teach and point out the way to heaven or to salvation depend on its faith, 338. The doctrines of the New church are a chain of truths revealed from the Lord by the Word, and their confirmation by rational considerations causes the understanding to be opened more and more upwards—and thus elevated into the light which the angels of heaven enjoy, 508.

DOMINION. There are two kinds of dominion, one originating in love towards our neighbor, and the other in the love of self, 400, 404, 661. See *Self-Love*. He who is principled in the former, the higher he is exalted in dignity, the more is he glad, not on account of the mere dignity, but because his sphere of use is thus rendered wider in extent and more excellent in degree, 400. Such are intrusted with dominion in the heavens; but then it is not they who rule, but the uses and goods which they love; and when these bear rule, it is the Lord who rules, 400, 661. With those who are in the

love of dominion grounded in the love of self, the love of heaven is made into a kind of footstool, on which they rest their feet when they appear before the vulgar, but which, when they are retired from common observation, they throw into a corner, or cast out of doors, 405. Under the influence of this love, when indulged without restraint, the clergy would be gods, and the laity kings, 405, 661. If a man has it in his power to obtain some place or office, but resigns his claims to another candidate because he knows him to be better qualified, such a one in consulting the good of society proves himself possessed of a good conscience, 666. To reign with Christ is to be wise and perform uses, 736.

Dove. Doves often appear in heaven, and correspond to the affections and thoughts relating to regeneration and purification, 144.

Dragon. By the dragon are signified all those who are principled in the faith of the present church, 182, 648. All those who reject the spiritual sense of the Word, 207. There are three spheres which proceed from the spirits of the dragon: 1st, a sphere which takes away the belief in the divinity of the Lord's humanity; 2d, a sphere which takes away faith; 3d, a sphere which affects the conjunction of faith and charity, and breaks all connection between those two means of salvation established from the creation of the world, 619. See *Salvation*, *Faith*.

Dutch, the, more than other people, are under the influence of the spiritual love of trade, 801. See *Trade*. They adhere to their religious principles more tenaciously than others, and even if they are convinced that they are wrong upon particular points, still they will not confess it; thus they remove themselves from the interior intuition of truth, not suffering their reason to exert itself in any freedom of inquiry, 802. Those of them who are in the life of charity become more constant than others, for they do not suffer themselves to be led away by any reasoning or fallacy, 802.

Earth, the, in the Word signifies the Church as the common mother, 585, 677. The new earth, a new church as to its external, 784.

Earthquake, an, signifies the overthrow of the church, which is effected by falses and the falsifications of truth, 179.

Edom, signifies what is natural, 200.

Egypt, signifies what is scientific, 200. Likewise a church which in its beginning was of superior excellence, 635.

Election. There is no election either before a man's birth or after it, but all are elected and predestinated to heaven, 664. After death the Lord elects those who are found to have lived well and believed aright, 664.

End. See *Cause*. The first and last ends contain in them the mediate ends, 152. The first also is in the middle, and by means of the middle in the last, and thus the last is the continent, 210, 214. Every Divine work is complete and perfect in the last, and in the last is contained the whole, 210. Ends by means of causes produce effects, 374.

English. The better sort among them are in the centre of all Christians in consequence of possessing an interior intellectual light, 807. This light however is not active of itself but is made so by others, especially by men of reputation and authority, shining with peculiar brightness as soon as such men declare their sentiments, 807. There is among them a similitude of disposition which leads them to an intimate connection with friends of their own country, but seldom with others: they are also kind in relieving each other's necessities and love sincerity, 808. The doctrine of justification by faith alone taught by the clergy is not generally received by the laity: this is particularly the case with the inhabitants of Scotland and its borders, 812.

Enthusiast. Most enthusiasts after death fall into the insane fancy that they themselves are the Holy Spirit, 138. See *Zeal*.

Ephraim, signifies the understanding of the Word in the church, 247. See *Adultery*.

Equilibrium. See *Free-will*. There is no substance in the created universe which does not tend to an equilibrium that it may be in liberty, 496. So long as man lives in this world, he is, as to his spirit, in equilibrium, between the world and heaven, and as he withdraws his affections from heaven and fixes them on the world, in the same proportion he draws near towards hell, 497.

Esse. The Divine Esse, or very Being of God, transcends every idea of human thought, 18, 28. Because God alone is the Esse, or I AM, nothing exists in the created universe but what is derived from him, 19. Esse is the verimost substance, 20. The Divine Esse is Esse in Itself, and at the same time Existere in Itself, 21. See *Essence*. The Divine Esse is one, and immutably the same, the very Essential Self, and the Indivisible, 25, 366. See *Immensity*, *Place*. The Esse of God does not pre-exist, but yet enters into His Essence, cohering with, determining, forming, and at the same time exalting it, 36. Infinity, Immensity, and Eternity pertain to the Divine Esse, 49. God does not operate at all in man of himself as He is in His esse: this is because He is in the first beginnings and inmost principles of all things, and consequently in a most emi-

nent degree above every sphere of the human mind, 370. See *Humanity.*

ESSENCE, THE DIVINE, is distinguished from the Divine Esse, as what is posterior from what is prior, 21. The Divine Essence is love itself and wisdom itself, 21, 37. See *Love.* Because the Lord cannot be received by any creature as He is in Himself, He appears according to His quality in His essence as a sun above the angelic heavens, 25. Omnipotence, omniscience, and omnipresence pertain to the Divine Essence, 49. Every one is at all times in the endeavor to act from his essence, 145. There are general and also particular essentials of every one thing, which altogether constitute one essence, 166. In the Lord God the Saviour the three essentials of Father, Son, and Holy Spirit make one Essence, 167, 170, 172. See *Trinity.* God could not and cannot divide His own essence, that being one and indivisible, 364. The essence or nature which every one appropriates to himself during his life in the world cannot be changed after death, 651.

ETERNITY. See *Infinity.* The Divine Esse was from eternity, 21. Eternity was the original source of time, 27, 31. The Infinity of God with respect to time is called eternity, 31. The angels, by eternity, perceive the Divine as to His existere, 31. See *Idea.*

EVIL. The love of evil is as the heat of the sun when it parches, withers, and operates upon barren ground and noxious plants, &c., 38. God does not hold man in evil, but detains him from it, 61. By the continual striving and resistance of evil and falsity against the Divine good and truth, God perceives both their quantity and their quality, 61. See *Power.* A single evil is in connection with the whole power of hell, 68. The power to resist the evil and the false is from the Divine Omnipotence, in proportion as man lives according to Divine order, 68. See *Punishment.* Without redemption evils would so accumulate as to overrun the spiritual world with their contagious influences, 120. See *Hereditary Evil,* 154. The lust of evil, notwithstanding a forbearance from the outward commission, constitutes an act, 326. Evils, which are of hell, must be removed before good inclinations, which are of heaven, can be implanted, 329, 435, 436, 520, 524, 614. So far as man shuns evils his will is influenced by good, because evils and goods are opposites, 330, 437, 567. A man ought to purify himself of evils, and not wait for the Lord to purify him by an immediate act of His power, 331, 436. See *Canons of the New Church.* The appropriation of whatever is evil and false conjoins man to hell, and the appropriation of whatever is good and true conjoins him to heaven, 382. Faith cannot dwell with evil, for evil dwells in darkness and faith in light, and evil by means of falses extinguishes faith as darkness does light, 383. Evil cannot exist in the internal man and good at the same time in the external, for in such case, good in the external man would be like a wound healed on the surface, but inwardly full of putrid matter, 435. Evil was not from God, but was introduced by man after creation, 490. It is caused by man turning the good, which proceeds continually by influx from God, into evil, in consequence of averting himself from God and turning himself towards self, in which case the delight of good remains and becomes the delight of evil, 490. All that proceeds from the Lord is good and true, and by spirits it is turned into evil and the false, 492. Those who do not do good from a religious motive do evil, 536. The evil which a man does not see, know, and acknowledge, remains with him, and thus becomes rooted in him more and more deeply, until it closes up the interiors of his mind, so that he is rendered, first, natural, then sensual, and lastly, corporeal, 564. Unless evils are expelled one by one, until the chain which holds them together is broken asunder, it is impossible for a man to be made new, 611. Every evil in man has conjunction with such spirits in hell as are in a similar evil, 613. Every evil that he appropriates to himself remains with him, 614. Evil, and a faith in the one true God cannot be together, for evil is against God, and faith is in favor of God, 657. No evil is imputed to man, which is an object of thought only, 659. See *Thought.*

EVIL and FALSE. All things which are contrary to Divine order, have relation to evil and the false, 398. If truth be adjoined to evil, it is no longer truth but becomes false, for it is falsified; and if good be adjoined to the false of evil, it is no longer good but becomes evil, for it is adulterated, 398. As all intelligence and wisdom arise from the conjunction of good and truth, so all insanity and folly arise from the conjunction of evil and the false, 398. See *Evil, False.*

EXINANITION. See *Glorification.*

EXISTERE, differs from Esse as what is prior from what is posterior, 22. God is not only Esse in itself, but also Existere in itself, 21. See *Eternity.* The Esse of His substance is Divine Good, and the Existere of His substance is Divine Truth, 624.

EXTENSE. The expanse around the sun of the angelic heaven, is not an extense, but is in the extense of the natural sun, and present with all living subjects according to their reception, 35.

FACULTY, the only, connate with man is that of receiving, which is the cause of his superiority to brute animals, and which consists in a faculty to know and an inclination to love, 48, 335. These two capacities, to know and to love, are preserved in the highest regions of the soul, even with the evil, 70.

FAITH, is the gate of introduction into the Lord's temple, 1. The faith of the New Church in its universal form, is, that the Lord from eternity, who is Jehovah, came into the world that He might subdue the hells and glorify His Humanity; that without Him no flesh could have been saved and that all will be saved who believe in Him, 2. See *Jehovah God, Humanity, Redemption.* Faith, or believing in the Lord, implies a good life, 2, 22, 151. Knowledges, which afterwards become truths of faith, enter the mind from without and dispose man for the reception of the divine influx through the soul, by which natural faith is transformed into spiritual, 8, 11. See *Influx, Knowledge, Understanding.* Natural faith is at first but a mere persuasion, 11, 345; when changed into spiritual it becomes real consent, and acknowledgment, 11. Faith is a spiritual sight or perception of God's existence, 22, 344, 346. It is a law of order that man should introduce himself into faith by truths from the Word and into charity by good works, 71, 356, 357. Frequent discourse from the memory, although not from thought and intelligence, gives birth to an appearance of faith, 77. The truths which constitute the faith in the divine humanity of the Lord God the Saviour, are so many stars which by their several lights give it both manifestation and form, 137. A man acquires this faith from the Word by means of his own natural light, in which light it is science, thought, and persuasion; but the Lord, in such as believe on Him, causes it to become conviction, trust, and confidence, 137. Man is reformed and regenerated by truth from good, that is, by faith from charity, 142. To believe in the Lord is not only to acknowledge Him, but also to do his commandments, 151. The faith of the church in relation to God, is like the soul which animates the body, and points of doctrine are like the members of that body, 177. The faith of every church is as the seed from which all its doctrines spring, 178, 338. Faith and a life according to it constitute the church, 245. A saving faith, is a faith in the Lord God the Saviour Jesus Christ, 337—339, 384. Faith, in its essence is spiritual, but in its form natural, 339. The first requisite of a faith directed towards Jesus Christ is an acknowledgment that He is the Son of God, 342. Man receives faith in consequence of approaching the Lord, learning truths from the Word, and living a life in conformity with them, 343, 347, 348. The esse of the faith of the New Church, is, 1st. Confidence in the Lord God the Saviour Jesus Christ. 2d. A trust, that whoever lives a good life and believes aright will be saved by Him. The essence of this faith, is, truth derived from the Word. Its existence, 1st. Spiritual sight. 2d. An harmonious agreement of truths. 3d. Conviction. 4th. Acknowledgment inscribed on the mind, 344. Faith in its essence is truth, 347, 348, 377. Its life and essence are in the Lord and consequently from Him, 347. It is nothing but a complex of truths shining in the human mind, 347, 349, 618, The number of such truths, cohering as in a fascicle or bundle, exalts and perfects faith, 349, 352. See *Truth.* They are capable of being multiplied to infinity, 350. They are arranged into orderly series, and such arrangement is effected according to the use of reason in a state of freedom, 351. See *Series.* Faith thus becomes more and more perfectly spiritual, and consequently less and less sensual-natural, 352. The truths of faith, how ever numerous they may be, and however different they may appear, make one perfect form, 354. When a man is in spiritual faith he is also in natural faith, for spiritual faith is within natural faith, 360. Faith in its beginning with man is natural, and is rendered spiritual as he approaches the Lord, 361. Faith is conjunction with God by means of truths which belong to the understanding and thence to the thoughts, 369. The operation of faith is to produce truths and these enlighten charity and its exercises, 377. There is a true faith, a spurious faith, and a hypocritical faith, 378. See *False Faith.* There is only one true faith, and it is directed towards the Lord God the Saviour Jesus Christ, and abides with those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father, 378, 379. There is no faith with the wicked, namely with those who theoretically deny the Lord, and with those who practically commit sins, 382—384. The reason is, that all evil and falsity is of hell, and faith is of heaven, 383. See *Christians.* A merely natural man, who, in respect to faith is dead, can converse and give instruction about faith, charity, and God, but not from and under their influence, 384. Faith separate from charity is like the light in winter; and faith conjoined with charity is like the light in spring, 385, 618. It is now allowable to enter intellectually into the mysteries of faith, 508. Faith and truth make one thing, the good of faith being like a soul whose body is formed by truths, 618. The faith of the New

Church teaches that there is only one Divine person from eternity. That the Divine Trinity is united in one person. It is directed towards a God visible and approachable, in whom is the invisible and unapproachable. It attributes to Him all power of imputing, and also of operating the effects of salvation. Acknowledges Him as at once Creator, Redeemer, and Saviour. It teaches repentance, reformation, regeneration, and thus remission of sins by man's co-operation. An imputation of good and of evil, and at the same time of faith. That Jesus Christ is God, Redeemer, and Saviour. That man has freedom of determination in spiritual things; and it conjoins faith in the Lord and charity towards the neighbor, as two inseparable things, and so forms its religion. In all these particulars it is directly opposed to the faith of the old church, 647. The faith of the former church is described in the Revelation by the dragon; and the faith of the New Church by the woman encompassed with the sun, who had on her head a crown of twelve stars, 648. Faith passes sentence on its subjects according to the good or evil with which it is conjoined, 654—657. Faith in the one true God causes good to be good even in its internal form; but faith in a false god, causes it to be good only in its external form, 655. True faith is accompanied with a confidence that all good is from God, and that it is this which makes our own good to be saving good, 655.

False Faith. A faith in one God renders the forms of the human mind clear and angelic, but a faith in several gods dark and bestial, 8. From mistaken opinions of faith and omnipotence, falses and fallacies have arisen in the church, 57, 341. A faith in the mere humanity of the Lord is like the sepulchre of our Lord after His resurrection, 137. In the faith of the present church, which is internally directed towards three gods, but externally towards one, there are contained legions of falsities ready to burst forth like the swarms of young spiders hatched from the ball of eggs produced by a single mother, 178. From the idea of three gods a heavy and stupid faith is begotten, under the influence of which men think of God like people dreaming in their sleep, 183. Faith is not faith unless it is conjoined to charity, 336, 355, 367, 377, 387. Faith directed towards an invisible God is actually blind, because the human mind does not see its god; and the light of such a faith, since it is not spiritual-natural, is a false light, 339. The faith of those who deny the Divinity of the Lord's Humanity is only a kind of persuasion, 339. False or merely natural faith consists of several kinds, all of which are represented by disorders of the eyes, 345, 346. There can be no faith profitable to salvation, unless man approaches the Lord, acquires truth from the Word, and lives a life according to them, 348. All who approach the Lord are not principled in faith towards Him; for true faith is internal as well as external, 379. Every faith which does not acknowledge the Lord to be the Son of God, the God of heaven and earth, and one with the Father, is spurious, 380. See *Adultery, Marriage.* A spurious and adulterous faith belongs to those who regard the Lord, not as God, but as a mere man, 380. Those who honor the Lord with their mouths and lips only, but in heart and spirit regard Him as a mere man, in case they open their thoughts and persuade others to think as they do, are spiritual murderers, and the worst of them are spiritual cannibals, 380. A hypocritical faith is no faith, 381. Faith is dead in all who are without works, 453. The faith of this day occasions God to be regarded as the cause of evil, 489. The doctrine that faith alone saves, and that man can do no good of himself is infused into the thoughts of those who belong to the reformed church, by associate spirits of a like nature with themselves, and it diverts them from self-inspection, 561. No one who is confirmed in the faith of the present day can see with clearness the truths which are declared in the Word, 618. Faith, imputation, and the merit of Christ, form in the present church, one whole, and may be called a triune, for if one of the three were taken away, modern theology would cease to be, 626, 627. Such faith is not Christian faith, because it is at variance with the Word, and the imputation of such faith is vain, because the merit of Christ is not imputable, 627. See *Imputation.* In consequence of the faith in three gods, all the good of charity and all the truth of faith is banished; for the mind denies what the mouth speaks, and the mouth denies what the mind thinks, so that at length there is no belief in three gods or in one, 634.

Falses. In natural light, when separated from spiritual, falses appear to be truths and truths falses; and reasoning from falses appears to be wisdom, and from truths madness, 40. All evils and falses thence originating are from hell, and to oppose even one of them is to oppose the whole power of hell, which none can do but God, by virtue of His omnipotence, 68. See *Evil.* Every one who is under the influence of falses originating from evil, is, as to his spirit, actually in consort with devils in hell, 69. Falses flow in a continued series from one false principle, 132. See *Faith.* To those who interpret the Word by the doctrines of false religion, the truths

of the Word appear as the shades of night, and the falses as the light of day, 232. Truths are not only concealed by falses, but are also obliterated and rejected, 246. Falses of religion, when confirmed by man, are made permanent, and cannot be extirpated, 254. See *Confirmation*. When the literal sense of the Word is applied to the confirmation of falses, such falses obtain interior possession, and when these enter truths are dissipated, 258. Falses attend evils, and evils adhere to falses, 281. Those who confirm the falses of religion by fallacies, to the misleading of others, are guilty of spiritual theft, 320. See *Commandments* (*seventh*). The false which does not spring from evil, is capable of being conjoined with good, 398. The false does not see the true, but the true sees the false, 759.

Fantasy or Phantasy, exists from sensual thought, while the ideas are closed against the admission of any interior thought, 80. By phantasies infernal spirits are able to represent very magnificent objects, 187, 662. All are in the phantasy of their lust who indulge their imaginations too much by conversing with themselves, and by their visionary fancies drown their understanding, 662.

Father. By the Father is understood the Divine good, 88. The Father and Son, that is, the Divinity and Humanity, are united in the Lord like soul and body, 98. 188. Their union also is reciprocal, 99. The Humanity of the Lord ought to be approached in order to come to the Father, 113, 188. See *Humanity, God, Jehovah God*.

Feasts of Charity, were instituted among the primitive Christians, that they might meet together in cordial joy and friendly union, 433, 459, 727. The spiritual sphere which prevailed on those occasions, was the sphere of love to the Lord, and towards the neighbor, which exhilarated every mind, softened the tone of every expression, and communicated to all the senses a festivity from the heart; for from every man there emanates a spiritual sphere derived from the affection of his love and corresponding thought, which inwardly affects those in his company, particularly at the time of convivial recreations. This sphere emanates both by the face and the respiration, 433. It is because dinners and suppers, or feasts, were significative of such consociation of mind, that they are so often mentioned in the Word, 433. See *Conjunction*. Feasts in the ancient churches were feasts of charity, as were those in the primitive Christian church, 727.

Figs, signify the goods of charity, and thence of faith, in the natural or external man, 461. A fig-tree, natural good, 609.

Finite. All created things are finite, and the world was finited by successive degrees, proceeding from God the Creator, 33.

Fish, signify truths in the natural man, 635.

Food. Meat and bread, in a spiritual sense, signify the good of love and charity, and water and wine the truth of wisdom and faith, 367. The soul is nourished by spiritual food, wherefore the Lord calls Himself the bread of life, 494, 709. Fruit corresponds to good, 660.

Form. See *Substance*. Form cannot exist except it be derived from a substance, 21, 367. Love operates all things in and by form, 87. Light, life, and wisdom, are not creatable, but only the forms that receive them, and human and angelic minds are such forms, 40. Form originates in wisdom operating from love, and its quality and state is according to the order inherent in it, 53. Essence is not any thing without form, nor form without essence, for essence has no quality but from form, and form is a subsisting entity only from essence, consequently nothing is predicated of either when separated from the other, 367. See *Influx*.

Formula Concordiæ, in the, it is established that the Human nature of Christ was made Divine, 101. Also that God is man and that man is God, 112, 137. The faith of the evangelical Protestants, as expressed in this book, teaches that man is utterly impotent in spiritual things, having no power whereby he may understand, embrace, think, will, begin, finish, act, co-operate, or apply, or accommodate himself to grace, or contribute any thing towards conversion, 356, 503. It denies man's freedom in spiritual things, 463, 484. It substitutes lip-confession in place of actual repentance, 516. It declares it damnable idolatry to put trust and faith in Christ according to His Human nature, 798.

Free-will. God is perpetually striving with and acting upon man, and even touches his freedom, but never forces it, 74, 504. In the state of reformation, a man is at full liberty to act according to the dictates of his rational understanding; likewise in the state of regeneration, but then he wills and acts under the influence of a new love, 105. As a means of effecting a reciprocal conjunction with the Lord, man is endowed with a freedom of choice, 371, 497. He is receptive of influences both from heaven and from hell, being in the midst between them, and thus in spiritual equilibrium, 383, 455, 475—478, 490, 659. Unless man had freedom of determination, the injunctions in the Word would be mere empty sounds in whatever concerns his salvation, 463, 483, 484, 504. It is from his freedom of determination that a

man is man, and not a beast, 469. The origin of man's freedom is the equilibrium in which his spirit is held between good and evil influences in the world of spirits, 475—478. See *World of Spirits.* Animals are also in a state of freedom, but they are carried away by the senses of the body, according to the suggestions of pleasure and appetite, nor would man be at all unlike them if he had the liberty of acting, as he has of thinking, without restraint, 478. It is otherwise when man imbibes the spiritual things of the church, and so restrains his liberty, 478. He is then withdrawn by the Lord from lusts and evil pleasures till he finds delight in what is good, in which heavenly freedom, which is true freedom, consists, 478. Without the capacity of free-determination, even in the most minute particulars, man could not even respire, for respiration follows the thought, and thence the speech, in every mode, 480, 482. Man's natural freedom is a consequence of his spiritual freedom, 481, 482. Freedom of determination and will may be called a living effort or tendency in man; for on the cessation of will, cessation of action ensues, and when freedom of determination ceases, will also ceases at the same time, 482. See *Will and Understanding.* Without freedom in spiritual things, man would have nothing which could enable him to conjoin himself by reciprocation with the Lord, and consequently there would be no imputation, but mere predestination, which is detestable, 485—488. Without free-determination in spiritual things, God would be chargeable as the cause of evil, 489—492. Man could not possibly have been created, and still be a man, without freedom in spiritual things, 489. His freedom consists in the power of willing and acting, of thinking and speaking, to all appearance as from himself, 489. Every spiritual principle of the church, that is received with freedom, remains, but not otherwise, 493—495, 500. All freedom which is from the Lord is freedom itself, but that which man derives from hell is slavery, 495. Every man may be convinced that he enjoys freedom in spiritual things by attending only to his own thoughts, 497. Free-determination itself resides in the human soul in fullest perfection, and thence flows into the mind both as to will and understanding, and through these into the bodily senses, the words and actions, 498. Freedom is the faculty in which the Lord is present with man, 498, 580. If men were destitute of freedom of determination in spiritual things, it would be possible for all men throughout the whole world, in a single day, to be induced to believe in the Lord, 500—502.

FRIENDSHIP. The friendship of love, contracted with a person without regard to his spiritual quality, is detrimental after death, 446—449. The friendship of love, which is internal friendship, is distinct from that external friendship which regards the person alone, and which is intended for the various purposes of bodily and sensual gratifications, and worldly business and connections, 446. Friends and relatives who are dissimilar as to spirit, are separated imperceptibly and by degrees in the other life, 447. Those who, during their abode on earth, have contracted friendships of love with one another, are not capable, like the rest, of being separated according to order, and of being consigned to the society corresponding to their life, for they are connected interiorly as to their spirits, and cannot be plucked asunder, being like branches of trees joined to each other by grafting, 448. The case is altogether different with those who love good in another, for if they do not observe a like quality in his person after death they immediately brake off all friendship with him, 449. The friendship of love among the wicked is intestine hatred towards each other, 454, 455. Those who have not openly joined themselves with malefactors, and practised theft and robbery, may possibly fancy their friendship for others is not of such a nature, but it is so in various degrees, with all those who have rejected faith and despised the holy things of the church, 455½.

FROGS, signify reasonings originating in the lust of falsifying truths, 635.

FRUITS, correspond to good works, 462.

GABRIEL, and Michael, are not the names of two persons in heaven, but signify all those in heaven who are in the enjoyment of wisdom concerning the Lord, and who worship Him, 300.

GARDEN. A garden, a grove, and a wood, signify wisdom, intelligence, and science, 200. A garden signifies intelligence, 461, 467.

GARDEN OF EDEN, signifies intelligence and wisdom, 467, 520, 606. The two trees in the garden signify the freedom of determination which man enjoys in respect to spiritual things, 466—469, 489, 520. Adam and his wife signify the most ancient church which existed on our earth, 466, 520.

GARMENTS. Purple and fine linen in the Word signify the good and truth of the Word, 215. A wedding garment, faith towards the Lord, 380. White garments of fine linen, divine truths, 686, 815.

GENERATION. The soul is in the seed of the father, and is clothed with a body in the womb of the mother, 92, 103. All the spiritual part of man is from the father, and all

the material part from the mother, 92, 103. There is in the seed of which every one is conceived, a graft or offset of the father's soul in its fulness, contained within certain involutions of the natural elements; by which, in the womb of the mother, his body is formed, either after the father's or the mother's likeness, the true image of the father still remaining within, and continually endeavoring to unfold itself; which, if it cannot do in one generation, it effects in another, 103. See *Soul*. A man has his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, 166. Nothing is provided in the womb of the mother except a body, conceived by, and derived from, the soul, 167. The seed of man is conceived interiorly in the understanding, and formed in the will, and thence is transferred into the testes, where it clothes itself with a natural covering, and is thus conveyed into the womb, 584.

GENTILES, the ancient, worshipped the supreme God under the name of Jove, 9, 275. Those who believe in one God, and live according to the precepts of their religion, are saved; 107. All who are without the pale of the Christian Church, whether they are Mahometans, Jews, or Gentiles, whatever religion they profess, have conceived an aversion to Christianity, solely because Christians believe in three Gods, 183. Such persons as have no knowledge of God, but yet are possessed of rationality, so far as relates to civil concerns, in the spiritual world have the appearance of sphinxes; but as by birth they are men, and consequently in a capacity of receiving spiritual life, they are instructed by angels, and vivified by knowledges concerning the Lord as to His Human character, 274. In consequence of thinking materially about God (see *Thought*), the ancient gentiles, not only made three gods, but multiplied their number even to a hundred, for of each attribute they made a separate god, 623.

GERMANS, the, pay but little attention to matters of judgment, but much to studies that only exercise the memory, 814. They seldom elevate the spiritual subjects of the church into the superior region of the understanding, but only admit them into the inferior region, and thence reason upon them, in which practice they differ entirely from free nations, 815.

GLORIFICATION. The progress of the Lord to union with the Father, was His state of exinanition, and the union itself is His state of glorification. He was in a state of glorification when He was transfigured before His disciples, 104 The Lord underwent the two states of exinanition and glorification because there is no other possible way of attaining unto union, 105. The Lord glorified His Humanity by a similar process to that by which He regenerates man, 105. Glorification was the uniting of the Lord's Humanity with the Divinity of His Father, which was effected by successive steps, and fully completed by the passion of the cross, 126, 128. See *Humanity*.

GLORY, signifies divine truth united to divine good, 128. Also the spiritual sense of the Word, 198, 271. And divine truth in its fulness, 780. The glory of the Lord's second coming is His manifestation in the spiritual sense of the Word, 780.

GOD. See *Jehovah God*. The Scriptures throughout teach that God is one, 6. There is a universal influx into the souls of men, that there is a God, and that He is one, 8, 24. All the nations, influenced by religion or sound reason, acknowledge a God, and that He is one, 9. Nations and people differ respecting the nature and qualities of God, from various causes, 11. Human reason may perceive, if it will, that there is a God, and that He is one, 12. The existence and unity of God are evident from the phenomena of the universe, 12. See *Universe*. He is present in its particular uses, 13. God is the whole of the church, 14, 15. See *Church*. God is substance itself and form itself, 20, 75. His form is truly and verily Human, 20. He is esse itself and existere itself, 21. The very essential Self, the one only Being, the Self-Essent, 22. It is impossible that a God should be derived from God, 23, 188, 364. He is infinite, because He is and exists in Himself, and all things in the universe are and exist from Him, 28, 29. See *Esse*. God must be acknowledged such as He can be apprehended in His creation, 28. God, since the world was made, is in space without space, and in time without time, 30. He is love itself and wisdom itself, 37. Consequently He is good itself and truth itself, 38. Thus He is the verimost life which is life in itself, 39. He is omnipotent, omniscient, and omnipresent by the wisdom of His love, 50. See *Order*. His power and will are one, and since he wills nothing but what is good, therefore he can do nothing but what is good, 56. He is in His omnipotence in the order of the universe, according to which He acts, 56. He sees, perceives, and knows all things that are done according to order, and by that means also whatever is done contrary to order, 59, 62. He is omnipresent from first to last in his own order, 63, 64. The one God descended and was made man, for the purpose of effecting redemption, 83, 224. Being in inmosts

and thus in purest principles, He could not by any other means descend to ultimate, or lowest principles, 84. Although he descended as the Divine Truth, He did not separate the Divine Good, 88. He is never angry with any one, He never avenges, tempts, punishes, casts into hell, or condemns; such things are as far from God as hell is from heaven, and infinitely farther, 135. See *Word*. The grace of God is infinite and eternal, 161. Every one has a place in heaven according to his idea of God, 163, 621. This idea, like a touchstone by which gold and silver are tried, is the true test for examining the quality of good and truth in a man, 163. The Humanity of the Lord is Divine, and consequently in Him God is Man and Man is God, 170. God came into the world as the Word, and by means of the Humanity, which was Divine Truth, put on all power, 224. He is the same from eternity to eternity, though His identity is not simple identity, but infinite; and all variation is from the subject in which He abides, 366. Unless God be approached in thought as a Man all idea of God is lost, and becomes like bodily vision when directed towards the wide universe, so that it either fixes itself on an empty nothing, or on nature, 538, 621, 787.

Gog, signifies external worship without internal, 200.

Gold, signifies internal good, 595; or, celestial good, 609.

Good. Every particular good creates itself a form by means of truths, 38. The love of good is like the sun's heat, fructifying, quickening, and operating upon fertile ground, &c., 38. All the good of love and charity is from God, 41, 69. Good without truth is powerless to act, 87. Evil and good cannot abide together, and in proportion as evil is removed, good is regarded and felt, 331. No one can do any good from the love of good except from God, 333. Good is in man, and every work which proceeds from him is good, when the Lord, charity, and faith reside in his internal man, 373. Those who deny a God have not the will, and, consequently, not the capacity to receive any good from any other source than their own selfhood: whatever proceeds from this source is spiritually evil, howsoever naturally good it may appear, 382. See *Morality*. There are many kinds of good, in general, spiritual good and natural good, which are both conjoined in genuine moral good, 398. Every man ought to be loved in proportion to the quality of the good which is in him, therefore good itself is essentially our neighbor, 410, 417—419. Good is our neighbor because it belongs to the will, and the will is the esse of a man's life, 419. Truth in the understanding is only our neighbor so far as it proceeds from good in the will, 419. Man does nothing that is good unless it appear to him as if the power, the will, and the deed are of himself, therefore this appearance is granted, and when he does good from freedom as of himself, such good is imputed to him and accepted as that reciprocal operation, by which conjunction with God is effected, 457. God is good itself, and in this He is omnipresent, perpetually striving and urging to be received, and though He is not received, still He does not remove Himself away, 490, 766, 774. He provides and offers good to all creatures and things, but it is changed into evil by recipient objects, 491. Every good in man has conjunction with such angels in heaven as are in a similar good, 613.

Good and Truth, are derivations of love and wisdom, 38. Good has its residence in the will of man, and truth in his understanding, 87. God is intimately present with man in the good of love and the truth of faith, 105. By these two man is reformed and regenerated, 142. The Lord continually endeavors to implant in every man truth and good, or faith and charity, 145. The church is established and constituted in individuals, by a faith and life conformable to the truths and goods which each extracts from the Word, and applies to his own state, 245. There is a marriage of good and truth in every part of the Word, and these two must be united in man, 249, 624. See *Conjunction*. The reason why two expressions are so often used in the Word, which appear like repetitions of the same thing, is, because one has relation to good and the other to truth, or to their opposites, the evil and the false, 250. Good is the essence of truth, and truth is the form of good, and these two are in all and every particular thing that essentially exists, 367, 397, 398. Good and truth proceed from God, from whom are all things, 398. Since the conjunction of good and truth is like a marriage, it is evident that good loves truth, and truth in return loves good, and that they have a natural desire to be conjoined, 398. All and every thing, whether living or not living, whether animate or inanimate, were created from the marriage of good and truth, and to be the subjects of that marriage, 624. In the Lord God the Creator, Divine good and Divine truth are in their very substance itself, 624. Good belongs to the will, and truth to the understanding, 660.

Grace. See *God*.

Grapes, signify the goods of charity and thence of faith in the spiritual or internal man, 461.

HAIL, signifies the infernal false, 635.

HAIR. See *Head.*

HAND, in the Word, signifies power; the right hand of God, omnipotence, 136.

HAPPINESS, must be within joys and flow forth from them, and this happiness is derived to every angel from the use he promotes in his occupation or employment, 735. The joys of heaven and eternal happiness depend not upon place, but upon the state of the life of man, 739. See *Delight.*

HARVEST, is the consummation of the age. Wheat (Matt. xiii.) the truths and goods of the New Church. Tares, the falses and evils of the former church, 784.

HEAD, the, in the Word, signifies intelligence, which angels and men have from the Lord, by means of Divine truth, 223, 507. Hair, therefore, signifies intelligence in its ultimates or extremes, derived from Divine truth, 223. The Nazarites represented the power of the Word in its ultimates, 223.

HEART AND LUNGS, the, are the universals of the body, because the heart corresponds to love, and the lungs to wisdom, 37. The heart can produce no motion or sensation without the respiration of the lungs, 87, 367. The heart corresponds to the will and its goods, and the lungs to the understanding and its truths, 87, 367, 601. A new heart signifies a will towards good, and a new spirit the understanding of truth, 143, 601. The heart propels the blood in every direction, but the viscera imbibe it, each according to the kind of use which it performs, 154. The reciprocation by which the heart and lungs are conjoined, is alternate, 371. See *Reciprocation.* The heart acts, and the arteries, by their coverings or coats, co-operate, and thus produce the circulation of the blood, 577. The air acts by its weight or pressure upon the lungs, and the ribs first co-operate with the lungs, and immediately afterwards the lungs with the ribs; hence the action of respiration is communicated to every membrane of the body, 577. Heart signifies love; hence the love of good is meant by a heart of flesh, 705.

HEAT AND LIGHT. See *Sun.* Heat and light exist in nature, because they correspond with the Divine Love and the Divine Wisdom, 87. Divine Love forms life, as fire forms light, 89. Natural heat and light serve as clothing and aids to spiritual heat and light, by which they may be conveyed to man, 75, 360, 361. Natural heat and light are naked, but the heat and light proceeding from the Lord as a sun, contain in their bosoms all the infinities that are in the Lord; the heat all the infinities of his love, and the light all the infinities of his wisdom, 365. The light and heat in which the angels dwell are the truth of wisdom and the affection of love, 385. Spiritual light in its essence is truth, and spiritual heat in its essence is good, 392, 618.

HEAVEN. The angelic heaven is as the head of the church on earth, and these together are called the body of the Lord, 10. To form an angelic heaven from the human race is the end of creation, 13. The angelic heaven is arranged into societies according to all the varieties of the love of good, 15, 32, 447. See *Conjunction.* The whole angelic heaven is arranged into its form and preserved in it from the divine love operating by the divine wisdom, 37. The whole heaven is a form of divine order in its largest portraiture, and appears in the sight of God as a single man, 65, 68, 119, 268, 354, 608. Wherefore there is a plenary correspondence between heaven and man, 65. The end of creation was the formation of an angelic heaven out of the human race, 66, 773. There is at this day a new angelic heaven forming by the Lord, consisting of such only as believe on the Lord God the Saviour and approach Him immediately in their worship, 108, 781—784. See *Salvation, New Church.* When the church on earth perishes, the inferior heavens pass away, but the inhabitants are preserved, and at the last day raised up into a new heaven, 119. The heavenly societies, which are innumerable, appear to the inhabitants of the world of spirits like stars in their firmament, 160. The angels of the celestial or highest heaven, are in the good of love from the Lord; those of the spiritual or middle heaven, are in divine wisdom from the Lord; and those of the natural or lowest heaven, are in the faith of charity from the Lord, 195, 212, 242, 580, 608. A copy of the Word, written by angels, under the Lord's inspiration, is kept by every considerable society in a sacred repository appointed for that purpose, lest it should suffer alteration in any of its points and marks, 241. See *Language.* The Lord by the Word is the all in all of heaven, 272. The heavens have their being from the divine love, and exist from the divine love and wisdom, 386. There are offices of administrations even in heaven, and dignities annexed to them, but the persons who fill them, being spiritual men, find their chief delight in the performance of uses, 403, 694, 736. The delights of heaven are the delights of love towards the neighbor and of love to God, 455. All who are in heaven turn their faces towards the Lord, 613. If any wicked person is admitted into heaven, where charity and faith towards the Lord prevail, he is immediately seized with giddiness, insanity, and violent pain, and becomes like a dying person, 641 In heaven the

holy subjects and rights of the church do not more engage the minds of the inhabitants than where in the world God is truly honored and worshipped; although the honor and worship in heaven are of a purer and more interior nature, 695. There are in heaven frequent occasions of meeting cheerful company to exhilarate and entertain the minds of the angels; which succeed to the fulfilment of certain appointed uses, 734, 745. Likewise food, which every one receives according to the use in which he excels, and which in its essence is love, wisdom, and use united, 735. There are joys of heaven which affect the senses of the body, consisting in various pastimes and delights in accordance with the angelic dispositions of its inhabitants, 745.

HELL. The power of hell prevailed over the power of heaven at the time of the Lord's advent, 3, 579. When man, by a denial of God, is excluded from communion with the angels of heaven, he associates himself with the satanic spirits of hell, 14. Hell is divided and subdivided into innumerable societies, according to the varieties of evil, 32, 68, 447. These are so connected that the universal hell resembles one monstrous devil, 32, 68. The love of self is the cause of the hatred and lust which prevail there, 45, 455. The inhabitants of hell do not acknowledge God, but worship as gods those who have most power over them, 45. See *Animals, Angels.* God is omniscient in hell as well as in heaven, 62. The subjugation of hell may be compared to the destruction of an army of robbers and rebels, to the slaughter and dispersion of wild beasts, and the defence of plains and fields against all further depredations, to the destruction of locusts and vermin, by which the trees of a garden are restored to bloom and fruitfulness, 117. At the time of the Lord's first advent the hells had so accumulated as to fill the whole world of spirits, and not only to disturb the lowest heaven, but also to make assault on the middle heaven, which they infested in a thousand different ways, 121, 579. It was similar at the Lord's second advent, 121. See *Spiritual World.* Hell consists of myriads of myriads of spirits, being composed of all those who from the creation of the world have alienated themselves from God, by evils of life and falses of faith, 123. The smoke seen in the hells arises from falses confirmed by reasonings, and fire is anger kindled against those who maintain contrary opinions, 159. Hell communicates with societies of the evil in the world of spirits, and it consists, in general, of caverns and workhouses, with a difference between those inhabited by satans and those inhabited by devils, 281, 570. All are gathered in hell who love themselves with the chief and governing love, 293. The fire of hell is the fire of hatred and revenge, 309. The devils and satans in hell are spiritual murderers, with whom are conjoined those in this world who violate and prostitute the sanctities of the church, 310. See *Commandments.* Devils and satans in hell, from the rage and cruelty of their hearts, appear at a distance like wild beasts of all sorts, as tigers, leopards, wolves, &c., 312. That men on earth who wish to destroy the Lord's church are of a similar nature and form with those infernal spirits, is not apparent to those among whom they now live, because their bodies, which serve them for the outward exercise of social duties, absorb and conceal the true forms of their spirits, nevertheless this is apparent to the sight of angels, 312. All who are in hell are sensual, 402, 565. The deeper the hell in which they are, so much the more sensual are they, 402. Hell is beneath or under the ground of the spiritual world, which ground is of spiritual origin, consequently not in any natural extense, 475. When the inhabitants of hell are viewed from heaven, they are seen with their faces averted, and also with their feet upwards, notwithstanding they walk upright on their feet, and turn their faces in every direction, 613.

HERESIES. All the heresies that ever did, or do still exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such have confirmed them, 254. No one is condemned for heresies received in simplicity, but for confirmations of the falses they contain, together with an evil life, 254. Those who teach falses and heretical opinions and yet read the Word, from whence they might learn what is true and what is false, are guilty of theft spiritually understood, 320 The cause of so many divisions and seditions as have existed in the church from its infancy are chiefly these three: 1st. The Divine Trinity was not understood. 2d. Man had no correct knowledge of the Lord. 3d. The passion of the cross was regarded as redemption itself, 378. Sensual men have been the principal broachers of heretical doctrines, 402. The charity adjoined to any heretical faith is spurious, 451. From the prevailing faith that the passion of the cross constitutes the sum and substance of redemption have arisen many horrible falsities respecting God, faith, and charity, 581.

HEREDITARY EVIL, acts in and upon every man; if it acted by or through him he would not be capable of reformation nor yet be a subject of blame, 154. It is not a consequence merely of what Adam did, but

is successively communicated to children from their parents, who necessarily entail upon them that inclination to evil which prevails in themselves, 469, 520, 521, 822. It depends on each individual in every family whether he will choose or refuse the evil so propagated, 469. The hereditary evils in which man is naturally born are chiefly derived from these two loves, the love of ruling over all, and the love of possessing the wealth and property of all, 498, 662, 822, 823. Man is not born in evils themselves but only in an inclination to them, yet with a greater or less bias to particular evils; wherefore, after death no one is judged or condemned for hereditary evil, but only for those which he has actually committed, 521. These propensities to evil can only be broken by a new birth from the Lord (see *Regeneration*) without which they acquire new strength in every succeeding generation, 521. The evil propensities into which man is born reside in his natural man, 574, 587, 659. From the will of the natural man they enter by influx into his thoughts, 659.

Hirelings, by, in the Word, are signified those who look to recompense as a reward of merit in the concerns of salvation, 441.

Holy One of Israel, signifies the Lord with respect to his Divine Humanity, 93. Thus, as to the Divine Truth of the Divine Wisdom, 253.

Holy Spirit, the, is the Divine that proceeds from the one omnipresent God, 138, 188. Properly speaking the Divine truth, and consequently the Word, or the Lord Himself is signified by the Holy Spirit, 139. Its divine virtue, or operation, consists in general, in reformation and regeneration, 142. Its particular graces with the clergy are those of illustration and instruction, 146. The operations of the Holy Spirit are of the Lord from the Father and not contrariwise, 153, 188. It was breathed on the Lord's disciples after His glorification, 153. All the angels in heaven are filled with the Spirit of the Lord, but every one of them speaks and acts according to the state of his own mind, 154. There was no Holy Spirit before the coming of the Lord, and therefore there is no mention made of the Holy Spirit in the Old Testament, 158. See *Blasphemy*. The influx of life from the Lord is called the Spirit of God; in the Word, the Holy Spirit, 461.

Holy Supper, the, was instituted for the sake of consociation with angels and conjunction with the Lord: the bread being, in heaven, Divine Good, and the wine Divine Truth, both from the Lord, 238, 702—710. Such correspondence was established from creation, in order that the angelic heaven and the church on earth might make a one, and that the Lord might at once conjoin Himself with both, 238. See *Angels*. Melchizedech, the King of Salem, blessed Abraham, and brought forth bread and wine, these being the most holy things of the church, 264, 715. The Lord's flesh signifies Divine Good, and His blood Divine Truth, 372, 702—709. The Holy Supper is a sacrament of repentance, and hence an introduction into heaven, 567, 719—721. He who looks to the Lord and performs actual repentance, is conjoined to the Lord by this most Holy Sacrament, and introduced into heaven, 621. These effects are not produced by the material bread and wine, but by their spiritual correspondents, which are love and faith, 621, 705, 727. See *Baptism*. It is impossible for any one without an acquaintance with the correspondence of natural things with spiritual, to know the uses and benefits of the Holy Supper, 698—701. As true Christianity is now beginning to dawn, and the Lord is now instituting a new church, it has pleased Him to reveal the spiritual sense of the Word, to the intent that this church may be admitted into the real use and benefit of the two sacraments—Baptism and the Holy Supper, 700. This sacrament, so long as its correspondences with heaven are unrevealed, may be compared with an angel appearing in the world among men in a common garb, who is only respected according to his dress; but the case would be changed were he discovered to be an angel, angelic wisdom flowing from his tongue, and wonderful effects from his actions, 701. The Lord's flesh, and likewise the bread, signifies all the good of charity as well as Divine good; and his blood, and likewise the wine, signifies all the truth of faith as well as Divine truth; and to eat signifies to appropriate, 702—709. Bread and wine, in a natural sense, signify the same as flesh and blood,—the passion of the cross, 704. In the supreme sense they signify the Lord Himself as to the Divine good of His love and the Divine truth of His wisdom, 705. There are three things involved in the Holy Supper, the Lord, His Divine good, and His Divine truth; consequently it includes and contains the universals, and therefore the particulars, of heaven and the church, 711. These universals are also three—God, charity, and faith; and to these correspond the three universals of man—the soul, will, and understanding; to which again, the body, the heart, and the lungs correspond externally, 712. On the other hand there are three opposites to these three universals—the devil, or hell, the evil, and the false; these being

opposite are altogether separate, yet they are held in connection by a wonderful subjection of all hell to heaven, of evil to good, and of false to truth, 713. Since the Lord's flesh signifies the Divine good of His love, and His blood the Divine Truth of his wisdom, it is evident that the Lord, both as to His Divinity and His glorified Humanity, thus with the whole of His redemption, is entirely omnipresent in the Holy Supper, 716. All those who worthily approach the holy communion, become recipients of the effects and fruits of redemption, 717. With such the Lord is present, and he opens heaven to them; He is also present with those who approach it unworthily, but does not open heaven to them, 719—721. In the latter case man shuts heaven against himself, still he is preserved in the possibility of repentance and conversion so long as he abides in this world, 720. There are no other universal entrances into the church and heaven besides the sacraments of Baptism and the Holy Supper, 721. They approach the Holy Supper worthily who are under the influence of faith towards the Lord, and of charity towards their neighbor, thus who are regenerate, 722—724. By the regenerate who approach the Holy table worthily are meant those who are internally in the three essentials of heaven and the church, and not those who are only externally in them, 723. With such it effects conjunction with the Lord, 725—727. It is also a signing, sealing, certifying, and witnessing, even before the angels, that they are the sons of God, and is moreover as a key to a house in heaven where they are to dwell to eternity, 728—730. In order that man may be actually admitted into heaven, he must actually present himself to the Lord, and receive Him in His glorified Humanity, as at the sacrament of the Holy Supper, 728. Those, however, who die in their infancy or childhood, and so do not arrive at an age capable of worthily approaching the Holy Supper are introduced into heaven by the Lord through baptism, 729. See *Infants*.

Horse, the, signifies the understanding of the Word of God, 113, 277, 623, 776. A white horse the understanding of the Word with respect to truth and good; a red horse, the understanding of the Word destroyed in respect to good; a black horse, the same with respect to truth, 113. A dead horse, the understanding of truth annihilated, 277, 623. By the winged horse Pegasus, the ancients meant the understanding of truth, which is the medium of attaining wisdom; and by the horse's hoofs, matters of experience, by which natural intelligence is attained, 693. See *Water*. To ride, signifies to instruct in divine truths from the Word, 776.

Humanity. The Lord glorified the Humanity, which He assumed in the world, by the temptations which He endured, and finally by the passion of the cross, 2. This Humanity was the Divine Truth, 3, 126, 579 As the Divine Itself, which was from eternity lives in Itself, so also the Humanity which It assumed in time, lives in Itself, 40. God could not have made His Humanity Divine, unless It had been at first as the humanity of an infant, afterwards like that of a child, and lastly had formed Itself into a receptacle and habitation into which the Father might enter, 73, 89. The Humanity which was assumed in time was not the Divine Esse, 81. See *Redemption*. The soul and life of the Humanity was Jehovah God, 82, 538. God assumed the Humanity according to His own Divine order, and was actually made man, by conception, birth, and successive instruction as other men; with this difference, that He more rapidly, more fully, and more perfectly than others accomplished the different stages of that progression, 89. By acts of redemption the Lord put off the Humanity which He derived from His mother and put on a Humanity from His Father, in consequence of which It is Divine, and in Him God is Man and Man God, 101, 102. See *Glorification, Lord*. Unless Jehovah God had assumed the Humanity and thus clothed Himself with a body which is in last or ultimate principles, it would have been in vain to have attempted redemption, 124, 125. The Lord suffered, not as to His Divinity, but as to His Humanity, and at the time of suffering the most intimate and complete union was effected, 126. It is the Humanity which mediates, intercedes, propitiates, and atones, 135. See *Mediation*, &c. By the Humanity, the Lord is in last and lowest principles as well as in first, 136. The Humanity of the Lord acted of itself from the Father, and not the Father by and through the Humanity; as the body acts of itself from the soul, 154, 188. The Humanity is Divine because it is the Humanity of Jehovah, and ought to be approached in order to come to the Father, 188, 538. See *Light*. The one God Who is invisible came into the world, and assumed the Humanity, not only that He might redeem men, but also that He might be made visible, and thus such a one as they might have conjunction with, 786. See *Churches, New Church*.

Hypocrisy. If the internal man wills what is evil, and still the external does what is good, they are both, notwithstanding, under the influence of hell, because the will is from thence, and the deeds are hypocritical, 340

The hypocrite is the lowest of natural men, being merely sensual, 381. There dwells in the hearts of all who are deeply sunk in hypocrisy, an intestine hatred against all who are truly spiritual; although they are not sensible of this while living in this world, it manifests itself after death, 381. Every man who is not inwardly under the Lord's guidance, is a dissembler, a sycophant, and a hypocrite, 662.

IDEA. Natural ideas are conceived from objects of this world, and therefore involve some notions of space, 30, 31, 280. A spiritual idea derives nothing from place, but is all from state, 30. See *State*. Man can have no distinct idea of the Immensity of God before the existence of spaces, and of His Eternity before the existence of times, 31. Without a just idea of the relation between the spiritual and natural worlds, man may easily be betrayed into naturalism, and deny God, 75. See *Fantasy*. Not a single idea of natural thought is adequate to an idea of thought purely spiritual, 280. Spiritual ideas are inexpressible, ineffable, and incomprehensible to the natural man, 280. One natural idea is the continent of several spiritual ideas; and also one spiritual idea is the continent of several celestial, 280. See *Thought*. Ideas can only be predicated of the result of thought; and the true test of thought is to act in a given manner, for a given purpose, 335. The mind has its abode in the brains, where its ideas are fixed and become permanent according to their reception and confirmation, 351.

IDOLATRY. Where the intellectual sight has been made dependent on the bodily senses, and yet men have been desirous to see God, they have formed for themselves various idols, 11, 24. A plurality of gods among the ancients, and also among the moderns, arose from the non-understanding of the Divine Esse, 24. See *Spiritual World*. The idolatries of the Gentiles of old took their rise from the science of correspondences, when men began to worship as deities the images and resemblances set up by their forefathers, because they found them in and about their temples, 205, 275, 291, 833. Such worship prevailed among the people of Israel during their sojourning in Egypt, 291. It was a common practice in Asia and the neighboring countries, and also among the Greeks and Romans, to worship men as gods, 292. All who acknowledge and worship any other god than the Lord and Saviour Jesus Christ, who is Jehovah God himself in a human form, offend against the First Commandment; and so also do those who persuade themselves into the belief of three Divine persons actually existing from eternity, 296. To adore any one as God's vicar on earth, or to make invocation to any saint, is of no more avail than praying to the sun, moon, and stars, and seeking an answer of a diviner, 560.

ILLUSTRATION. See *Clergy*. With those who do not immediately approach the Lord, illustration, which is of a spiritual nature, and descends from Him, becomes more and more natural, and at last sensual, 176. Illustration comes from the Lord alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life; none else can receive illustration from the Word, 231. Every one, whose soul desires it, is able to see the truths of the Word in clear light, 621.

IMAGE AND LIKENESS. See *Man*. An image of God is a form of Divine order, 65. The angels discern the images of their affections and thoughts in the objects by which they are surrounded, 66. Works, which are derived from man's affections and thoughts, are like so many mirrors reflecting his real image, 373.

IMMENSITY, is the original source of space, 27, 31. The angels in heaven, by the immensity of God, perceive His Divinity as to its Esse, 31. See *Idea*.

IMMORTALITY. Since the soul is a form of love and wisdom, it cannot die to all eternity, for it is the proximate receptacle of life from God, and thus His habitation, 697. See *Man, Soul, Life*.

IMPUTATION. Those who know their duty, and not those who are ignorant of it, are the objects of imputation, whether it be of righteousness or of guilt, 107. The imputation of the merit and righteousness of Christ is impossible, 134, 640—642, 649. The Lord does not impute sin to any man, for He is love itself and good itself, 409, 651, 652. Without the reciprocal conjunction of man with the Lord and of the Lord with him, there can be no imputation, 485. See *Conjunction*. A faith imputative of the merit and righteousness of the Lord God the Saviour, necessarily led to the denial of man's freedom, 489, 630. Imputation and the faith of the present church, which alone is said to justify, are one, 626, 627. Unless the prevalent error respecting imputation were to be abolished, atheism would overrun the whole Christian world, 628. The faith of the imputation of Christ's merit was not known in the apostolic church, and is nowhere declared or signified in the Word, 636—639. See *Nice, Council of*. When this faith was once introduced and had overspread the whole Christian world, all other faith was rejected and shut up in darkness, 639. Where imputation is mentioned in the Word, the

mputation of good and of evil, and at the same time of faith, is meant, 643. There was no other law of imputation at the beginning of the church, and there will be no other at the end, 643. The received faith of imputation has afforded to the Christian world a light like that of a fire in the night time, and by this light it bears the semblance of the most essential theological truth, 644. Unless this light had been preserved, the whole Christian church would have disappeared, 644. Good, which is charity, and evil, which is iniquity, are imputed after death, 646. The faith and imputation of the New Church cannot be together with the faith and imputation of the former church, without proving hurtful to man's salvation, 647—649. The Lord imputes good to every man, and hell imputes evil to every man, 650—652. Thought is imputed to no one, but will only, 658—660. See *Thought.*

INFANTS. The bodily senses of infants are successively perfected by means of the objects on which they are exercised, and as they learn by degrees to lisp out vocal sounds, at first without ideas, there arises a certain obscurity of fantasy, which, as it becomes clearer and more distinct, gives birth to the obscurity of imagination, and thence of thought, 335. Those who die in their infancy incline to evils, and thus will them, from their hereditary nature, but still they do not commit them, for they are educated in the spiritual world under the Lord's auspices and are saved, 521. They are introduced by baptism into the Christian heaven, and angels are there assigned them by the Lord to take care of them, 677. Such infants and children as are born out of the Christian church are, after the reception of faith in the Lord, introduced by another medium into the heaven set apart for those of their own religion, 729.

INFINITY and eternity, are predicable of the Divine Esse, 21. Infinity comprehends both Immensity and Eternity, 27, 31. God is Infinite because He is self-existent, 28. And because he was before the world, consequently before spaces and times had birth, 29. The Infinity of God is perpetually represented in the universals of creation, 32. It dwells in the finite as in its receptacles, and in men as in its images, 33. As the Esse of God is more universal than His Essence, so the Infinity of God is more universal than His love; and therefore Infinite is an adjective applied to the divine attributes, 36.

INFLUX. See *God.* The influx from God into the souls of men, descends thence, and vivifies the inferior degrees, 8. When received into forms not corresponding, the forms produce a change according to the prevailing laws in the three kingdoms of nature, 8, 366. The mind is disposed to receive the divine influx through the soul by means of knowledges from without, 8. All the phenomena of nature are dependent on influx from the spiritual world, 12. Man's reasoning faculty is owing to the influx of Divine wisdom, 12. The influx which flows from the spiritual world into the senses of animals is called instinct, and is so called, because it exists without the medium of thought, 335. See *Animals, Thought, Idea, Connate.* The Lord, with all His Divine love, all His Divine wisdom, and all His Divine life, enters by influx into every man, 363, 364. Consequently, with the whole essence of faith and charity, 365. Every man receives these things according to his particular form, 366. God enters by influx into the knowledges of Himself which man possesses, and thus induces an acknowledgment; He also enters at the same time with an influx of His own love to mankind, 457. He who receives only the former influx receives it in his understanding merely, and rests in knowledges without an interior acknowledgment of God, but he who receives both the former and the latter influx, receives it in his will, and by derivation thence in his understanding, consequently, in his whole mind, 457. The spiritual influx from the Lord is received by every man according to the direction in which he is turned, whether it be towards God or towards himself, 491. If the delight of evil, which enters by influx from hell, is received into the understanding, the man is then enslaved to hell, 564. If the delight of charity and the pleasantness of faith were to enter, by influx, into the spiritual organism of the minds of those who are in the delight of evil and the false, thus without their cooperation, they would be tortured and tormented by the intrusion, 578. The learned at this day know nothing about the spiritual world and its influx into the natural, but only of an influx of nature into natural objects, 695.

INIQUITIES, to bear, does not mean to remove them, but to represent the profanation of the truths of the Word, 130.

INSPIRATION. The Lord breathed on His disciples, because breathing is an external representative sign of divine inspiration, and inspiration is an insertion into the angelic societies, 139.

INSTINCT. See *Animals.* Unless man had the faculty of elevating the understanding above the will, he would have no capacity of thinking or speaking from thought, but would only utter a sound expressive of his affection; he would have no capacity of act

ing from reason but only from instinct, 588. See *Influx.*

INSTRUCTION. Those, who, after instruction in the spiritual world, depart from their belief that the Holy Spirit is a God of itself, are afterwards taught concerning the unity of God and prepared to receive the faith of the new heaven, 138, 255. See *Clergy.* But those only are in a capacity to receive truths who have not confirmed themselves in falses, 255.

INTELLECT. Every man, whether he be good or evil, is capable of being elevated as to his intellect into the light which the angels of heaven enjoy, 79.

INTELLIGENCE. It is no mark of a man's intelligence to be able to confirm what he pleases; but to be able to discern that to be true which is true, and that to be false which is false, is the mark and character of intelligence, 334. See *Wisdom.* Those with whom the internal spiritual man is opened towards heaven and to the Lord, are in the light of heaven and in illumination from the Lord, and thence in intelligence and wisdom, 401. These see truth in the light of truth, and have a perception of good from the love of it, 401. Atheists, who, from the love of self, are in the glory of reputation and distinction, and thence in the conceit of their own intelligence, sometimes enjoy a more sublime rationality than others; but this is only the case when the thinking principle of the understanding is uppermost in them, and not the love-principle of the will, 507. Man has no other sensation and perception, but that intelligence and wisdom are in and from himself, whereas he possesses nothing but the faculty of receiving them, 663. Every one is intelligent according to his affection for knowledge, 694.

INTENTION. Whatever is of the intention is also of the will, and is thus in its essence the act itself, 309, 313. In the spiritual world the good are distinguished from the evil by their purpose, intention, and end, since a good end is regarded by all in heaven, and a bad end by all in hell, 523. Man should remove the evil intentions of his will by examination and repentance, 532. Man examines the intentions of his will at the same time that he examines his thoughts, for the intentions manifest themselves in the thoughts, 532.

INTERCESSION, signifies perpetual mediation, 135. See *Mediation.*

INTERNAL AND EXTERNAL. While the internal man is enlightened without the external, or the external without the internal, man sees only as in a twilight shade, 109, 401. In all human will and thought, and action and speech thence derived, there is an internal and an external, 147, 401. The internal and external are perfectly distinct from each other and yet reciprocally united; the internal acts in and upon the external, but not by or through it, 154, 188. The internal, by reason of the universals included in it, resembles an ocean, from whose stores the external selects as much as is sufficient for its use, 154. When the Word dwells in some degree of fulness in the internal of a man, he then speaks and acts of himself from the Word, and not the Word by or through him, 154. The external man is never rendered internal, or reduced to a conformity of action with the internal, until lusts are removed, 326. The spiritual must be received in the natural, that man may possess it as something real; naked spirituality being like ether which flows in and out without affecting him in any perceptible manner, 339. See *Perception.* When the internal man wills what is good, and the external does what is good, then they both become a one, 340. See *Hypocrisy.* The internal and external of man are distinct from each other, like cause and effect, for the causes of all things are formed in the internal man, and the effects thence resulting are produced in and by the external, 374, 401. Love to the Lord and love towards our neighbor open and form the internal spiritual man, for there they have their residence; but the love of self and the love of the world, when they have the ascendancy, shut up and destroy the internal spiritual man, and render man natural and sensual, 399, 401. The internal is that by which man is in the spiritual world, and thus in the light of heaven; and the external, that by which he is in the natural world and its light, 401, 454. It is the internal which is actually elevated towards heaven, with those who are spiritual men; and which is averted from heaven and turned towards the world, with those who are merely natural, 401. It is the internal which thinks and wills, and the external which speaks and acts, 401. By the internal and external are to be understood the internal and external of a man's spirit, his body is only an additional external within which the former exists, 401, 420. Charity itself resides in the internal man, where it is like a principle of good will, and is thence derived into the external man, where it manifests itself in good deeds, 410, 412. It follows, therefore, that the internal man ought to be the object of love, and the external only subordinately so, 410. Those in whom the internal and external make one, are understood in the Word by the single in spirit, 443. See *Morality.* The nature and quality of every man in himself depends on that of his internal man, and not on that of

nis external, 454. All a man's interiors proceed and are continued to his exteriors, and even to what is most external, in order to produce their effects and perform their works, 462. It is not necessary that man should know all the interior operations of the Lord, within him, provided what is extreme and most external be known, in which the man with his thought and will is together with God, 462. Saving faith and charity are in the internal man, and these are the source of Christian faithfulness and morality in the external man, 568. The internal natural man is first to be regenerated, and by it the external, 593. It is like a soul in the external, not only in general, but also in the minutest particulars, 593. All things derive their external value from their internals, 595, 785. When the internal man is reformed by means of truths, and from these sees what is evil and false in the external or natural man, there arises a combat between them, 596. See *Temptation.*

Israel, in the Word, signifies the Church spiritual, 200, 594.

Jacob, in the Word, signifies the church natural, 200.

Jehovah God, is essential love and essential wisdom, or essential good and essential truth, 3. He is the one God, the Lord and Saviour Jesus Christ, in whom is the Divine trinity, 3. The one God is called Jehovah, from his Esse, because He alone is, was, and will be, 19, 159. See *Esse.* On this account the Lord in His Humanity is not called Jehovah, 81. Jehovah Himself assumed the humanity to redeem and save mankind, 82, 84, 188, 370, 641. See *Humanity.* Jehovah cannot approach any devil in hell or any devil on earth, so as to curb his fury and subdue his violence, except by His Humanity, 84, 135, 370. By Jehovah is signified Divine love, or Divine good; and by God, Divine wisdom, or Divine truth, 85, 253. He descended as the Divine truth, which is the Word, nevertheless He did not separate from it the Divine good, 85. He is a man; as in first principles, so also in ultimates, 102. By reason of the marriage of Divine good and Divine truth in every part of the Word, the expression of Jehovah God, so frequently occurs, 253. The name Jehovah God is in itself so holy that the Jews, from the first time it was used, never durst, and still dare not pronounce it, 297.

Jesus Christ, is Jehovah the Lord, from eternity the Creator, in time the Redeemer, and to eternity the Regenerator; at once, Father, Son, and Holy Spirit, 26, 188, 294—296, 683. See *Priest and King.* No other God is to be worshipped but the Lord Jesus Christ, 294. The name of Jesus is so holy that no devil in hell has power to pronounce it, 297. The name Jesus signifies the all of Salvation by redemption, and Christ, the all of Salvation by his doctrine, 298, 726. The reason why it is necessary to have faith in God the Saviour Jesus Christ, is, because such faith is directed towards a visible God, in whom is the invisible, 339. The first requisite of a faith directed towards Jesus Christ, is, an acknowledgment that He is the Son of God, 342. The body of Christ is Divine good and truth, 372. See *Holy Supper.* In the Word the name of the Lord Jesus Christ signifies an acknowledgment of Him and a life according to His commandments, 682.

Jews, the, durst not use the name Jehovah on account of its sanctity, 81. The general image of Jacob and Judah still remains in their posterity because they have hitherto adhered steadily to their religious principles, 103. The Jews were called an adulterous generation because they violated the church and adulterated the Word, 122. They had no knowledge whatever of the science of correspondences, 204, 205. The Jewish nation is represented by the rich man in the parable of Lazarus, because they were in possession of the Word in which there are spiritual riches, 215, 246. See *Messiah.* The hereditary disposition of the Jews has so increased that they are unable with a true faith of heart to embrace the Christian religion, the interior will of their minds being averse to it, 521. See *Will and Understanding.* Before the last judgment the Jews in the spiritual world appeared in a valley on the left side in the central part inhabited by Christians; after that they were translated towards the north, and were forbidden all intercourse with Christians, 841. Some of them are willing to receive instruction, and acknowledge Christ for the Messiah, 841, 482. The Jews are less aware than any other people of their being in the spiritual world, believing themselves to be still living in the natural world, and that because they are altogether external men, and do not at all think of religion from an interior principle, 844.

John the Baptist. See *Baptism.*

Jordan. See *Canaan.*

Joy and Gladness. The reason why these are mentioned together in the Word is, because joy is predicated of good, and gladness of truth; or, joy of love, and gladness of wisdom: for joy belongs to the heart, and gladness to the spirit; or joy belongs to the will, and gladness to the understanding, 252.

Judah, in the Word, signifies the church celestial, 200.

Justice and Judgment. Justice is pred

ieated of love and judgment of wisdom, 51. See *Righteousness*. Justice and judgment cannot allow that one person should take upon himself the wickedness of another, 134. It is lawful to judge respecting an evil man that he is evil, if it be done righteously, 226. See *Charity*. The love of justice with judgment can come from no other source than the God of heaven, 459. Whoever, from the Lord, loves justice and does it with judgment, he is charity in its image and likeness, 459. A judge who regards justice only, and administers it with judgment, possesses conscience, 666.

JUSTIFICATION, by faith alone, so intoxicates the mind, that man cannot discern the essential truths of the church, 98. Although a mere chimera it is accounted every thing in all Christian churches, 181, 389. It occasions a false security, blindness, sleep, and darkness with respect to spiritual things, and thereby brings death to the soul, 182. It does not teach to do any good which is of and from God, or to shun any evil, and is therefore a dead faith, 389.

KNOWLEDGE. No knowledge of God could exist without a revelation, 11. Although the faith of God enters by a prior way, yet all knowledges concerning God are received externally from the revealed Word, by means of the bodily senses, 11. It is the duty of every one to prepare a way for the descent of God into his mind by the acquisition of knowledges, 24, 89. When these are deficient or despised by man, he is not in a capacity to form any judgment concerning God, 24. Without some knowledge of the laws of creation man is liable to fall into naturalism, 75. Knowledge concerning the Lord is far more excellent than all other knowledges, 81. To know words only, without knowing what they contain, is to know nothing, 185. Knowledges of truth and good are represented by stars, 198. The Lord grounds his teaching on the knowledges which a man is in possession of, and does not infuse new ones immediately, 208. Writers on natural religion do not derive their knowledge on the subject from themselves, but only confirm by rational deductions the truths they have learnt from the church, which is in possession of the Word, 273. Unless a man know something of a certainty, and advance into it step by step as a man advances in walking, he can never arrive at wisdom, 333.

LAKE, the, of fire and brimstone (Rev. xix. 20; xx. 10) signifies hell, 635. See *Hell*.

LAMB, the, seen by John on Mount Sion, was a representation of the Lord's innocence, 144, 200.

LAMPS, signify such things as relate to the understanding and oil, such as relate to love, 199, 606.

LANGUAGE. There is a universal language, natural to all angels and spirits, which has nothing in common with any language on earth; and every one after death comes into the use and understanding of this language, so that throughout the whole spiritual world each understands another's speech, 19, 280. Every alphabetic letter in the spiritual world signifies some particular thing, and every vowel somewhat of affection or love, 19, 278. See *Angels*. The spiritual style of writing consists of mere letters, each of which involves some particular sense; and there are small lines, curvatures, and dots, above and between the letters, and inserted in them, which exalt the sense, 241, 278, 280. The letters used in the spiritual kingdom are similar to those used in printing among men; those in the celestial kingdom are, in some societies, like Arabic characters, in others, like the old Hebrew letters, 241. In the Word of the celestial kingdom, the expressions are goods of love, and the marks are affections of love; but in the Word of the spiritual kingdom, the expressions are truths of wisdom, and the marks interior perceptions of truth, 242. In the celestial heaven they do not express any consonants roughly, but softly, and in that heaven they are not able to pronounce the vowels *i* and *e*, 278. The letter H, added to the names of Abram and Sara, signifies the Infinite and Eternal, 278. Every spirit and angel, when conversing with a man, speaks to him in his particular language, 280. The sound of spiritual language differs so far from the sound of natural language, that a spiritual sound, though loud, could not be at all heard by a natural man, or a natural sound by a spiritual man, 280. The angels perceive in the sound of the voice all the affections of a man's love, with their nature and quality, 365. This is in some measure perceivable even by man, and similar hidden contents are perceivable in the radiance issuing from the eye when one person looks at another, 365. Sound corresponds to affection, and speech to thought; therefore affection forms the sound or tone of the voice, and thought the speech or words of a discourse, 386. Spiritual discourse contains and enfolds in it thousands of things which natural language cannot express, and such as do not fall within the ideas of natural thought, 386. Expressions from heaven relating to the good of charity, which passed through the world of spirits and penetrated even to hell, were changed into such as were wholly opposite, and at length into such as breathed hatred; truths also, in like manner

were changed into their opposite falses, 492. In the spiritual world a variety and mixture of affections is distinctly perceived in sound, 694. The affections of spiritual love are rendered sonorous by modifications of the voice in singing, and thus the affection in the song is perceived in heaven as the very affection itself flowing into the minds of the hearers, 745.

Last Judgment. The Lord in His Humanity accomplished a last judgment in the spiritual world; by which he formed a new heaven of such as were found worthy, and a new hell of such as were unworthy, 95. See *Redemption.* The last judgment took place in the spiritual world in the year 1757: 115, 772, 796, 818, 841. Since that time the state of all the inhabitants of the spiritual world is so changed, that they are no longer permitted to collect into companies as before; but ways or paths are appointed for every kind of love, whether good or evil, which all immediately enter, on leaving the natural world, and so depart to the societies corresponding to their loves, 818.

Laws, of justice are in the first place, political laws in the second, and economical laws in the third, 55. Unless the evils forbidden in the decalogue were provided against by laws, no kingdom, commonwealth, or any society could subsist, 282. See *Commandments.* The law of charity prescribed and given by the Lord is this, "Whatever ye would that men should do unto you, do ye even so unto them," 411, 444. Those who are influenced by the love of heaven, love their neighbor according to this law, 411. See *Charity, Neighbor.* Unless the commission of evil, both in the spiritual and natural world, were restrained by laws, society would perish, 497, 498.

Life. God is life itself, 21, 39, 363, 364, 461, 474. A life according to the commandments of God is an actual acknowledgment that salvation and eternal life are from Him, 22. See *Man.* The Divine life actuates man according to the degree in which it is received, 34, 364. Life is nothing else than love and wisdom, 35, 471. The human body is an organ of life, 35, 362, 364, 461. Life in itself, which is God, is the very and only life, by derivation from which all angels and men live, 40, 362. See *Perfection.* A man's true life is God in him, and a man's true death is the persuasion and belief that his life is from himself and not from God, 48. See *Tree of Life.* There are three degrees of life in every man from creation, the celestial, the spiritual, and the natural, 239. The life and understanding of man are from spiritual light, 334. Life, with all its constituents, is derived by continual influx from the God of heaven, who is the Lord, 362. The life of God is present in all its fulness, not only with the good and pious, but also with the wicked and impious; the difference being that the wicked obstruct the way, so that God is prevented from entering the inferior regions of their minds, whereas the good prepare the way, 366. The very life of man is his love, and such as the ruling love is, such is the life and even such is the whole man, 399. There are four periods of life through which man passes from infancy to old age; 1st. When he acts from and under the guidance of others. 2d. When he acts of himself, under the guidance of the understanding. 3d. When the will acts upon the understanding, and the understanding modifies the will. 4th. When he acts from fixed confirmation and purpose, 443. Man is not life, but a recipient of life from God, 470—474. God, being infinite and therefore life in Himself, cannot by any possibility create this life and so transcribe it into a man, for this would be to make him God, 470. Life is the inmost activity of love and wisdom, which are in God, and which are God; which life may also be called the very essential living force, 471. God grants man a sense that the life in himself is as if it were his own, to the intent that he may live as of himself according to the laws of order, 504. The two universals of the life of every man are will and understanding, 778.

Light. See *Sun.* By light in the Word is understood the Divine truth, 85. The light arising from the confirmation of what is false is the light of infatuation, 162. Jehovah God dwells in light inaccessible, but by the assumption of the Humanity He became accessible, and made Himself the light of the world, 176, 188. Light from heaven discovers the quality of every form, 187. The light of heaven, in which is the spiritual sense of the Word, descends by influx into natural light, in which is the literal sense, and illuminates a man's intellectual or rational principle, 215, 334, 401. The light of heaven is Divine wisdom, 242.

Literal Sense of the Word. See *Word.* The literal sense of the Word is signified by the clouds of heaven, and the spiritual sense by glory, 198, 222, 271, 776, 777, 780. By a garden, a grove, and a wood, in the literal sense, are spiritually meant wisdom, intelligence, and science. By the olive, the vine and the cedar, the poplar and the oak, are meant the good and truth of the church under the different qualities of celestial, spiritual, rational, natural, and sensual. By a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection; and by mountains, hills, and

valleys, are meant, the higher, the lower, and the lowest things relating to the church, 200. By Egypt, Assyria, and Israel, are signified the scientific, the rational, and the spiritual, 200, 247. These, at the time of the Lord's coming, are to be united and made one, 200. (*See also n.* 205.) The literal sense of the Word is capable of being turned any way, 207, 260, 508. But while the Divine truths of the church are in man it cannot be perverted, for if it be turned to favor the truth its sanctity is preserved, 207. The literal sense of the Word is the basis, the continent, and the firmament of its celestial and spiritual senses, 210—213, 226. Without the protection of the literal sense the holy things of the Word would be exposed to open violence, 213. Divine truth in the literal sense of the Word is in its fulness, sanctity, and power, 214, 224, 225, 229, 234, 260 (see *Truth*): because the literal sense contains the celestial and spiritual senses, 214. The truths in the literal sense, in some cases are not naked truths, but only appearances of truth, 215, 226, 257. The truths in the literal sense of the Word are understood by the precious stones of which the foundations of the New Jerusalem were built, 217. Likewise by the Urim and Thummim on Aaron's ephod, 218. See *Urim and Thummim.* By the precious stones in the Garden of Eden wherein the King of Tyre is said to have been, 219, 260. See *Tyre and Sidon.* By the curtains, veils, and pillars of the tabernacle, 220, 260. And also by the externals of the temple at Jerusalem, 221. In the literal sense the Lord is intimately present, 225. And from that sense he teaches and enlightens mankind, 225. There are some things in the literal sense which appear like contradictions, when nevertheless there is not a single contradiction in the Word if it be viewed in its own spiritual light, 226. The quality of the church is always determined by its understanding of the Word, 247. All and every part of the literal sense of the Word has communication with heaven, 258, 272. This arises from the spiritual sense which it contains, and which is opened in its passage from man to heaven, 258. The reading of the Word by a man who is in falses, and who applies the literal sense to favor them, is rejected in its way to heaven, 258. No hurt ensues from the literal sense being understood differently by different persons, unless falses are introduced, which are contrary to divine truths, 260. The literal sense of the Word is a guard to the genuine truths concealed in it, lest they should be injured, 260. Whatever occurs in the literal sense of the Word, which is natural, involves and signifies something spiritual, 583.

Locusts. Certain spirits who appeared at first sight like locusts, were of the number of those who, during their abode on earth, had directed their worship immediately to God the Father, and had confirmed the doctrine of justification by faith alone; and they were the same that are described in the Revelation, ix. 1—11; 162. Locusts signify falses in the extreme parts, 635.

Lord. The Lord Jesus Christ, in whom is a Divine Trinity, is the only God and Saviour, 2, 26, 294, 608, 615. He Himself is man, both as to the all-begetting Divinity and the Divine Humanity, 25. See *Sun of Heaven.* The Lord alone, when He was in the world, was wise and good from Himself, because the Divine Itself was in Him from nativity. 48. By the Lord the Redeemer, is meant Jehovah in His Humanity, 81. He is called Lord and not Jehovah, because He is so called in the New Testament, 81. See *Jehovah God.* He came into the world, that He might fulfil the whole of the Word, 85, 261—263. And by acts of redemption made Himself righteousness, 95, 102. By the same acts He united the Father and the Son in Himself, 97—100, 105. The Lord, when in the world, put on the Divine Natural, which is His glorified Humanity, 109. He arose from the sepulchre with His whole body, which He had in the world, leaving nothing behind, 109, 170. He alone, in the whole spiritual world, is fully Man, 109. By means of the Divine Natural, He enlightens, not only the internal spiritual man, but also the external natural man, 109. The Lord acts in a double office, as a priest and as a king, 114. See *Priest and King.* During His abode in the world, He fought against the hells and overcame and subdued them, and thus reduced them to obedience, 116, 224. The Lord not only redeemed man but also angels, 121, 579. By His Divine Power, He also fights at this day against hell, in every person who is advancing in regeneration, 123. The Lord, as the Word or Divine Truth, is the Holy Spirit, 139, 142 He is Divine Truth itself, and whatever proceeds from Him is Divine Truth, 142. He operates of Himself from the Father, 153, 188. He alone is holy, 158. He is the life and salvation of all who believe in Him as the visible God, 159. Those only who approach the Lord immediately are able to apprehend divine and doctrinal truths, 162. In the Lord there is a Divine Trinity of Father, Son, and Holy Spirit, 164, 165. See *Trinity.* The Lord never speaks with man but in fulness, as in the literal sense of the Word, 260. The Lord before his incarnation was the Word, or the Divine Truth, only in first principles; but when the Word

was made flesh, then the Lord was made the Word in ultimates also, 261. He who thinks and speaks nothing but truth, becomes that truth; and he who wills and does nothing but good, becomes that good; and thus the Lord, in consequence of fulfilling all Divine Truth and Divine Good contained in the Word, became good itself and truth itself, thus the Word, 263. The Lord our Saviour is Jehovah Himself, who is at once the Creator, the Redeemer, and the Regenerator, 294. He is the Word, the God of heaven and earth, the real essential light, truth, and eternal life, 354. See *Charity and Faith.* He is Jehovah the Father in Human form, 370, 379. The conjunction of the Lord with the Father is reciprocal, 371. He has repeatedly, in the new covenant, enjoined that men should approach, worship, and adore Him, 538. The Lord is called the Creator, the Former, and Maker, because he creates anew, or regenerates man, 573. He came into the world and removed and subdued the hells, and thus opened heaven, so that he might afterwards be present with men on earth, and save such as live according to His commandments, 579. He is the Redeemer, Regenerator, and Saviour to eternity, 579, 599. He is the sun of the spiritual world, whence all spiritual light and heat are derived, 618, 641, 661. See *Sun of Heaven.* To attribute evil, or any thing connected with evil, to the Lord, would be contradictory to His Divine Essence, and this would be as wicked as to join together the Lord and the devil, or heaven and hell, 651. When the Lord manifests his more immediate presence in heaven, the wicked who are under heaven begin to mourn, to be in torment, and to feel the symptoms of death, so that they flee away into dens and clefts of the rocks, 691. The Lord Himself does not descend, but an angel encompassed with a sphere of love from the Lord, 691. With those who only understand what is true and good, the Lord's presence is universal and external, but with those who also will and do what is true and good, it is both universal and singular, or both internal and external, 719. The Lord is present with every man, and is urgent and instant to be received, 766, 774. But His coming is with those only who receive Him, that is, who believe on Him and do His commandments, 774. See *Advent, Humanity, God.*

Lord's Prayer, the, was commanded for the present time, in order that God the Father might be approached by means of His Humanity, 112. The real essence of the church and religion is involved in the proper understanding of the words, "Our Father who art in the heavens, hallowed be thy name, thy kingdom come," 113. The angels in heaven repeat the Lord's prayer daily, and at such times do not think of God the Father, because He is invisible; but of Him in His Divine Human, because in this He is visible, 113.

Love. Infinite Love cannot desire any other end than the eternal happiness of man, 13, 43. Love is the essence which forms all things, which also unites and conjoins them and so keeps them, when formed, in order and connection, 37. It begets all things by wisdom as its bride or wife, and Divine Love and Wisdom are conjointly present in all created things, 37. Love is the complex of all goodnesses, 38. The essence of love is to love others out of or without itself, to desire to be one with them, and from itself to make them happy, 43. Divine Love is extended to the evil as well as to the good, 43. The love of parents for their children, as well as every other kind of sympathy, is an effect of the Divine Love, 44, 308. Diabolical love, which is the love of self, is the very opposite of Divine Love, 45. Divine Love is the same from eternity to eternity, 46. The first principle of love to God and of love towards our neighbor is to do no evil; and the second is, to do good, 329, 435—438. All hell is in the love of doing evil, and all heaven in the love of doing good, 329. Love to God is conjunction with Him by means of goods, which belong to the will and thence to the affections, 369. Love originating from the Lord, as a sun, is the vital heat of angels and men, 386. The derivations of love are called affections, and by them are produced perceptions and thus thoughts, whence it follows that wisdom in its origin is love, 386. Love is nothing without wisdom, but in wisdom it is formed for use, 387. There are three universal loves, the love of heaven, the love of the world, and the love of self, 394, 403, 507. Charity has something in common with each of these three kinds of love, because considered in itself it is the love of uses, 394. See *Self-love, Love of the World, Love of Heaven.* These three loves are implanted in every man, and they tend to his perfection when they are rightly subordinated to each other, 395, 403; but when otherwise, to his destruction, 395. When in due subordination they are also co-ordinate, the supreme love being within the second, and thence in the third or lowest; and the love which is within directs that which is without at its pleasure, 395. That which a man loves above all things, forms the end of all his purposes, 399. See *Ruling Love.* From love to the Lord and love to the neigh

bor are derived all the varieties of good and truth, 399. From the love of self and the love of the world are derived all the varieties of evil and the false, 399, 533. Love towards the Lord is a universal love, and is consequently in all and every thing that belongs to spiritual life as well as to natural life; for that love has its residence in man's supreme or highest principles, and the higher descend by influx into the lower, 416. He who loves good because it is good, and truth because it is true, pre-eminently loves his neighbor, 419. See *Neighbor*. That which is received in freedom gains admission into the love which acknowledges it as its own, and forms and fashions itself by it, 496. Love produces heat, to which natural heat corresponds, 496. Every kind of love in man exhales its delight, by which it makes itself perceptible: it exhales it first into the spirit and thence into the body, 569.

Love and Wisdom. Whatever proceeds from a man's love he calls good, and whatever proceeds from his wisdom he calls true, 38. Love and wisdom in God make one, and so far as they are united in man he is an image of God, 41. See *Man*. There are three degrees of love and wisdom, and thence three degrees of life, 42. Love and wisdom are the two constituents of life, 461. They enter by influx from God, but are received by man, and proceed from him, as if they were his own, 461. See *Life*. He who does not receive love and wisdom, or, what is the same, charity and faith, does not receive life from God, but from hell, which is inverted life, and is called spiritual death, 471. Love and wisdom exist only ideally when confined to the affections and thoughts of the mind, and acquire a reality in use, because they are then together in the act and operation of the body, 744.

Love of Heaven, the, is love towards the Lord, and love towards our neighbor, and because each of these regards use as its end, it may be called the love of uses, 394. If the love of heaven is within the love of the world, and thence in the love of self, the man is an instrument of uses in each love from the God of heaven, 395. Heavenly love is to love for its own sake the use or the good which the church, a man's country, the society to which he belongs, or his fellow-citizens require of him, 400.

Love of the World, the, is the love, not only of riches and property, but also of all things which the world supplies for the delight of the bodily senses, 394. It is not opposed to heavenly love, in the same degree as the love of self, for the evils concealed in t are not so great, 400. It becomes worse as it inclines to avarice or to self-conceit, and an assumption of pre-eminence over others, 404. A man in whom the love of the world prevails worships God merely from a principle of natural love, which places merit in all its worship: he does good also to his neighbor, but with a view to receive recompense, 404. It may be compared to a mist or a cloud, which intercepts the rays of the sun, or to new wine, before it has undergone fermentation, which is pleasant to the taste, but prejudicial to the stomach, 404. Those who are influenced by the love of the world, desire to possess all that it contains, and are full of sorrow and envy if any of its treasures are hid and retained by others, 662.

Luther, having now renounced his errors respecting justification by a faith in three divine persons from eternity, is translated into the societies of the blessed in the new heaven, 137. On his entrance into the spiritual world, he became a bitter asserter and defender of his own tenets; yet, as the doctrine of justification by faith alone was not rooted in his internal spiritual man, in consequence of his having been imbued with the doctrine of charity in his youthful days, he finally received the faith of the new heaven, 796.

Mahomedans, the, in the spiritual world appear behind the Roman Catholics in the west, and form a kind of circle around them, 828. Mahomed, is not at this day among them in the spiritual world; he was at first appointed to preside over them, but being desirous to rule over all the concerns of their religion as a god, he was removed, 830. Their hostility against the Christians has arisen chiefly in consequence of the belief in three divine persons, and the consequent worship of three gods as so many creators; and additionally against the Roman Catholics, in consequence of their bending the knee to images, 831. Like all other Gentiles who acknowledge one God and love righteousness, and do good from a principle of religion, they have their own heaven, but beyond the limits of the Christian heaven, 832. Their religion was raised up of the Divine Providence, and accommodated to the genius and temper of the eastern nations, for the purpose of extirpating the idolatries that were then prevalent, and for communicating some knowledge of the Lord and of the Word, before they came after death into the spiritual world, 833. This could not possibly have been effected unless polygamy had been allowed amongst them, 833, 834.

Man, in his earthly state, may be compared to a worm, and in his heavenly state to a butterfly, 12, 449, 571. Man, with respect to his internal, is an inhabitant of the spiritual world, and with respect to his ex

ternal, of the natural world, 14, 401. Angels and men are substances and forms by derivation from Him who is substance and form itself, 20. Man is led of the Lord to acknowledge the Divine Esse by the acquisition of knowledges, 24. The soul in man is not life, but the recipient of life, 25, 34, 461, 470—474, 692. See *Space and Time.* Man with respect to the Infinite is nothing, but because he thinks finitely, the Infinite appears to him as nothing, 29. The Divine Infinite is in man as in its images, 33, 34. Man is truly an image of God when the celestial degree of his mind is open to the Divine influx, 34. His life dwells in the understanding, and such as it is, such is the quality of his wisdom, 39. God is continually operating to effect the conjunction of love and wisdom in man, but man, unless he looks up to God and believes on Him, is continually operating to effect their division, 41. He is a receptacle of God, thus of love and wisdom, and in proportion to his reception of these, he becomes an image of God, 48, 692. He is also a likeness of God, by virtue of a sensation in himself that such things are his own, 48. He is born into no knowledge that he may come into all, and advance to understanding and wisdom, and into no love, that he may arrive at all love, 48. See *Faculty, Life.* He is created a form of Divine Order, 65, 66. Unless man approach the Omnipotent God, he can make no resistance against the power of hell, 68. He derives his wisdom also from the Divine Omniscience; and is in God, by virtue of the Divine Omnipresence in proportion as he lives according to divine order, 68—70. So long as he lives upon earth, he walks in a midway between heaven and hell, 69, 455. God is in every man, in the evil as well as the good; but man is not in God unless he lives according to order, 70, 74. When man looks upwards to God for wisdom, he is, as to his spirit, actually in consort with angels in heaven; but when downwards to himself, with devils in hell, 69. God can no more be absent from man, than the heat and light of the sun from the earth, 70. The body of man in the spiritual world is substantial, and he sees himself and his companions about him just as a material man, 79. In the natural world man's speech is twofold, because his thought is twofold, both external and internal; but in the spiritual world his speech is single, because he must there speak as he thinks, 111. If angels and spirits were removed from man he would instantly fall down dead like a stock or stone, 118. Every man is a subject of hereditary evil, and also of good from the Lord; these acting in and upon him, not by and through him, by which means he has freedom of choice, 154, 383. A man's spirit is his mind which lives after death in a complete human form, and is then called a spirit, 156. Man of himself is not willing to understand any thing, but what comes from the selfhood of his will, 273. In proportion as any one indulges in the lusts of the flesh, he becomes a brute and a wild beast, but in proportion as he delights in the desires of the spirit he becomes a man and an angel, 329. Being born into evils of every kind and thereby inclined to hell, he cannot be admitted into heaven unless he be born again, that is, regenerated, 329, 572—575. See *Regeneration.* He is a mere organ of life, 362, 461, 504. Whatever he wills and whatever he understands, enters by influx from without; the goods of love and charity and the truths of wisdom and faith from the Lord, but whatever is contrary to them from hell, 362, 461. For the sake of conjunction with God, as an end, every man is created a native of heaven, and therefore spiritual, and at the same time a native of this world, and therefore natural, 369. If he becomes spiritual-rational, and at the same time spiritual-moral, he is conjoined with God; but if he is only natural-rational, and also natural-moral, God has conjunction with him, but he has no conjunction with God, and consequently is spiritually dead, 369. The mind of man is the affection of his love and the principle of thought thence derived, these form his nature, and, in general, his life, 373. In proportion as a man's thinking faculty is elevated above sensual things, so far he is a man; but no one is capable of such elevation of the thought unless he acknowledge a God, and live according to his commandments, 402. Man is not man from having a human face and body, but from the wisdom of his understanding and the goodness of his will, 417. At his birth he is more imperfect than any animal, and becomes a man by means of instructions, which, as they are received, form his mind, 417. Man can by no means of himself, act from a principle of spiritual righteousness and fidelity, for every one derives from his parents an hereditary disposition to do what is good and just, for the sake of himself and the world, 423. With the wicked, the internal man is in conjunction with devils in hell, and with the good in conjunction with angels in heaven, 455, 607, 610. To deny that man is a form receptive of love and wisdom from God, would be to deny the doctrine of influx and consequently that all good is from God; in which case conjunction with God must also be denied; so that it would be absurd to talk of a man's being the habitation and temple of God, 472

There is a certain order for which man was created, which is, that his blessedness or misery should depend on his freedom of determination in spiritual things, 502. The faculty of reciprocal conjunction with God is what makes man a man and not a beast, and is the true cause of his living after death, 504, 621. He possesses the power of shutting and opening the door between his thoughts and words, and between his intentions and actions according to the direction of prudence or cunning: this door however is opened in every person after death, when his true nature and quality appears, 566. As a man is a man according to the quality of his love, so is he a man also according to the quality of his delight, 570. See *Delight*. The conjunction of men with angels and spirits is so close, that, were they plucked asunder, men would instantly fall into a swoon and expire, 607. Man while in the world is not by regeneration rendered spiritual as an angel, but spiritual-natural; in other words, there is a spiritual principle within his natural, 607. See *Body*. Man is born, as to the interiors of his mind, a spiritual being, and of consequence is born for heaven; yet his natural or external man is a miniature of hell, 612. The three universals of man are, the soul, which is the receptacle of the Lord; the will, which is the receptacle of love; and the understanding, which is the receptacle of wisdom, 712. As man by creation is the smallest effigy, image, and type of the great heaven, and hence is in the human form, every man after death comes into that society of heaven of whose general form he is an individual effigy, 739. Those who are in evils, and thence falses, form in themselves the effigy of hell, 739. After death man is elevated into heaven by the Lord himself, where, though he may have died an old man, he is restored to the morning of his life, and continues to eternity to grow in that wisdom which was implanted in the natural world, 765.

Man, the natural, is unable to perceive any thing of God, but only of the world, 11. He ascribes all things to nature, and thus thinks sensually and materially, 12, 402. He can discover nothing of the Divine Being by his own reason, 22. Whoever persuades himself that he lives from himself, or that his wisdom, his faith, his love, his perception of truth, his good will, or his good deeds, are from himself, in the same proportion sinks his mind from heaven towards earth, and from spiritual, becomes natural, sensual, and corporeal, 40. The natural man continually acts against the spiritual, and thus regards spiritual things as visionary fantasies, 133, 276, 381, 474. The natural man cannot be persuaded to believe that the Word is Divine truth itself, for he judges by its style, in which no such thing appears, 191, 200, 401. The merely natural man forms all his conceptions of Divine truths from mundane objects only, thus from the fallacies of the senses, 296, 402, 470. The doctrine of his faith may be compared to pottage made of chaff, on which he feeds as a dainty, 296. Those in whom the internal spiritual man is closed, and who are thus only in natural light, imagine nature to be self-existent and not from God, 401. A sensual man is in the lowest degree a natural man, 402. See *Man, the Sensual*. A merely natural man can see what is evil and good in others and can also reprove them, but, having never looked into and examined himself, he does not see any evil in himself, and if any is pointed out to him, he masks it over by means of his rational faculty, 564, 568. The natural man with its lusts ought to be conquered, subdued, and inverted, for otherwise man cannot stir a step towards heaven, 474. The natural man is divided into internal and external, by which the will and the thoughts are separated from the words and deeds, 592, 593. Real truth, which in itself is truth, cannot be known and acknowledged by the merely natural man, for falling into an inverted receptacle it is changed into the false, 754.

Man, the sensual. The sensual and corporeal man is nothing more considered in himself than an animal, and differs from brute animals only in being able to speak and reason, 296, 328, 566. He is sensual who judges of all things from his bodily senses, and who believes nothing but what he can see with his eyes and feel with his hands, 402, 565. The interiors of the mind, which see by the light of heaven, are closed in the sensual man; and he is interiorly opposed to all things which belong to heaven and the church, 402, 565. Sensual men can reason with keenness and dexterity, because their thought is so near their speech as to be almost in it, and because they make all intelligence to consist in speaking from the memory only, 402, 565. The interiors of their minds are vile and filthy, because they communicate with the hells, 402, 565. Men of learning and erudition, who have deeply confirmed themselves in falses, especially those who have confirmed themselves against the truths of the Word, are more sensual than others, 402, 565. All those are sensual men who give pre-eminence to the love of self, 405.

Man, the spiritual, sees spiritual things in the objects of the natural world, but the natural man only such as are natural, 12, 793. The natural man is invisible to the spiritual man and the spiritual to the natural not

withstanding they are both in a perfect human form, 280, 793. The finite things of which the spirit is created, are spiritual substances, which are in the spiritual world, and which are also collated into our earth and therein lie concealed, 470. The difference between a man in the natural world and a man in the spiritual world is, that the latter is clothed with a substantial body, but the former with a material body, within which is his substantial body, 793.

MANGER, a, signifies spiritual nourishment for the understanding, 277.

MARRIAGE, the, of the Lord and the church, and thence the marriage of good and truth, is in every part of the Word, 248—253. See *Good and Truth.* The Lord is therefore called the bridegroom, and the church is the bride, 252, 307, 398, 748, 783. The spiritual offspring which are the fruits of this marriage, are the goods of charity and the truths of faith, 307, 380. See *Adulterers.* Those who are principled in these from the Lord are called the children of God, and born of God, 307. Infants and angels in heaven know of no other father or mother, than the Lord and the church, 306. Husband and father, signify the good of charity; and wife and mother, the truth of faith, 377. The conjunction of good and truth is in heaven called the heavenly marriage, 398. From this marriage the angels in heaven derive all their intelligence and wisdom, 398. The conjunction of evil and the false, interiorly considered, is not a marriage but adultery, 398. Nuptials in heaven represent the marriage of the Lord with the church, 748. The bridegroom represents the Lord, and the bride the church; but, after marriage, husband and wife together represent the church, 748. Consent is the essential of marriage, and all succeeding ceremonies are its formalities, the confirmation of which by a priest consecrates the consent of the parties, 748. True conjugial love is a heavenly love in which there is no dominion, 805. See *Conjugial Love.*

MARY, THE MOTHER. The Holy Spirit, or the Divine Truth, proceeding from Jehovah the Father, was the power of the Highest which overshadowed her, 82, 140. The Lord was really born of her, but He put off all the Humanity that he had from her, and became wholly Divine, 98, 102, 827. She appeared on a certain occasion in the spiritual world, clothed in white raiment; she said that she had been the mother of the Lord, but that she now worships Him as her God, and is unwilling that any should acknowledge Him as her Son, 102, 827.

MATTER. See *Substance.* That which is material cannot enter into that which is spiritual, but the spiritual enters into the material, 623.

MEDIATION, signifies that the Humanity is the medium by which a man may come to God the Father, and God the Father to him, and thus be his teacher and guide unto salvation, 135.

MELANCTHON, on first entering the spiritual world continued to write in confirmation of the doctrine of justification by faith alone, but after the new heaven was begun to be established by the Lord, he began to think, under the influence of light from that heaven, and finally acknowledged that the Word throughout is full of love to God, and love towards our neighbor, 797.

MEMORY. Every man thinks from the things which are treasured in his memory; for it is like the ruminatory stomach of birds and beasts, where the food is stored up and from which it is drawn forth as required, and remitted into the true stomach, to which the understanding answers, 173. Whatever is not received by the understanding has not any abiding place in the memory, as to the thing itself, but only as to the words, 621.

MERCY. God is mercy and clemency itself, because He is love itself and goodness itself, 132.

MERIT. See *Works.* To ascribe merit to works which are done for the sake of salvation is hurtful, many evils being concealed in such a belief, of which the doer of the works is entirely ignorant, 439. These evils are, a denial of the influx and operation of God in man; a faith and dependence on ourselves; in particular, a derogating from the merit and righteousness of the Lord God the Saviour; and a continual looking to reward, or recompense, which is then the first and last end regarded, 439. Meritorious ideas are readily removed by the Lord from those who are imbued with charity, by a just and faithful discharge of all their duties; but it is difficult to remove such ideas from those who believe charity to consist in giving alms, and assisting the indigent, 442. See *Delights.* The merit of our Lord the Saviour is redemption, which was a work purely divine, 640. This can no more be applied, ascribed, or imputed to any man than the creation and preservation of the universe, 640.

MESSIAH, or Christ, signifies the divine truth, 85. In Christ all the fulness of the Godhead dwells bodily, 188. The Jews wanted a Messiah who should exalt them above all other nations of the world, and therefore did not acknowledge the Lord, although all the prophets had announced Him, 205, 246.

MICHAEL. See *Gabriel.*

MIND, HUMAN, the, however analytical

and elevated is still finite, 28. It is organized according to three degrees, the celestial, the spiritual, and the natural, 34, 42, 69, 147, 351, 395, 603, 846. It consists of will and understanding, 37, 151. It consists of spiritual substances within, of natural substances without, and lastly of material substances, 38, 280. See *Form*. The three degrees of which it consists are similar to those of love and wisdom; the highest, which is also the inmost, being called celestial, the middle spiritual, and the lowest natural, 42, 147, 603. The first degree is opened by knowledges during childhood; the second by reflections thence derived during youth; and the highest during youth and manhood by perceptions of truths, 42. The minds of all men who deny the holiness of the Word have the sphere of their thoughts confined to the lowest region, 147, 148. The mind grows in wisdom as the body grows in stature, and this in proportion as it is stored with truths to which good is conjoined, 152. It lives after death in a complete human form, 156, 157. Things relating to theology in those who love truth for truth's sake, emerge even to the highest region of the mind, and they enjoy there the same light as do the angels. Those in whom spiritual, moral, political, and scientific things are in due subordination, have all their thoughts and actions influenced by justice and judgment; because the light of truth, which is also the light of heaven, from the highest region illumines what is below, 186. The human mind is nothing but a form of divine truth and divine good spiritually and naturally organized, 224. The interiors belonging to the mind are what constitute the human form, 280. See *Series*. It is a spiritual organism bounded or closed by a natural organism, in and according to which the mind produces its ideas, or thinks, 351. In consequence of the human mind being divided into internal and external, man has the power to feign, to flatter, and to play the hypocrite, 240. It is provided that goods with their respective truths after generation should be collected into the higher region of the mind, that they may dwell secure and repel the assaults of their enemies, 604.

Miracles. Divine miracles are effected according to Divine order, but then it is according to the order of the influx of the spiritual world into the natural, 91. The Lord was in states of glorification, or union with the Father, when he wrought miracles, 104. Miracles are not wrought at this day, because man is now in a capacity of becoming spiritual, which capacity would be destroyed if his faith were influenced by miracles, 501. They were wrought to the time before the Lord's advent, because the members of the church at that time were merely natural men, to whom spiritual things could not have been opened without profanation, 501. Those who will not believe the Word of the Lord, will not be convinced by miracles, 849.

Moab, signifies the adulteration of good, 200.

Money, signifies knowledges of truth, 277

Morality. A merely moral life, is not spiritual but natural, and morality and rationality merely natural are in themselves dead, 384. In genuine moral good, spiritual and natural good are conjoined, 398. In the first period of a man's existence moral life is a life of charity in its externals, 443. There is no possibility of deciding on the morality of the internal man from the apparent morality of the external, 443. A moral life, if it is at the same time spiritual, is a life of charity, because the exercises of a moral life and those of charity are the same, 444. Considered in its essence, it is a life agreeable to both human and divine laws, 445. Every man rightly educated is rational and moral, but there are two ways which lead to rationality, one from the world, the other from heaven, 564, 621. Men are outwardly intelligent and moral with a view to self and the world, 662.

Motion. In all motion, and consequently in all action, there is an active and a passive; that is, a something which acts like an agent, and a something, which, being passive, acts from the agent, 576. The natural considered in itself is passive, or a dead power, but the spiritual is active, or a living power, 607.

Name. The Lord's name is hallowed when the Father is acknowledged in the Humanity, 112. See *Lord's Prayer*. The Divine Humanity is the Father's name, 113. God is present in the whole of religion, and when He is rightly invoked by His name, He is present and hears, 297. The name Jehovah God, and also the name Jesus, is in itself holy, 297. See *Jesus Christ*. The Word, and thence the church, thus the whole of worship, is the name of God, 298. The angels are named according to their moral and spiritual life, 300. See *Commandments*. In the natural world likewise the term name does not mean name alone, but also the quality and nature of the person to whom it belongs, because these are annexed to his name, 300. The Lord calling his sheep by name, signifies by their quality as Christians, 682.

Nations and People. In the Word, those who are in good, are signified by nations, and those who are in truth by people: and in the opposite sense, those who are in evils and falses. For this reason those who are of the Lord's spiritual kingdom are called peo-

ple, and those who are of his celestial kingdom are called nations, 251.

Natural Sense of the Word. See *Literal Sense.*

Nature. Those who acknowledged nature instead of God close up the interiors of their reason, 9. Nature of herself can do nothing, but God is the sole operator through nature, 12. Those who avert their thoughts from God cannot think rationally, much less spiritually, of nature, 12. They divest themselves of the nature of men and acquire the nature of beasts, 13. Nature is separate from God and yet God is omnipresent therein, 30. Nature is the means by which love and wisdom operate their effects and uses, and therefore a receptacle of life, 35. In itself it is dead, and has no power of action, but is acted upon by the life which is from God, 77. If nature is believed to be the creatrix of the universe, then the universe is called God; and nature his essence, 178. All things in nature, both in general and in particular, correspond to things spiritual, 201,205. Nature in all time is in time, and in all space is in space, and with her time and space must of necessity have had a beginning, but not so God, who is without time and space, therefore nature is from God, not from eternity, 280. See *Series.* The spiritual world operates within nature, as the human mind operates and acts upon the senses and motions of the body, 695. All the parts of nature are but as coats, sheaths, and clothing which encompass spiritual things, and proximately produce effects corresponding to the end intended by God the Creator, 695.

Nazarites. See *Head.*

Neighbor, Neighborly Love. Every individual man is the neighbor whom we ought to love, but each one is to be loved according to the quality of his good, 406—411. To love our neighbor is not only to will and do good to a relation, a friend, and a good man, but also to a stranger, and an enemy, and a bad man, 407. This charity or neighborly love is expressed towards a relation and a friend by direct acts of kindness, but towards an enemy and a wicked person, by indirect acts of kindness, as by exhortation, correction, and punishment, for their amendment, 407. See *War, Punishment.* Since the Lord ought to be loved above all things, it follows that the degrees of love towards our neighbor, ought to be regulated by love towards the Lord; that is, in proportion to our knowledge of the degree in which every particular man receives good from the Lord, 410. A society is the neighbor which we are to love, in a more eminent sense than a single man, and our country more than a single society, 412—414. Every man is bound to love his country, not as he loves himself, but in preference to himself, 414. Those who love their country, and render it good services from a principle of good will, after death love the Lord's kingdom, which then is their country, 414. The church is our neighbor to be loved in a higher degree, and the Lord's kingdom is our neighbor to be loved in the highest, 415, 416. Love towards the Lord's kingdom is love towards our neighbor in all its fulness, for those who love His kingdom not only love the Lord above all things but also love their neighbor as themselves, 416. To love our neighbor, considered in itself, is not to love his person but the good which is in it, 417—419. See *Good.* Those who are naturally of a tender, compassionate disposition, and do not make their natural disposition spiritual, by regulating its workings according to genuine charity, often assist the wicked in their disposition to do wickedly, 428. The conjunction of love to God and the love of our neighbor is an effect of the influx of the love of God towards mankind, the reception of which by man, and his co-operation, is love towards the neighbor, 457, 458. See *Influx.* The evil of sin is evil against a man's neighbor and evil against the neighbor is also sin against God, 525.

New Church. The Lord has foretold that He would come and establish a New Church, which is the New Jerusalem, 779. See *Advent, Second.* A new heaven is at this day forming by the Lord, of such Christians as acknowledged Him in the world, and were able after their departure out of the world to acknowledge him to be the God of heaven and earth, 781. It is agreeable to Divine Order that a new heaven be formed before a new church on earth, for the church is both internal and external, and the internal church forms one with the church in heaven, 784. In proportion as this new heaven, which constitutes the internal of the church in man, increases, in the same proportion the New Jerusalem, that is, the New Church, comes down from that heaven, so that this cannot be effected in a moment, but in proportion as the falses of the former church are removed, 784. This New Church is to be the crown of all the churches which have been until this time on the terrestrial globe, 786—790. That it will be the crown of all the churches, is, because it will worship one visible God, in whom is the invisible God, as the soul is in the body: for thus, and no otherwise, can conjunction be effected between God and man, 787. All who have lived a life of charity, and particularly if they have loved the truth for its own sake, suffer them

selves to be instructed in the spiritual world, and receive the doctrines of the New Church, 799.

New Jerusalem, the, signifies a new church which is to be established by the Lord, 197, 781—784. A new church is meant by the New Jerusalem coming down from God out of heaven, because Jerusalem was the metropolis of the land of Canaan, where the representative church was instituted; and because the Lord was in Jerusalem and taught in its temple, and afterwards glorified His Humanity there, 782. That Jerusalem signifies the church, appears clearly from the prophetical parts of the Old Testament, when speaking of the New Church that was to be instituted by the Lord, 782.

Nice, the council of, introduced the doctrine of three divine persons from eternity, 136, 489, 632, 634. A trinity of gods was the only trinity thought of by those who composed this council, 172, 177, 632. It was convened with a view to stop the progress of the Arian heresy, 174, 632, 636, 637. The light of the Word was extinguished, and the Lord removed from his church, both by the heretics who lived before the Council of Nice, and by those who derived their heretical opinions from it, 177. The faith of justification, in which three gods are approached, sprang from its decrees and determinations, and prevented the revelation of the spiritual sense of the Word, 206. Likewise the belief that God is the cause of evil, the faith imputative of the merit and righteousness of the Lord God the Saviour, and the denial of man's freedom of determination in spiritual things, 489, 632, 634. Since that time spiritual temptation has been unknown, 597. The convocation of this council was of the Lord's Divine Providence, since if the Lord's Divinity be denied the Christian church expires, 636. Not knowing that God Himself became the Redeemer, they attempted to vindicate and re-establish the Lord's Divinity, by inventing the fiction of a Son of God from eternity, who descended and assumed the Humanity, 637. The Christian church has had two epochs, one extending from the time of the Lord to the Council of Nice, and the other from that Council till the present time, 760

Night, signifies the last time of the church, 761.

Numbers. The number ten signifies all, 199. The number three in the Word signifies what is complete and perfect, 211, 387. Six, signifies all, and what is complete, 748. Twelve, the all of truth derived from good, 217.

Oak, an, in the Word, signifies sensual good and truth of the church, 200.

Oath. To swear by God and His Holiness, or by the Word and the Gospel, in the case of appointment to any place of trust, is not to take the name of God in vain, unless he who swears afterwards makes light of his engagements, 297.

Olive-tree, signifies celestial good and truth of the church, 200; a man of the celestial church, 468; celestial good, 609.

Omnipotence and omnipresence are predicable of the Divine Love and Divine Wisdom, 21, 25. See *Place.* Although God is omnipresent, time and space cannot be predicated of Him, 30. Omnipotence, omniscience, and omnipresence, appertain to the Divine Essence, 49. They proceed from Divine Love and Divine Wisdom, as the power and presence of the sun in this world from its heat and light, 49. See *God.* The omnipotence of God proceeds and operates in all things according to order, 56, 70—74, 90, 500—502. It cannot go out of itself, or in the least promote evil, 56. It cannot by an act of absolute authority convert evil into good, 57, 58, 500—502. See *Power.* By His omnipresence God perceives all things, by His omniscience He provides all, and by His omnipotence He operates all, 63. It is no contradiction to act omnipotently according to the laws of justice with judgment, or of love from wisdom; but it is a contradiction to suppose that God can act contrary to the laws of His own justice and love, 74. Omnipotence could alone effect redemption, 124, 125. To sit on the right hand of God, signifies the omnipotence of God by means of the Humanity, 136. God cannot possibly act contrary to His own Divine Order, because that would be to act contrary to Himself, 500. See *Order.* A man who becomes merely natural by imbibing false notions respecting spiritual things, conceives of the Divine Omnipotence as being above order, thus without order, and necessarily falls into many vain and futile fancies, 502, 693, 770.

Omnipresence. See *Omnipotence, God.* The omnipresence of God is effected by means of the heat and light of the sun of the spiritual world, 63. The Divine Omnipresence may be illustrated by the marvellous presence of angels and spirits in the spiritual world, 64. Where there is contrariety to the Divine Order in which God is omnipresent, He is yet omnipresent by a continual struggle and endeavor to restore order, 70.

Omniscience. See *Omnipotence, God.* God is omniscient because He is wisdom itself and light itself, 59.

Opposites, arise from the cessation of existence in some one thing, and the rising up of another at that time, with a contrar

tendency, 62. All things in hell are opposites of those which are in heaven, 78. To will evil, and to do good, are in their nature opposite, 435. Qualities are produced and perfected by the differences in relation to what is more or less opposite, 763.

ORDER. The perfection of order is produced by wisdom operating from love, 52. It is the quality of the disposition, and of the determination and activity of the parts in a substance, 52. God is order because He is substance and form itself, 53. See *Universe*. The laws of order are as many and various as the truths contained in the Word, 55. See *Omnipotence*. It exists and subsists by the Divine Love and the Divine Wisdom, 65. See *Heaven*. So far as man is in spiritual heat and at the same time in spiritual light so far he is in order, 70. There is an order in and according to which all and every thing in both worlds (see *World*) are created, 75, 502. See *Miracles*. Those who think of Divine Omnipotence unconnected with laws of order, are liable to many groundless and contradictory imaginations, 90, 502. To live according to order is to live according to the precepts of God. 96. Both in heaven and the world there are two kinds of order, successive and simultaneous; in successive order one thing succeeds and follows another, from what is highest to what is lowest; but in simultaneous order one thing is next to another, from what is innermost to what is outermost, 214. In ultimates, the highest of successive order becomes the inmost of simultaneous order, and the lowest becomes the outermost, 214. Without order there could be no creation, 500. It is the same thing to speak of acting contrary to order, or contrary to God, 500. In the spiritual world, by which is meant both heaven and hell, all things are most distinctly arranged in the whole and in every part, and on this distinct arrangement the conservation of the universe depends, 678. The primary rite of every religion is a sign by which individuals are orderly arranged in the spiritual world according to their faith, 678. See *Baptism*.

PAPISTS, the, in the spiritual world appear round about and beneath the Protestants, 817. All those who have done works of charity from simplicity of heart, and thought more about God than about the Pope, are easily led to renounce the superstitions of their religion, 821. Those who, during their life on earth, affect the character of saints, with a view to be invoked as saints after death, become a prey to the delirium arising from the lust of domineering over all, 823. The worship of saints is such an abomination in heaven, that the bare mention of it excites horror, since in proportion as worship is paid to any man, it is derogated from the Lord, 824.

PARTICULARS adapt themselves to their common whole, and the common whole gives to particulars their orderly arrangement, 47.

PEACE. Celestial peace consists in security against the hells, and the prevention of assaults from evils and falses thence arising; on this account the Lord is called the Prince of Peace, 303, 304. Eternal peace or rest is not inactivity, but it causes a man truly to live, 694. See *Use*.

PERCEPTION, the, of opposites, differs from the perception of relatives, 62. If the doctrines which form the mind are true, perception is rendered clear by the light of illustration; but where they are false, there is only an appearance of clearness, arising from the reasons and arguments which have been used for their confirmation, 155. See *Clergy*. Perception comes from affection, and thought from perception, and thence arises acknowledgement, which is called faith, 231. See *Delights*. Perception of what is spiritual, and consequently reception, is not granted to man except in his natural principle, 339. The first seat of vision is perception, the last is the eye, 504. Interior thought is called perception, and it looks into the inferior which is called thought, 603.

PERFECTION, the, of life does not consist in thought, but in the perception of truth from the light of truth, 42. The number three, in the Word, denotes a work finished and perfect, 211. See *End*.

PERMISSION. From the permission of evil it is evident that man has free-determination in spiritual things, 479. The laws of permission are laws of Divine Providence, 479.

PHILISTINES, the, signify faith without charity, 200. Philistea, the church separate from charity, 487.

PLACE. The Divine Esse is not in place, but with and in those who are in place, according to its reception, 25. Neither place, nor progression from one place to another, is predicable of love and wisdom, or of good and truth, or of life derived thence: this is the foundation of the Divine Omnipresence, 25 See *God*

POOR, the, signify those who have no knowledge of truth and good, 427.

POPLAR, a, in the Word, signifies natural good and truth of the church, 200.

POWER. There is no power in God to do evil, 57, 58. See *Omnipotence*. God cannot by absolute power change evil spirits into angels of light, because it would be contrary to the laws of order established in the universe. 58. Were the power of God thus

absolute, He would have saved the whole human race without exception, 58. Man has power from the Divine Omnipotence against evil and the false, 68. Evil has no power to act against itself, 68. The power of God is in Divine truth from Divine good, 86. A single angel being principled in truth from the Lord can put to flight a whole troop of infernal spirits, 87. Men on earth who are similarly principled have a like power over evils and falses, 87. The power of the Lord is from Divine good itself, 124. The power of the Lord by virtue of the Word is infinite, 209, 224. The power of the Word in ultimates was represented by the Nazarites, 223. See *Head*. The power of Divine truth or the Word is in its literal sense, because the Word in that sense is in its fulness, and the angels of both the Lord's kingdoms, together with men on earth, are united in that sense, 223, 234, 235. No one is able of his own power and strength to purify himself from evils, and yet such purification cannot be effected without the power and strength of a man as if it were his own, 438. Without this no one would be able to fight against the flesh and its lusts, which nevertheless is required of all, 438. The power to act as of himself is continually given to man by the Lord, 621.

Predestination. God cannot predestinate the soul of any person to eternal death, or even turn away his face from any one, or regard him with the least severity of countenance, 56, 72. A more pernicious doctrine could not have been devised, or a more cruel notion in regard to God have been conceived, than that any of the human race are damned by a positive predetermined decree; the faith of the New Church abhors it as monstrous, 486. Certain members of the Synod of Dort, by which the doctrine of predestination was confirmed and promulgated, were influenced by many opinions regarding God, the Word, and religion, which they did not dare to disclose, 487.

Precious Stones signify the literal sense of the Word, 217, 843. Also the truths of the doctrine of the New Church, 217. Truths transparent from good, 218, 219, 253. Precious stones in general signify the knowledges of good and truth, 467.

Priesthood, the, of Aaron, was representative of the Lord with respect to Divine Good and the work of salvation; the garments of the priesthood, of Divine truths from the Lord; the ephod, of Divine Truth in its ultimate, and consequently of the Word in its literal sense, 218. See *Urim and Thummim*.

Priest and King. The Lord, from His priestly office, is called Jesus, and from His regal office, Christ; in the Old Testament He is called from the former Jehovah and Lord, and from the latter, God, and the Holy One of Israel, 114. These two offices are distinct from each other, like love and wisdom, or good and truth, 114.

Proceeding, Divine. See *Holy Spirit, Sphere*.

Prophet. The Lord was willing to be tempted even to His suffering on the cross, because He was the Grand Prophet, and prophets formerly signified the doctrines of the church derived from the Word, and thence represented the church according to its nature and quality by various emblems, 126, 129, 130. The Lord as the Prophet represented the state of the Jewish church with respect to the Word, as is evident from the particulars of His sufferings, 130. By the spirit of prophecy is understood the truth of doctrine derived from the Word; and to prophesy signifies to teach doctrine, 149. The prophets had a sight of such objects as exist in the spiritual world when they were *in the spirit*, by which is meant, a state of mind separate from the body, 157. See *Author*.

Propitiation, signifies the operation of clemency and grace to prevent a man falling into damnation by sin, and at the same time to guard against the profanation of holiness, 135.

Proprium. See *Selfhood*.

Punishment. The evil nature which is contracted in the world cannot afterwards be changed or expelled by punishment, except during short intervals, 79. When punishment proceeds from charity, it has for its end the reclaiming and amendment of the criminal, 407. A father expresses his love towards his children by correcting them when they do amiss; if he does not correct them when they deserve it, he loves their vices, and such love cannot be called charity, 407, 459. The punishments which are inflicted upon the devils in hell when they do evil, are permitted by the Lord for the sake of their amendment, 459. Punishments are inflicted on the evil after death, until through fear they commit evil no longer, although even then they can never be reduced to do good from the love of good, 531.

Purgatory, is a fable invented by the Catholics, 475. See *World of Spirits*.

Reason. Sound reason acknowledges the being and unity of God, 9, 10. It may perceive and conclude this, if it will, from many things in the visible world, 12. Those who destroy the idea of God's unity, and thus every just apprehension of the Godhead, banish all the spirituality of reason from the mind, 23. The Infinity of God may be dis-

covered from many objects in the created universe by enlightened reason, 32. See *Perception.* Reason, with a man who does not look to the Lord for guidance, is like a bird of darkness in relation to things that are in spiritual light, such as are the essentials of the church, 165. When reason is laid asleep, the words of the mouth are but lifeless and inanimate sounds, 169. See *Trinity.* That the faith of the church at this day is a faith in three gods, cannot be seen by those who have barred up the door of that faith and its offspring by the persuasion that it is not allowable for reason to look into its mysteries, 178. A doctrine derived from the light of reason alone, must of necessity establish the worship of self, as was the case in former ages, and is still the case with many who are yet instructed by the Word that God alone is to be worshipped, 274. To reason only whether a thing be or not, is like reasoning about a cap or a shoe whether they fit or not, without ever putting them on, 333. No man could be in possession of the analytical faculty of reason, unless there were an orderly arrangement of substances and truths in the human mind according to their series, 351. See *Series.* Such arrangement is effected according to the use of reason in a state of freedom, 351. The understanding sees rational things analytically in the light of the sun of heaven, as the bodily eye sees natural things symmetrically, 365. See *Heat and Light.*

Reciprocation. There are two kinds of reciprocation by which conjunction is effected, the one alternate, like that between the heart and lungs, the other mutual, like that between the soul and body, 371. The reciprocal conjunction of the Lord and man is not effected by action and reaction, thus not alternately, but by co-operation, 371, 576. Man's action, when concordant with that of the Lord, is meant by co-operation, 576. See *Influx.* God alone acts, and man suffers himself to be acted upon, and co-operates in all appearance as of himself, although interiorly from God, 588.

Redemption, was effected by the assumption of the Humanity, 3, 81, 82, 124, 125, 579. For which purpose Jehovah God Himself descended, 81, 82. Redemption consisted in reducing the hells into subjection, and bringing the heavens into an orderly arrangement, and afterwards renewing the church on earth, 84, 86, 115, 134, 224. This could only be effected by Divine truth derived from Divine good, 86. See *Righteousness.* Redemption has reference to the double office of the Lord as Priest and King, 114. The Lord at this day is accomplishing a redemption which was begun in the year 1757, when also the last judgment took place, 115. Unless the Lord by redemption had separated the good from the evil, it would have been impossible for the former to have dwelt in safety, 117. See *Hell.* In like manner no man could have been saved, nor any angel preserved in a state of integrity, 118, 121, 579. Redemption first takes effect in the spiritual world, 118. It is a work purely divine, 123, 640. It could only be effected by God Incarnate, 124, 125. See *Cross.* In the combats or temptations of individual men, the Lord works out a particular redemption, as he wrought a general one during his abode in the world, 599. Redemption was a kind of creation of the angelic heaven anew, and also of the church, 640. The Lord, with the whole of His redemption, is entirely present in the Holy Supper, 716—718. See *Holy Supper.*

Red Sea, the, in which the Egyptians perished, signifies hell, 635.

Reformation, according to the laws of order must precede regeneration, 106, 302, 571. Reformation has reference to the understanding, 302, 587. The internal man is first reformed, and by this the external, 302. In the state of reformation man looks from his natural state towards the spiritual, with a great desire to attain it, 571. This state is formed by truths which belong to faith, by which man looks towards charity, 571. Unless man enters on this state during his abode in the world, he cannot become regenerate after death, 571. See *Regeneration.* So long as man sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation, 587. None are reformed by the mere knowledges of truths, for every man is able to apprehend truths, and also to speak and teach them, but he is a reformed person who is in the affection of truth for truth's sake, 589. The internal (natural) man is first to be reformed, and by it the external, and thus the man is regenerated, 591—595. Every man is able, as of himself, to reform and regenerate himself, only he must acknowledge in heart that the ability is from the Lord, 621.

Regeneration. Man is to become reformed and regenerate by acquiring the truths of faith, and by doing good works, 71. God cannot spiritually regenerate any man, but in proportion as man, agreeably to his laws, naturally regenerates himself, 73. God is in the perpetual endeavor to regenerate and to save mankind, 73, 577. By His Divine power, he opposes and subdues hell, which rises up with all its diabolical fury against every person who is advancing in regenera-

tion, 123 Reformation and regeneration are operated by the Holy Spirit, 143. See *Holy Spirit.* The Lord regenerates man by faith and charity, 144, 575, 686. The work of regeneration is successive, answering in its several stages to man's conception, his formation in the womb, his birth, and his education, 302, 583—586, 611. It has reference to the will, and to the understanding in subordination to the will, 302, 602. See *Will and Understanding.* Every one becomes regenerate in proportion as he abstains from the evils of sin and shuns them, 510. Regeneration is a new birth from the Lord, 521, 572—574. The state of regeneration is formed by the goods of charity, from which man enters into the truths of faith, 571. Reformation is a state of thought from the understanding, and regeneration a state of love from the will, 571. See *Reformation.* Unless a man be born again, and, as it were created anew, he cannot enter the kingdom of God, 572—575. The new birth or creation is effected by the Lord alone, through the medium of charity and faith, during man's co-operation, 576—578. It is the vanity of vanities to suppose that regeneration follows as a necessary consequence of the faith now prevalent in the church, which excludes man's co-operation, 577. Since all are redeemed, all have a capacity to be regenerated, every one according to his state, 579—582. Regeneration is effected in a different manner, and by different processes, according to the difference of persons and circumstances, and this variety is infinite like the faces and dispositions of mankind, 580. All are arranged in heaven according to their advancement in regeneration; and in hell, according to their rejection of regeneration, 582. There is a correspondence between the regeneration of man and all the productions of the vegetable kingdom, on which account it is, that, in the Word, man is frequently described by a tree, his truth by seed, and his goodness by fruit, 584. A man cannot be regenerated except by successive degrees, 586, 610. The first act of the new birth is an act of the understanding, the second is an act of the will, and thence of the understanding, 587—590. When man actually wills to flee from evil and do good, then commences the state of regeneration, 587. The unregenerate are called dead, and the regenerate alive, for spiritual life is in the latter, and spiritual death in the former, 594. The Lord through heaven rules all that belongs to the world in the regenerate man, 598, 604. The regenerate man has a new will and a new understanding, 601—606. A regenerate man is in communion with the angels of heaven, and an unregenerate man in communion with spirits of hell, 607—610. In proportion as regeneration is perfected in man, he does not attribute any thing of good and truth, that is of charity and faith, to himself, but to the Lord, 610. In proportion as a man is regenerated, his sins are removed, and this removal is what is meant by the remission of sins, 611—614. Regeneration cannot be effected without freedom of determination in spiritual concerns, 615—617 It is not attainable without truths by which faith is formed, and with which charity conjoins itself, 618, 620. It is effected by these three efficients, the Lord, faith, and charity, 618, 723. See *Charity and Faith.* It is represented by the sacrament of baptism, 684—687. The whole world from first to last is full of representations and types of regeneration, 687. While man is regenerating, the Lord is ever present with him, and preparing Him by His Divine operation for heaven, 728.

Relatives, have respect to the disposition of a variety and multiplicity of things in suitable and agreeable order, 62.

Religion, alone renews and regenerates man, for it occupies the supreme seat in his mind, and sees beneath it those civil duties which belong to the world, 601.

Remission. See *Sins.*

Repentance. Sins can only be wiped away by repentance, 409. No one can become regenerate before those more grievous evils, which render a man detestable in the sight of God are removed, and this can only be effected by repentance, 509. There are several things which, in the first stages of life, prepare a man for the church, and introduce him into it, but acts of repentance alone effect the formation of the church in him, 510. Repentance consists in ceasing to will, and thus ceasing to practice evils, which are sins against God, 510. The mere lip-confession of being a sinner is not repentance, 516—519, 529. See *Confession.* Every man is born with a propensity to evils of all kinds (see *Hereditary Evil*), and unless he remove them in part by repentance, he remains in them, and cannot be saved, 520—524. It is said that man must remove them, because the Lord does not effect such removal immediately without his co-operation, 522. Those who are unwilling to hear any thing about repentance, naturally fall into a purposed and deliberate sinfulness, 523. As man removes particular evils, as sins, he is kept in the purpose of abstaining from other sins, by the Lord, 523. So that sins from ignorance, or the prevalence of some particular lust, are not imputed, because not purposed or confirmed, 523. The knowledge of sin, and the discovery of some par

ticular sin in a man's self is the beginning of repentance, 525—527. Actual repentance consists in a man's examining himself, knowing and acknowledging his sins, supplicating the Lord, and beginning a new life, 528—531, 535, 561, 567, 621. If actual repentance be performed at certain recurring times, especially when a man prepares himself to partake of the Holy Supper, and if he afterwards abstains from such sin or sins as he then discovers in himself, it is sufficient to initiate him into the actual practice, 530, 567. True repentance consists in a man's examining not only the actions of his life, but also the intentions of his will, 532—534. Those who determine after such examination not to cherish evils in thought or will, because they are sins, perform true and interior repentance, 532. A less difficult kind of repentance is performed by those who do not examine themselves, but still shun evils as sins, and perform works of charity from a religious motive, 535—537. Actual repentance is an easy duty to those who have occasionally practised it, but meets with violent opposition from those who never practised it, 561—563. Repentance is repugnant to the Reformed part of the Christian world, chiefly because they believe that repentance and charity contribute nothing to salvation, 561, 562. He who never did the work of repentance, and never looked into and examined himself, comes at last not to know the nature of either damnatory evil or saving good, 564—566. Such a one has no religion to lead him to that knowledge, 564. Reformation and regeneration follow repentance and are promoted by it, 571. See *Reformation, Regeneration.*

Representatives, are such earthly existences as correspond with heavenly ones and are consequently significative of them, 275. The intelligence and wisdom which the angels receive from the Lord, form themselves into representations around them, and this takes place from correspondence, 467. Jehovah God appeared to the Israelites under a human form which he put on by means of an angel, which human form was representative of the Lord who was to come, and this being representative, therefore all and every thing in the Israelitish church was made representative also, 786. This representative worship was abrogated at the Lord's coming, 786.

Revelation. See *Knowledge.* By the help of Revelation man is able to approach God and thereby from natural to become spiritual, 11, 22. A revelation was published and made universal in the earliest ages of the world, but was afterwards perverted, 11. Without a revelation man could have no knowledge of God, or of a life after death, 274.

Righteousness. The Lord by acts of redemption made Himself righteousness, for righteousness is Divine Order itself, 95, 640. Righteousness is acquired by man so far as he lives in its exercise, or so far as he is influenced by justice and truth, 96. It dwells in the real good, or the real use which a man does, 96. See *Commandments (seventh).*

Rock, signifies truth, and likewise the Lord with respect to Divine truth, 224, 342, 379, 788.

Ruby, signifies celestial good, 609.

Ruling Love, the, determines the quality of a man; the various subordinate loves are its derivations, and with it constitute one kingdom, 399. Its object is continually present in his thoughts, because it is in his will and constitutes the veriest essence of his life 399. It is this which distinguishes one man from another, and according to this his heaven is formed if he be a good man, and his hell if he be a bad man, 399, 447. It cannot be changed after death because it is the man himself, 399. See *Death.*

Sabbath, in the original tongue, signifies rest, 301. It was among the Children of Israel the sanctity of sanctities, because it represented the Lord, the six days being significative of His labors and combats with the hells, and the seventh of His victory over them, 301. When the Lord came into the world it was made a day of instruction in divine subjects, of mediation concerning salvation and eternal life, and also of the exercise of love towards the neighbor, 301. See *Commandments.* In the highest sense, Sabbath signifies peace, 303.

Salvation, is from conjunction with the Lord by faith, 2, 369. See *Faith.* Jehovah, the Creator of the universe, descended and assumed the Humanity for the purpose of redeeming and saving mankind, 82—84, 188. It is a fixed and unchangeable law, that in proportion as a man draws nigh to the Lord, the Lord draws nigh to him, hence is salvation, 99. Those who are unacquainted with the Lord, if they believe in one God, and live agreeably to the precepts which their religion enjoins, are saved by virtue of such faith and life, 107, 729. The salvation of mankind ever was and ever will be the end which the Lord proposes, 142, 152. This is effected by Divine truth from Divine good, 142. Since the Lord is salvation and eternal life, it follows that he is all by which they are obtained; consequently he is the all of reformation, regeneration, renovation, vivification, sanctification, justification, purification from evils, and finally salvation, 150. He strives to introduce these virtues into every man, and when the man accommodates and prepares himself for their reception, he then

does introduce them, 150. Unless a new heaven and a new church be established by the Lord no flesh can be saved, 182. See *Redemption*. Because so long as the dragon with his crew continues in the world of spirits into which he was cast, so long it is impossible for any Divine truth united with Divine good to pass through unto men on earth, but it is either perverted, or falsified, or destroyed, 182. See *Dragon*. The Lord is the God of heaven and earth and without him there is no salvation, 267, 795. A faith which is merely natural, or which is deprived of its spiritual essence, has nothing in it of a saving nature, 339. The means of salvation are manifold, and yet they all and every one of them have relation to living well and believing aright, consequently to charity and faith, 340. God cannot do otherwise than save those who live according to his commandments and have faith in Him, 341, 393. The two essentials of salvation are charity and faith, 357. Salvation and eternal life are the end, intention, and purpose of man as a temple of God, 374. Those who put recompense for works in the first place and salvation in the second, and thus respect the latter for the sake of the former, invert all order and immerse the interior desires of their minds in their own selfhood, 439. The Lord, charity, and faith are the three essentials of salvation, 450. Without the reciprocal conjunction of man with the Lord, and of the Lord with man there can be no reformation and regeneration, and, consequently no salvation, 485. Man's salvation depends on actual repentance, 528. All are able to be regenerated and saved because the Lord with his Divine good and truth is present with every man, from which presence man derives the faculty of understanding and willing, together with free-determination in spiritual concerns, 580. The salvation of mankind is a continuation of creation, 773.

SATANS, are those who have confirmed themselves in favor of nature to the denial of God, 35, 80. Consequently, they are those who are in falses and thence in evils, 281. The whole host of satans cannot endure to hear any truth from the Word, or even the name Jesus to be pronounced, 380. See *Devils*.

SAPPHIRE, signifies spiritual good, 609.

SCRIPTURE. The Holy Scriptures throughout teach that there is a God, and that He is One, 6. See *Word*. The light of Scripture is not perceived by those who do not in heart acknowledge one God, 7. It is the Word or the Divine truth itself, 189, 243. The whole Scripture throughout prophesied concerning the Lord and foretold His coming, 205. The law and the Scripture were fulfilled, and all things were accomplished, by the Lord, 262. The Sacred Scripture, which was dictated by the Lord, is, in general and in particular, a marriage of good and truth, 624.

SEED, signifies truth; a field, doctrine, and a garden, wisdom, 350. In a seed there lies hid, as it were, an end, intention, and purpose of producing fruits, in which respect the seed corresponds with man's will, 374. Spiritual seed is the truth of the church derived from the Word, 421.

SELF-EXAMINATION. The knowledge of sin is of no avail unless a man examine the actions of his life, 525, 530. Nor is this self-examination of any avail unless he acknowledge and confess his sins before the Lord, and pray for divine aid and thus begin a new life, 530. A man examines the intentions of his will at the time he examines his thoughts; for the intentions manifest themselves in the thoughts, 532. When the intentions of the will are searched out, the man is elevated out of the natural will, which is possessed by hereditary and actual evils, into a spiritual will, by which the Lord reforms and regenerates the natural, 533. There are two duties incumbent on man after examination—supplication, and confession, 539.

SELFHOOD. A man's will is his selfhood, which is evil from his birth, and in consequence of this his understanding is full of falses, 273. A man, of himself, is not willing to understand any thing but what comes from the selfhood of his will, wherefore unless there were some other source of knowledge he would not be desirous of understanding any thing but what regarded himself and the world, 273. Whatever proceeds from the love of the internal will, is the delight of man's life, and as the same is the esse of his life, it is also his selfhood, 493. The true reason that whatever is received from the freedom of the will remains, is, because it adds itself to the selfhood, 493. The evil selfhood of man, which he derives from his first birth, becomes good by a second birth, 658. See *Regeneration*. Every man is his own love and his own intelligence, and whatever proceeds from him takes its essence from these two essentials of his life, 778.

SELF-LOVE, is the very opposite of Divine love, and is indeed called love, but when considered in its true nature, is hatred, for it loves none out of or besides itself, and it desires to be conjoined with others, not for their benefit but only for its own, 45. See *Love of Heaven*. Those who study the Word from self-love with a view to acquire rank and distinction in the church, or from worldly love with a view to ga[illegible] do not possess genu

ine truth, but only what may be called truth falsified; for when self and the world are the ends, the mind in reading the Word abides in self and in the world, 233. When a man's chief and governing love is centred in himself or the world, then self or the world is his god, and he is in conjunction with his like in hell, 293. When in right subordination, the love of heaven constitutes the head, the love of the world the breast and belly, and the love of self, the feet and soles of the feet, 395, 403, 405, 507. Man is in the love of self when, in his thoughts and actions, he has no regard to his neighbor, thus none to the public, and still less to the Lord, but only to himself and his own connections, 400, 662. The love of self is of such a nature, that, when external restraints are removed it rages with such unlimited lust as to grasp at universal dominion, not only over this world, but over heaven and over God Himself, it knows neither bound nor end, 400, 598, 661, 822. See *Dominion.* The evils which prevail in those who are in the love of self, are, in general, contempt of others, envy, enmity against such as do not favor their designs, hostility on that account, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and where these evils are cherished there is also a contempt of God and Divine things, 400—405. All who are enslaved by the love of ruling and the love of possessing wealth, regard themselves alone as the central point, in and for which all other things and persons were created, 498. Considered as to these loves, an evil man is more savage, fierce, and vile than any beast, 498. A man under the influence of self-love will regard himself as God, the world as heaven, and will pervert every truth of the church, 754.

Senses. The sight of the eye is comparatively gross, 12. Falses cohere with the fallacies of the senses, 186. See *Teeth.* There is a reciprocal conjunction between the senses and their organs, 371. Sensual things are the objects of the bodily senses by which man has communication with the world, 402. There are sensual things which minister subordinately to the understanding, which are natural objects; and there are sensual things which minister subordinately to the will, which are the delights of the senses and of the body, 402, 565. Where sensual things are in the last place, a way is opened by their means for the understanding, and truths are elimninated in the way of extraction; but where sensual things are put in the first place, that way is closed by them, and man sees truths only as objects in a mist, or in the night, 402, 565. The sensual principle is the last and lowest sphere of the life of the human mind, adhering to, and cohering with the bodily senses, 565.

Series. The organization of the brain consists in the arrangement of the whole into series, as into fascicles or bundles, and the truths of faith have such an arrangement in the human mind, 351. The cortical substance of the brain, which is glandular, is arranged into bunches or clusters, like grapes on a vine, which bunches and clusters are its series, 351. The medullary substance consists of perpetual confasciculations of small fibres proceeding from the little glands of the cortical substance, which confasciculations are its series, 351. All the viscera and organs of the body possess their properties from the correspondence which they bear with the series into which the organism of the mind is arranged, 351. There is not in all nature a single existence which is not in some series, 351. The universal cause of the series, is, that Divine truths have such a conformation, 351. In a multiplied series cohering together in unity one particular strengthens and confirms another, 352.

Serpent, by the, in the garden of Eden is signified the devil as to the love of self and self intelligence, 48. See *Tree of Knowledge of Good and Evil, Cocatrice.* Serpents signify the prudence and cunning of the sensual man, 205.

Sheep, in the Word, signify charity, 200

Silver, signifies spiritual good, 609.

Similitude and Comparisons. The Lord spoke His words in the natural sense, 214. He spoke by similitudes and comparisons, which are at the same time correspondences, 215.

Sins. The remission of sins consists in purification effected by reformation and regeneration, 142, 611—614. The commandments were promulgated in a miraculous manner as a token that they are Divine laws, and that to act contrary to them is to sin against God, 282. See *Will and Understanding, Adulteries, Chastity.* The Lord forgives every man his sins and never punishes them, he does not even impute them, for He is love itself and good itself; but sins are not on this account wiped away; that can only be effected by repentance, 409. The sin of Adam consisted solely in his wishing to become as God, which inclination was infused into him by the serpent, 498. See *Serpent, Garden of Eden.* In proportion as man practises repentance, his sins are removed, and as they are removed, they are forgiven or remitted, 510, 611—614. See *Repentance.* Sins of ignorance, and sins which are not confirmed from a settled purpose, are not imputed, provided only particular evils are removed by repentance, 528.

SMELLING, in the Word, signifies perception, 539.

SOCIETY, a, of angels, consisting of many thousands, appears as a single man, 65, 354, 412, 608. See *Attraction.* A society is like a single man, and the individuals that compose it form as it were one body, and are distinguished one from another like the members in one body, 412. See *Neighbor.* Uses are the bonds of society, and these are as many in number as there are good uses, which are infinite, 746.

SOCINIANS AND ARIANS. Arius, and his adherents, denied the divinity of the Lord's Humanity, 137, 632, 637, and thus violated the church, 174. The faith of Arius was merely natural, having an appearance of faith in its externals; but with nothing in it of a saving nature, being destitute of any spiritual principle in its internals: such also is the Socinian faith, 339. Every one who appropriates to himself those ideas concerning the Lord by which His divinity is denied joins himself in society with those Arians and Socinians, whose abode in the spiritual world is in hell, 380.

SON OF GOD, the, is Jehovah God in His Humanity, 92—94, 135. The confession of the truth that the Lord is the Son of God is the first requisite of a faith in Jesus Christ, consequently faith in its origin, 342, 379.

SON OF MAN, the, is the Lord as to the Word, 92, 271. By the sign of the Son of Man in heaven is meant the appearance of Divine truth in the Word, 198.

SON OF MARY, the, is the merely human principle assumed by the Lord, 92. From the common mode of speaking of the Lord, as the Son of Mary, several monstrous opinions have been propagated throughout the church, in which all notion of His Divinity is lost, and with it is lost all that is said in the Word concerning Him as the Son of God, 94. That He was the Son of Mary is true, but that He is so still is not true, 98. He that believes the Lord is only the Son of Mary implants in his mind various ideas which are destructive of salvation, 342. See *Mary, Mother.*

SOUL. The soul of man is not life, but the recipient of life, 25, 697. Every child receives its soul and life from its father, and the body is derived from the soul, 82, 92, 103. See *Generation.* The soul is the real man and is spiritual in its origin, hence therefore the image of the father continually endeavors to present itself in the dispositions of the offspring from one generation to another, 103. See *Body.* The soul is the very essence of a man, and the body is its form, 111, 697. It is in the whole and in every part of man, 112. It acts in and upon the body, but not by or through it, for the body acts of itself from the soul, 154. It is a form of all things belonging to love and of all things belonging to wisdom, 697. These are the essentials of the human form, and hence are in the soul, and from the soul in the body, 697. The soul is the real man because it is the inmost man, on which account it is a human form in all its fulness and perfection, 697.

SPACE AND TIME had their origin with the world from immensity and eternity, 27, 31. They were introduced into the world that things might be distinguished the one from the other, 29. See *Spiritual World.* They limit all things in general and in particular, and hence man is finite as to his soul as well as to his body: likewise angels and spirits, 29. There is nothing of space and time in immensity and eternity, 31. The spiritual world is not in space and time as the natural world is, but only in their appearances, 280. See *Nature.*

SPEECH OF ANGELS. See *Language.*

SPHERE, the, which emanates from the Divine love, pervades the universe, and affects every one according to his state: it extends even to animals and plants, and is also represented in various objects of the mineral kingdom, 44, 365. The sphere of the extension of good, which is infinite, fills the universe from its inmost centre and all and every thing therein, 56. See *Divine.* There is continually proceeding from the Lord a divine sphere of celestial love towards all who embrace the doctrines of His church and who like children obey Him, apply themselves to Him, and desire to be nourished, that is, to be instructed by Him, 308. From this celestial sphere originates a natural sphere, which is that of love towards infants and children, and which is most universal, 308. In the spiritual world there exhales from every one the sphere of his particular love, which diffuses itself, and gives forth its influences all around, causing sympathies and antipathies; by means of such spheres the good are separated from the evil, 331, 569. See *Attraction.* The sphere exhaling from infernal spirits conjoins itself with the sensual principles of man from behind, 402, 564, 565. The spiritual sphere formed by the affections of the will and the thoughts of the understanding thence derived, in this world is absorbed by the material body, and incloses itself in the natural sphere which proceeds from man in his present state, 410. Every metal or stone, whether precious or common, freely imbibes the ether, and breathes forth its native essence; hence there is a magnetic sphere about the magnet, a ferreous sphere about iron, &c., 499. Ther-

are also various spheres exhaling from the very dust of the earth, by which the inmost parts of every seed are impregnated, and its prolific principle caused to vegetate, 499, 785. If the sphere of life, which exhales from the native disposition of every one, could be perceived by sensation (in this world), the hereditary similitude of dispositions and minds would be as evident as that of the countenance and body, 521. When the material body is put off, the delights of love and the pleasures of thought are rendered fully sensible and perceptible, and sometimes affect the senses like sweet odors, 569. The nature of the spheres from the Christian part of the spiritual world affords sensible evidence of the gross darkness which prevails concerning the Lord, the truths of regeneration, and the conjunction of faith and charity, 619. There actually exists a sphere, elevating all towards heaven, which proceeds continually from the Lord, and fills the whole spiritual and natural worlds: those who believe in the Lord and keep His commandments enter into that sphere; but those who do not, remove themselves to the sides, and are carried away by the stream which leads to hell, 652.

Spirits. The spirits of persons who were still living on earth were frequently seen by the author, in the spiritual societies, to which they belonged, 15. Spirits are associated with men like to them in the natural world, 137. See *Angels.* A man on his first entrance into the world of spirits is led about and translated into various societies, both good and bad, thus he is examined whether he is affected with goods and truths or with evils and falses, 281. If the former, he is withdrawn from evil, and finally elevated to heaven; but if the latter, he is withdrawn from the good and at last betakes himself to the societies of infernals, 281. In the spiritual world, no man retains that name which he received at his baptism and derived from his father and progenitors, but every one is named according to his characteristic quality, 300. Every man is attended by an associate spirit, either good or evil according to his faith and life, without which he would be incapable of thinking, 380, 454. The mind of man is his spirit which lives after death, and his spirit is continually in consort with its like in the world of spirits, while by means of the natural body with which it is clothed, it is in consort with men in the natural world, 475. The reason man is not conscious that his mind is in the midst of spirits, is that those with whom he is in consort think and speak spiritually, whereas his spirit during its residence in a material body, thinks and speaks naturally, 475, 607. See *Language.* The spirit or internal man, after the death of the body, thinks that which it wills, and wills that which it loves, and this is the delight of its life, 568. Men lately deceased are called novitiate spirits, 570. The life of a spirit is the affection of love and the thought thence proceeding, 622. Every spirit fancies himself to be actually such a person as the garment he has on represents him to be, because, in the spiritual world, the understanding clothes every one, 663.

Spiritual Sense of the Word. See *Word.* The spiritual sense is contained in the Word as the soul in the body, or as precious jewels in a casket, 191—194. The existence of the spiritual sense and in what it consists, has hitherto remained unknown, 193, 201. It cannot possibly be known but from the science of correspondences, 196. The quality of the Word in that sense is known only to the Lord and those to whom He reveals it, 196. It is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable, 200, 846. It has pleased the Lord to reveal the spiritual sense, lest from doubts concerning its holiness it should be rejected as a common trivial writing, and thereby the Lord's conjunction with man should be cut off, 200, 271 The science of correspondences is the key to the spiritual sense of the Word, 206, 207, 702. See *Correspondence.* Hereafter the spiritual sense of the Word will be made known only to those who are in genuine truths from the Lord, 208, 230. If, therefore, any one wishes to open that sense by virtue of his own power, and not of the Lord's, heaven is closed against him, in which case he either loses sight of all truth or falls into spiritual insanity, 208. The naked truths themselves, which, in the literal sense of the Word, are included, contained, attired, and comprehended, are in the spiritual sense of the Word, and the naked goods in its celestial sense, 215. The Lord guards the spiritual sense of the Word as He does the angelic heaven, which indeed is included in it, 220. The spiritual and celestial senses of the Word are evolved or unfolded from the literal sense while it is read by a person who accounts the Word holy, 234—238. The particulars o the spiritual sense appear only to those who love truths for the sake of truths, and do good for the sake of good, 244. In the spiritual sense Divine truth is in its light, and in the celestial sense Divine good is in its heat, 289. See *Word.* Without a knowledge of the spiritual sense of the Word no one can know what the two sacraments, baptism and the holy supper, involve and effect, 667—669, 698. See *Baptism, Holy Supper.* The spiritual sense is at this day discovered for

the New Church on account of its use in the worship of the Lord, 669. It was not discovered at an earlier period because hitherto Christianity existed only in name, and at best only as a kind of shadow in certain individuals, 700. The spiritual sense of the Word is signified by the power and glory in which the Lord should come, 776, 777. In that sense the Lord is continually present, 780. It is the medium of conjunction between mankind and the Lord, and also of consociation with angels, and in it the holiness of the Word resides, 846.

Spiritual World, the Divine Being through the, operates all things in nature, 12. In that world men appear, at a distance, in the shape of such beasts as they have actually made themselves like in disposition, 13. See *Language*. In that world there is a sun, which is pure love, from Jehovah God, who is in its centre, 24. See *Sun of Heaven*. Out of this sun He not only produced the spiritual world and all its spiritual contents, which are innumerable and substantial, but also the natural world with all its natural contents, which are likewise innumerable but material, 24. In the spiritual world there are no material spaces, nor corresponding times, 29. Spaces and times there have a conformity to the affections and thoughts of its inhabitants, 29, 185. See *Appearances*. The sun there appears stationary in the east in a middle altitude between the zenith and the horizon, 29. See *Sun of Heaven*. In one extremity there appear two statues in a monstrous human form, the result of certain phantasies, 31. There is no space there, but only an appearance of space, 64, 475. See *Correspondence*. In the spiritual world the power of truth is particularly conspicuous, 87. See *Power*. Such is the connection between the spiritual world and the natural that the one cannot subsist without the other, 118. At the Lord's first advent the spiritual world was crowded with idolaters, magicians, and falsifiers of the Word: but at the second advent with Christians so called, both such as are immersed in naturalism and such as have falsified the Word by their fabulous faith concerning three Divine persons from eternity, and concerning the Lord's passion as constituting the whole of redemption, 121. In the spiritual world all are suffered for some time to remain in their externals, but are finally let into their internals, 148, 160. In the spiritual world there are climates and zones as in the natural world, there being nothing in the latter world which does not also exist in the former, although the origin of their existence is different, 185. In the spiritual world there are precious stones just as in the natural world, and they derive their spiritual origin from the truths which are in the literal sense of the Word, 209, 217, 794. Food in the spiritual world is like the various kinds of food in our world, but from a spiritual origin; and is given from heaven by the Lord to every one, according to the uses which he performs, 281, 735. All there, appear, at a distance, according to correspondences, 388. The spiritual world includes both heaven and hell, between which there is an interstice or great gulf, in the midst of which man is while in the world, 454, 455. All such as excel in wisdom are translated to the south in the spiritual world, 461. Gardens and paradises appear where dwell the angels who excel in intelligence and wisdom, 467, 794. Animals seen in the spiritual world are correspondences of the affections and of the thoughts flowing from thence of those who are on the spot, 506. There are places of instruction in the spiritual world, to which all who die in their infancy are sent, where they are educated for heaven, and in like manner all on their first arrival from the natural world who have a desire to be informed respecting heaven and hell, 661. All things there are substantial, and thus are in all fulness: hence it is that all things contained in the natural world are contained there also in perfection, 694, 794. There are clouds in the spiritual world just as in the natural world, but from another origin; over the angelic heavens they are bright, but over the hells hang dusky clouds, 776. The quarters in the spiritual world are not like the quarters in the natural world, and an allotment of habitations according to such quarters is according to the reception of faith and love; those who excel in love are in the east, and those who excel in intelligence are in the south, 800. See *World of Spirits*.

Stars, represent knowledges of truth and good, 198.

State, has relation to love, to life, to wisdom, to the affections, to joys, and, in general, to good and truth, 30.

Substance. God Himself is the verimost substance and form, 20, 28, 37, 53, 76. Substance without form is nothing, 20, 21, 53, 367. See *Atmosphere*. Substantial existences are the primitives whence material existences are derived, 79, 280, 694. The inhabitants of the spiritual world are substantial beings and not material, 280. Matter is but a gathering together of substances, 280. Unless spiritual substances were present within material forms, it would be impossible for any seed to be impregnated from its inmost parts, and thus to germinate, neither could any insects be procreated out of the effluvia arising from the earth, or from the exhalations of vegetables with

which the atmospheres are impregnated, 470.

Sun, the Natural, is pure fire derived from the sun of heaven, which is Divine love, 35, 41. See *Sun of Heaven.* Heat and light proceeding from the sun are the two essentials and universals by which all things upon earth exist and subsist, 37, 308. Whatever exists by means of the natural sun is material, 75. For the purpose of operating on the inanimate parts of creation, as He operates on the spiritual parts, the Lord formed the sun, 308. The sun is like a common father and the earth like a general mother, from whose marriage union all the vegetables which adorn the face of the globe are brought forth into being, 308. The heat and light of the natural sun have in themselves nothing of life, but serve the heat and light of the spiritual sun as receptacles, just as instrumental causes serve their principals, 360. It flows with all its essence into every tree, fruit, flower, or other object, and each one draws what it requires from the common influx, 364. The sun of this world consists of created substances, the activity of which produces fire, 472. If the sun with its heat and light were to be removed, the universe would become a chaos, 472.

Sun of Heaven, the, is the proximate sphere of Divine love and wisdom proceeding from the Lord, 25, 35, 365, 641. See *Spiritual World.* God first bounded His infinity by the substances emitted from Himself, whence exists the proximate sphere of His glory which constitutes the sun of the spiritual world, 33. Afterwards by the instrumentality of that sun He perfected other ambient spheres, even to the last, 33, 76. See *Sun, the Natural.* The sun of heaven is the centre of life, 35. See *Expanse.* From this sun proceeds heat, which in its essence is love; and light, which in its essence is wisdom, which enter by influx into every created subject, 39, 63, 75, 360, 641, 661. It illuminates the understandings of all angels and all men, 59, 774, 846. All things which proceed from it have some resemblance to the human form, 66. Whatever exists in the spiritual world by means of its sun is substantial, 75. There is one God, who is a man, and whose habitation is in that sun, 135, 365, 366. The heat and light of the spiritual sun have life in themselves, 360. These enter by a common influx into every form, each recipient taking what it needs, 364, 641, 661. See *Heat and Light.* This sun is distant from the angels as the sun of the natural world is from men, in order to prevent its touching them with its immediate rays, for in such case they would be consumed, 641, 691

Sword. By the flaming sword which turned every way is represented Divine truth in ultimates, like the Word in its literal sense, 260.

Tabernacle, the, which Moses built in the wilderness represented heaven and the church, therefore the pattern of it was shown to Moses by Jehovah on Mount Sinai, 220. Its holiness was derived from the law which was in the ark, 283.

Teeth. The collision or jarring of falses one against another, and also of the false against truth, is signified in the Word by the gnashing of teeth, 402. Reasonings from the fallacies of the senses correspond with the teeth, 402.

Temple, the, at Jerusalem, in its highest sense signified the Divine Humanity of the Lord, 221

Temptation. The Lord suffered His Humanity to be assaulted by temptations, in order that it might be glorified, and that He might subjugate the hells and reduce them to order, 2, 126. See *Cross.* During temptation, man, to all appearance, is left to himself, but in reality God is then most present with him, 126. From the disagreement between the evil will into which man is born, and the new will consequent on reformation, a combat arises which is called spiritual temptation, 596. This temptation or combat is not between goods and evils, but between the truths of good and the falses of evil, for goods or evils of themselves cannot fight, 596. Man ought to fight in temptations as of himself, since he enjoys freedom of determination to act either in favor of the Lord by abiding in truths from good, or in favor of hell by abiding in falses from evil, 596. No person has been admitted into any spiritual temptation since the introduction of the faith of three gods; for had he been admitted, man would instantly have fallen under it, 597. After man has passed through temptations, he is conjoined with heaven, 598. The regeneration of the internal without the external avails nothing, 600. See *Conscience.*

Thought. An idea of spiritual thought derives its all from state, and nothing whatever from space, for it is superior to it, and looks down upon the ideas of space as heaven looks down upon earth, 80. On account of their supereminence, spiritual ideas or thoughts, in respect to natural, are ideas of ideas, thoughts of thoughts, and thus express qualities of qualities, and affections of affections; consequently spiritual thoughts are the beginnings and origins of natural thoughts, 280. To think spiritually is to think abstractedly from space and time, and to think naturally is to think in conjunction with

space and time, 280. See *Idea, Perception, Memory.* Those who never think affirmatively, but only skeptically, cannot possibly form any rational conceptions of any subject, 335. Thought increases from a state of nothingness by instruction, therefore men have ideas, not connate, but acquired and formed, 385. See *Infants.* Thought is so much and in such sort the man, in proportion to the quantity and quality of will joined to it, 347. See *Love.* It is in consequence of his communication with spirits that a man enjoys the faculty of perception, and the power of thinking analytically on all subjects: if this communication were removed, he would be incapable of any more, or other kind of thought than a beast: and if it were intercepted entirely, he would instantly die, 475. There cannot be the least excitement of thought in the understanding, but in consequence of the influent delight of the will, 570. He who thinks about God only from the consideration of person, and not from that of essence, thinks materially; likewise he who thinks of his neighbor only from his external form, and not from a regard to his quality; and he who thinks of heaven only from the consideration of place, and not from that of love and wisdom, 623 Thought is a kind of purifying alembic or excretory gland, in which hereditary evils and their defilements are separated; if, therefore, the evils which enter a man's thought were to be imputed to him, reformation and regeneration would be impracticable, 659. Man has two states of thought, external and internal; these two form one with the good, but not with the wicked, 806.

Time. See *Space and Time.* Time, in the spiritual world, is not distinguished into days, weeks, &c., because the sun there never appears to rise and set, nor to have any progressive motion, 29.

Trade. The love of trade is spiritual, on account of its use, for it administers to the general good; but where money is the final love, and trade the mediate subservient love, then that love is merely natural, 801.

Tree, a, in respect to its seed corresponds to the will; in respect to its branches, buds, and leaves, to the understanding; in respect to its fruits, to good works, 374. A tree in general signifies man, 468. See *Vegetable Kingdom.*

Tree of Knowledge of Good and Evil, the, signifies man believing that he lives from himself, 48, 520. Those who speak falses from deceit, and utter them in a tone of voice which seems to proceed from spiritual affection, particularly if they mix them with truths taken from the Word, are called serpents of the tree of knowledge of good and evil, 324. Those also who reason from sensual things only, against the genuine truths of the Word, and thence of the church, 402, 565. Man, not in the Lord, but in his selfhood, 466. To eat of this tree signifies the appropriation of evil, 466. The belief that intelligence and wisdom were from man, 663.

Tree of Life, the, signifies man, and its fruit the good of life, 48. The way of the tree of life, signifies admission to the Lord, which men have by means of the truths contained in the spiritual sense of the Word, 260, 520. The tree of life signifies the Lord in man, and man in the Lord, 466. Thus intelligence and wisdom from God, 663.

Trinity, the Divine, is in the Lord God the Saviour Jesus Christ, 3, 139, 170, 623, 751. The confession of a trinity of persons is destructive of all rational thought concerning God, 4, 23, 110, 141, 173. Those who, in heart, acknowledge three gods, do not perceive the light contained in the inmost of the Word, 7. No one can abide in heaven with the idea of a trinity of persons, 15. The tri-personal doctrine of God, which supposes the three to form a council of government, is sensual and material, 15 16, 136. A trinity of persons necessarily involves the idea of three gods, 17, 168, 170, 171, 173, 184. The Divine Trinity is in the Lord: the Father in him is the all originating Divinity, the Son, the Divine Human, and the Holy Spirit, the Divine Proceeding, 92. Henceforth no one in the Christian world who believes in a trinity of persons can enter heaven, 108. The idea of a trinity of persons in the Godhead occasions a distraction in men's minds, 133. The three essentials, called Father, Son, and Holy Spirit, in the Lord, are one, 139, 166. The Divine Trinity of Father, Son, and Holy Spirit, can only be understood aright by looking to the Lord God the Saviour, and reading the Word under his influence, 165. The Divine Trinity is similar to that of soul, body, and operation in man, 166—168, 172. At this day, with respect to the Divine Trinity, human reason is bound, like a man handcuffed and fettered in prison, and may be compared to a vestal virgin buried alive for letting out the sacred fire; when nevertheless the Divine Trinity ought to shine like a lamp in the mind of every member of the church, since God in His trinity and in His unity is the all in all of the sanctities of heaven and the church, 169. Before the creation of the world, the trinity did not exist, but it was provided and made when God became incarnate, and then centred in the Lord God, the Redeemer and

Saviour, Jesus Christ, 170. The idea of a trinity of divine persons from eternity, being a trinity of gods cannot be expelled by the oral confession of one God, 172, 173. It leads to the denial of God, and consequently is the true source and origin of the naturalism which so much prevails at this day, 173. See *Apostolic Church.* It has extinguished the light of the Word, and removed the Lord from His church, and thus plunged its morning into midnight darkness, 177. Thence also is that abomination of desolation and affliction spoken of by Daniel and the Evangelists, and predicted in the Apocalypse, 179—181. Such notions are the delusions of a mind in a state of delirium concerning God, and if they should be raised from the memory into the higher region of the understanding, would occasion madness, 183. The Divine Trinity nevertheless is like a pearl of the highest price, 184. Those who confirm themselves in the belief of three divine persons actually existing from eternity, become more and more natural and corporeal, in which case they have no capacity inwardly to comprehend any divine truth, 296.

Truth. See *Word.* Jehovah God descended as the Divine Truth, which is the Word, 85, 86. See *Redemption.* Truths applied to the confirmation of false doctrine become falses, 162. There is not a single saving truth but what derives its quality from the bosom of goodness, 163. It is generally supposed that truth is nothing more than a word spoken by some person in authority, which on that account ought to be attended to and obeyed; whereas truth and good are the constituent principles of all things, both in the spiritual and natural worlds, and are the essences by which the universe was created and is preserved, 224. When the church, or any member of it, is principled in truths, then the Lord flows in by good into those truths, and communicates life to them, 249. When a man learns truths from the Word, he enters into communion and consociation with angels, 347. All the Lord's words are truths, 347, 349. Truths form the essentials of faith, 347. Every one, if he is so disposed, may collect truths from the Word, and the Lord enters by influx into every man, and in whomsoever He finds such truths collected, He enlightens those truths so that they become constituents of faith, 349. Divine truth has the capacity inherent in it of being multiplied to infinity, 350. Those who look to the Lord and worship Him alone, are in a capacity of knowing all truths, 354. Truth in heaven is lucent, and is faith in its essence, 353. Truth without good is not truth in spirit, and good without truth is not good in spirit, thus one forms and constitutes the other, 460. See *Faith.* Light is emitted by truths, because the sun from which it flows is the Lord in the spiritual world, 620. Those whose minds are eminently enlightened with the truths of faith, and who enjoy a clearer perception, may have a more perfect conscience than others, 666. See *Wisdom.*

Tyre and Zidon, signify the knowledge of goodness and truth, 200, 219, 260, 467. The king of Tyre, the Word in its ultimates where those knowledges are, 260.

Ulcers or Sores, signify interior evils and falses destructive of good and truth in the church, 635.

Understanding, the, receives faith by a prior way, and knowledges by a posterior way, and in the midway where these influences meet, natural faith is made spiritual; thus the human understanding is, as it were, the refining vessel in which this change is wrought, 11. See *Will and Understanding.*

Union. See *Conjunction.*

Unity. See *God.* Unless the unity of God were acknowledged in heaven and the church, they would become inanimate, 10. The unity of God is evident from the uniformity and coherence of the created universe, 13. It is most intimately inscribed on the minds of men, and is the centre of all influxes from God into the human soul, 28. The true faith is broken in pieces by a division of the unity of God, 379.

Universal. Singulars considered collectively are termed a universal, as particulars considered collectively are termed a whole, 60. See *Particulars.* Whoever is acquainted with universals may afterwards comprehend singulars, 661. The universals of hell are these three loves: 1st. love of rule, originating in the love of self; 2nd. love of possessing the property of others, originating in the love of the world; 3d. scortatory love, 661. The opposite universals of heaven are, 1st. love of rule, originating in the love of uses: 2nd. love of possessing worldly emoluments, originating in the love of performing uses by them; 3d. true conjugial love, 661. All things in general and particular depend for their consistence on universals of order, and these again on one which is most universal: thus all on God, 679, 714, 775. It is necessary that the singulars should, in a certain image re-present their universals, 714. It is this relation which is the cause of the conservation of all things in the universe, 714

Universe, the, is as a theatre on which the evidences of the existence of a God and His unity are continually exhibited, 12. It could not be created or preserved unless God

were One, 13. It is the workmanship of God, and the habitation of His love and wisdom, 13. See *Creation*. The universe consists of perpetual uses produced by wisdom and originated by love; it is therefore a consistent and coherent work from first to last, 47, 67. God from Himself introduced order into the universe, 53. All things in the universe are conjoined, according to the laws of order in which they were respectively created, and thus make one, 54. It was created by God for the existence of uses, and hence it may be called a theatre of uses, 67. The universe, which includes both the spiritual and the natural world, was created from the Divine Love by the Divine Wisdom, 76. All the laws of order by which it is preserved are truths, 87. It was created by Divine Truth, 224. All things in the universe which are in Divine order, have relation to good and truth, 397, 398.

URIM AND THUMMIM, signify the brilliancy of Divine Truth derived from Divine Good in its ultimates, for urim signifies a shining fire, and thummim, brilliancy, in the angelic tongue, and integrity in the Hebrew tongue, 218.

USE. There is not a single thing existing in the world but that contains some use, more or less remote, for the service of man, since Infinite wisdom cannot produce any thing but uses, 13. See *Universe*. By use, love and wisdom acquire a real existence, 67, 387. Those, in the spiritual world, who have confirmed themselves in falses of faith, cannot perform works of real utility, but only such as are mischievous and evil, 281. Man is directed and determined to the performance of uses according to the doctrines which he has imbibed as means, 374. See *Love of Heaven*. When man, from a principle of spiritual love, desires to perform uses, the natural man produces them by the wealth and other goods of fortune which it possesses, and the sensual man lends assistance in its office or employment, and finds its honor in such production, 403. See *Wealth*. To perform uses is to do good, and according to the quantity and quality of use in the good which is done, is the quantity and quality of the good itself, 419. Goodness and use are one, 646. Heaven is a continent of use from first to last, for use is the love of the neighbour brought into act, 661, 694, 736. The evil perform uses for the sake of themselves, but the good perform them for the sake of uses, and under the influence of the love of them, 661. The delight attending the exercise of use, bears the angels along as a favorable current does a ship, causing them to be in eternal peace and its rest, 694. Every angel is an angel in proportion to his use 694. The love of use, and the consequent application of it, keep together the powers of the mind, secure it from wandering about at random, and imbibing the lusts of the senses, 744 There are spiritual uses, such as belong to love towards God and our neighbor; moral and civil uses, such as belong to the love of the society and state in which a man lives; natural uses, which belong to the love of the world and its necessities; and corporeal uses, such as belong to the love of self-preservation, 746.

VASTATION. See *Consummation of the Age*.

VEGETABLE KINGDOM. The growth of seeds is a proof of the wisdom of God, who is the sole operator by and through nature, 12. The essence of every vegetable is innate in its fruit or seed, 145. See *Substance*. In trees and all other subjects of the vegetable kingdom, there are not two sexes as is generally supposed, but each is a male, the earth alone being their common mother, and thus as it were a female, 585. The root answers to the heart; the leaves are in the place of lungs; the flowers which precede the fruit are the means of purifying the juice (which answers to the blood); and the fruit may be compared to the testes, in which the seeds are perfected, 585. The vegetative soul which reigns intimately in the inmost of every particle of the juice, or in its prolific essence, is derived purely from the heat of the spiritual world, and hence has a perpetual tendency to generation: this prolific essence is drawn forth and diffused by the subtile effluvium which exhales from every grain of mould, 585. See *Sphere*.

VINE signifies spiritual good and truth of the church, 200, 609.

VIRGINS signify the affections of truth, 205, 277. The wise and the foolish virgins in the parable signify the regenerate and the unregenerate, 606. Virgins also signify the affections of sciences, 694. In general, the church, 748.

VIRTUE. The Divine virtue and operation is understood by the Holy Spirit, 146.

VITAL HEAT. The heat of the blood, or the vital heat, both of man and animals, is the heat of love, to which natural heat corresponds, 35, 496.

WAR. When a person resists the assaults of an enemy, and at the same time retains such a disposition of mind as to be willing to become his friend, he acts from a principle of charity; so also wars which have for their end the protection of our country and the church, are not inconsistent with charity; the end for which they are undertaken

shews whether they are attended with charity or not, 407.

Water, signifies truth in the natural or external man, 144, 572. By living water is signified the truth of the Word, 190. Drinking water from a fountain means to be instructed in truths, 493.

Wealth. No man of sound reason can condemn riches or wealth, because in the body politic they are like blood in the animal body; nor can he condemn the honors annexed to particular stations and functions, provided the natural and sensual loves of those who enjoy them are in subordination to spiritual love, 403.

Widows, signify those who are without truths, and yet desire them, 427.

Will and Understanding. The will is the recipient and habitation of love, and the understanding of wisdom, 37, 224, 263, 362, 397, 658, 712, 778. See *Mind, Human.* During the state of reformation, the understanding is first and the will second, but in the state of regeneration the will is first and the understanding second, 105. See *Internal and External.* It is the part of the understanding to think, and of the will to do and practice, 151, 273. The love of the will has its residence in the cerebellum, and the thought of the understanding in the cerebrum, 160. All things in man have relation to the understanding and the will, 224, 397, 658. The will and understanding are united, when a man forms his understanding of genuine truths, which is done to all appearance as of himself, and when his will is replenished with the good of love, which is effected by the Lord, 249. The will is the real man, 255, 347, 507, 658—660. The understanding only teaches and shews, what, from the will, is to be done, 273, 658, 659. The will of man is his selfhood, and this is evil from birth, and thence falses are in his understanding, 273, 593, 612, 658, 659. The regenerate man has a new will and a new understanding, 302, 601—606, 659. When lust is in the will it acquires the nature of an act, for the understanding is only respective of the allurements of sin, but the will is receptive of the intention, 313, 658. The state of the will is formed to receive the influx of love and charity, and the understanding to receive the influx of wisdom and faith, thus to receive God, 366, 377. The understanding is nothing without the will, and the will is soon reduced to nothing without the understanding, 367, 377. There is an infinite diversity between the good-will of different persons, arising from the end, intention, and consequent purpose by which each is influenced, and which lie concealed in the will of doing good, and stamp on each person's will a peculiar quality, 374. The will seeks out in the understanding the means and methods of attaining its ends, and thus in the understanding it betakes itself to the light, 374, 395, 493, 658. Production and fruitfulness are effected by both together, 377. The will and understanding, when united, are called the mind; there is also a marriage between them like that between good and truth, 397. The will is the esse of man's life, and the understanding the existere thence derived, 397, 658. These two faculties constitute the spirit of man, for his wisdom and intelligence, his love and charity, and likewise his life in general, reside therein, 397. Whatever man does from liberty of will, according to conviction of the understanding, remains with him, 461: see also 493—496. The human will is twofold, interior and exterior, that is, of the internal and external man, 493. The interior will is the man himself, since it is there that both the esse and the essence of his life reside, 493. Freedom of determination resides in the will and understanding, 497. The will easily draws over the understanding, and makes a slave of it, 507. The understanding in every one is capable of being elevated according to the knowledges he possesses, but the will can only be elevated by a life in conformity to the truths of the church and of reason, 507, 589, 602. The intentions of the will ought to be explored by self-examination, because the love resides in the will, 533. See *Self-examination.* Since the will of man is by birth evil, and since the understanding teaches what is good, it follows that he must be reformed by means of the understanding, 587. Unless the will be restrained by the understanding, a man left to its free guidance would rush headlong into all wickedness, 588. Unless the understanding could be perfected separately from the will, and the will perfected by its means, a man would not be a man but a beast, 588. The will by means of its delight or satisfaction enters into the understanding, and produces consent, 658. The will is the essential, and thought the formal, hence the former and not the latter is the subject of imputation, 660. See *Imputation.*

Wine signifies the same as blood, namely, spiritual truth, 708. The juice of the vine which should be drank new in the kingdom of heaven, signifies the truth of the new heaven and the new church, 708. See *Holy Supper.*

Wisdom. Infinite wisdom is the source of all intelligence, 12. It is an essential attribute of God, and one with His Divine Love, 37, 39, 41. Wisdom is the complex of all truths, 38. Light, life, and wisdom

are one, and are not creatable, 40. See *Form.* The continual endeavor of the Divine Wisdom is to effect the purposes of Divine Love, 43. The angels enjoy a brightness of light in proportion as they are perfected in wisdom, and hence wisdom is signified by light in the Word, 59. Man, from the Divine Omniscience, has wisdom concerning good and truth, 68. In proportion as the human mind is elevated to the higher degrees, it is exalted to wisdom, because it has a proportionable admission into the light of heaven, 59, 565. It is produced also by a true faith, 177. The wisdom of the angels of the celestial heaven, exceeds the wisdom of the spiritual angels, as much as that of the latter exceeds the wisdom of men, 242, 280. Spiritual wisdom is wisdom of wisdom, and thus inexpressible to any wise man in the natural world, 280. The angels derive all their wisdom, which increases in them to eternity, from the Word; and in proportion as they grow wiser, they see clearly that no limits can be set to wisdom, and that they themselves are but in its outer court, 290, 350. Wisdom is derived solely from divine truths analitically arranged into forms by the influx of light from the Lord, 350. Genuine wisdom consists in a man's seeing by the light of heaven that the knowledge, intelligence, and wisdom which he has, is so little in comparison with what he has not, that it is but like a drop of water compared with the whole body of the ocean, 387. Man makes small advance in wisdom unless his thinking faculty be elevated above things sensual, 402, 565. No one is wise in spirit but from the Lord, in proportion as he is born again and created anew by Him, 507, 718. Perpetual fructification of good and thence of love, also a perpetual multiplication of truth and thence of wisdom, are granted to angels and men, 718. Man at his creation was endued with wisdom and the love of it, not for the sake of himself, but for the sake of its communication with others from himself, 746.

Word, the, in its inmost is God, 6. In its literal sense it is as a mirror, in which men see God, every one according to his own state, for God Himself as He exists in the inmost cannot be seen by any creature, 6. The Word is the crown of revelation, 11. The Word is pure Divine truth, having been dictated by Jehovah Himself, 85, 189, 190. Having passed through all the heavens until it reached the lower world, it is accommodated to angels in heaven and also to men on earth, 85, 193, 195. Wherefore it possesses a spiritual sense in which Divine truth is in light, and a natural sense in which it is in shade, 85. God speaks in His Word according to appearances, 135. See *Appearances.* The Word or Divine truth is the only medium by which man can approach the Lord, 142. The man who reads the Word, not under the Lord's auspices but under those of his own understanding, fancies himself as quicksighted as a lynx, and to have more eyes than Argus, when yet, interiorly, he discerns no single truth, but only what is false, 165. From the nature of the faith may be seen in what manner the Word is understood in the church, 177. Although the Word is commonly attributed to the Lord, it is not known in what its divinity consists, 189, 193. See *Scripture.* It is the sanctuary and tabernacle in which the Lord dwells with man, 190. The style of the Word is such as to contain what is holy in every word, and in some cases in every letter, 191, 241. See *Natural Man, Spiritual Sense of the Word.* Hence the Word conjoins man to the Lord and opens heaven, 191. The Word is like the heavens, namely, in natural, spiritual, and celestial order, and divine throughout, 195, 212, 289, 777, 779. The spiritual sense is in the whole and in every part, 196, 289. It is owing to the spiritual sense that the Word is divinely inspired and holy in every syllable, 200, 846. It is possible for a man to violate the spiritual sense of the Word by means of the science of correspondences, if he is desirous thereby to explore that sense under the influence of his self-derived intelligence alone, 208, 230. The Word kept in the sacred recesses of the temples in the spiritual world, shines in the sight of angels like a great star, and sometimes like a sun; and also from the brightness which surrounds it, there is an appearance as of beautiful rainbows, 209. If, however, any person who is in falses looks upon it, there arises a thick darkness before his eyes, in consequence of which the Word appears black, and sometimes as if it were covered with soot, 209. The Word without its literal sense would be like a palace without a foundation, or the human brain without its integuments and last covering, &c. 213. The Word in its inmost from its celestial sense is like a gentle burning flame; in its middle, from its spiritual sense, like an illustrating light, 216, 289; in its ultimate, from its natural sense, it is like a transparent object recipient both of flame and light, 216. It was represented in its glory by the transfiguration of the Lord, when His face which shone as the sun represented the Divine good of His Divine love, and his raiment, which was as the light, the Divine truth of His Divine wisdom, 222, 261. See *Power.* The historical Word was represented by Moses, and the prophetical by Elias, during the transfiguration, 222, 261. The Word

cannot be understood, without doctrine, 226—228. See *Doctrine.* By the literal sense of the Word man has conjunction with the Lord, and consociation with the angels, because in that sense is contained the spiritual and celestial senses, 234—239, 267, 268, 272, 846. See *Conjunction.* The Word is in all the heavens and the wisdom of the angels is thence derived, 240. It is there written in a style which differs altogether from the natural style (see *Language*), but yet, as to its literal sense, is altogether similar to, and makes one with our Word by correspondence, 241. The Word in heaven, like that in our world, is so written, that the simple understand it in simplicity and the wise in wisdom, although in a different way, 241. The truths of faith and the goods of charity are the two universals of the Word, from which the church derives its quality, 244. See *Church.* The reason why the marriage of the Lord and the church, and thence the marriage of good and truth, is in every part of the Word, is, that the spiritual sense has more particular relation to the church, and the celestial sense to the Lord; and that the one relates to Divine Truth, the other to Divine Good, 248—253. The Word is like a garden which may be called a heavenly paradise, 259. By means of the Word light is communicated to those who are out of the pale of the church, and not in possession of the Word, 267—270. Although the church which is in possession of the Word consist of very few persons, in respect to the whole race of mankind, still by means of the Word so possessed, the Lord is present in every country on the face of the earth, 267. When the Word was entirely falsified and adulterated by the Jewish nation, and rendered in a manner null, it pleased the Lord immediately to descend from heaven, and to come as the Word, and to fulfil it and thus to renew and restore it, 270. For a similar reason it has pleased the Lord now to reveal the spiritual sense of the Word, 271. Every particular sentence in the Word communicates when it is read with some particular society in heaven, and thus the whole Word communicates with the universal heaven; whence it appears that as the Lord is the Word, so also heaven is the Word, 272. Without the Word no one would have any knowledge of God, of heaven and hell, or of a life after death, 273—276. It could not be written otherwise than by representatives, 275. See *Representatives.* There is an infinity in every part of the Word, each part containing innumerable things which the angels themselves cannot exhaust, 290, 350. All truths condusive to salvation are contained in the Word, 347. There is in every part a conjunction of charity and faith, 372. The Word in the letter makes mention of such things only as are external, even the extreme parts of worship, and they signify spiritual things which are internal, 427. From this time it is allowable to enter into the mysteries of the Word, for all its truths are so many mirrors of the Lord, 508. The natural sense of the Word is changed into the spiritual by correspondences in heaven, 698. The Word is the real and very covenant which the Lord makes with man, and man with the Lord; for the Lord came down as the Word, that is, as the Divine Truth, 730. His presence in the Word is by means of the spiritual sense, through the light of which He passes into the shade, in which is the sense of the letter, 780.

Works. Evil actions are to be shunned and good actions are to be done. 3. See *Conjunction.* Good works are means of introduction to charity, 71. By the works of the law (Rom. iii. 28) are meant the injunctions of the Mosaic law and not of the decalogue; and by faith, faith in the Lord God the Saviour Jesus Christ, not in three divine persons from eternity, 338, 506. The whole man according to his measure and quality, with regard to his mind or essential quality, is in every work which proceeds from him, 373. Charity, having relation to the internal man, consists in willing what is good; and good works, having relation to the external man, consist in doing good from and under the influence of a good will, 374, 420, 421. Works, in respect to their essence, are of the will; in respect to form are of the understanding; and in respect to act are of the body, 374. Thus, also, in regard to their essence they are of the end; in regard to their form, they are of the doctrines of the church; and in regard to act are of uses, 374. Charity alone does not produce good works, still less faith alone, but charity and faith together, 377. Those who perform genuine works of charity, place no merit in their works, for they never think of their merit but only of their duty, which as good Christians they are bound to perform, 423. They do not regard recompense as an end and motive in their works, 425. By alms giving and similar good works children and servants, and, in general, all persons of simple character and condition, are initiated into charity, 426. See *Charity.* In performing the exercises of charity, a man does not ascribe merit to works, so long as he believes that all good is from the Lord, 439—442, 504. For men to think that they shall go to heaven, and that therefore they must do good, is not to regard recompense as an end and to ascribe merit to works, 440. Such

persons are not influenced by a confidence in the reward to which merit entitles them, but by a belief in the promise made of grace, 440. See *Merit.* If a man does not employ the powers with which he is endowed in doing good and believing in the Lord, he is but a wilderness and a desert, 484. It is granted to man to do good of himself from God and in like manner to believe, 503. All who do good from a religious motive, whether they be Christians or Pagans, are accepted by the Lord and adopted after death, 536. Such as do good from the mere impulse of natural goodness, and not at the same time from a religious motive, are not accepted; natural goodness being of the flesh alone, received by birth from a man's parents, 537. Natural good is made spiritual by a true faith, 654.

WORLD. There are two things peculiar to the natural world, by which all its contents are fixed and bounded, namely, space and time, 27. There are two worlds, the one natural and the other spiritual, 75. There are likewise two suns, the one pure love and therefore living (see *Sun of Heaven*), the other pure fire and therefore dead (see *Sun, natural*), 75. The spiritual and natural worlds are inseparably connected, 118.

WORLD OF SPIRITS, the, is in the middle between heaven and hell, and is the world into which all men enter immediately after death, 160, 281, 475, 570, 622. The lower earth in the spiritual world is immediately over hell, 332. The societies in the spiritual world, which are innumerable, are arranged in wonderful order according to natural affections, both good and evil; the good societies communicating with heaven, and the evil societies with hell, 281. The world of spirits appears to those who dwell there like a complete globe or world, 475. It is the great gulf or interstice spoken of in Scripture, 475—478. There arises in it a most copious exhalation of evil out of hell; and, on the other hand, there descends into it continually as copious an influx of good from heaven, 475. Every man as to his spirit is in this world, and his situation there changes from infancy to old age, 475, 476. In the east are those who are in good from the Lord; in the north, those who are in ignorance; in the south, those who are in intelligence; and in the west, those who are in evil, 476. All who are in this world, are, as to their interiors, either in conjunction with the angels of heaven, or the devils of hell, 477.

WORSHIP, before the coming of the Lord, consisted in types and figures which were representative of true worship, 109, 188, 201, 670, 674. Then, also, Jehovah God made Himself visible in a human form by means of an angel, which form was representative of the Lord who was about to come into the world, 188. The representative rites of worship were in process of time changed into idolatry, 204, 275. Before washing or purification from evil, prayer to God is not heard, 329. Every true worshipper of the Lord, as soon as he hears any truth of faith, with which he was before unacquainted, instantly sees, acknowledges, and receives it, because the Lord is in him, and he is in the Lord, consequently the light of truth is in him, and he is in the light of truth, 354, 361. Worship from freedom is true worship, 495. The most holy solemnities of worship are baptism, and the holy supper, 667. See *Heaven.* To glorify God is not only to offer worship at stated times, but also to bring forth the fruits of love, that is, to discharge all the duties of our callings with faithfulness, sincerity, and diligence, 738.

WRATH. See *Predestination.* God is love itself, mercy itself, and goodness itself, and being these, He cannot be angry, wrathful, or revengeful, 256, 650, 651. Such passions are attributed to Him in the Word because it is written by appearances and correspondences, 650.

WRITING IN HEAVEN. See *Language.*

ZEAL, in its true nature, is a violent heating of the natural man; if the love of truth kindles it, it is then like the sacred fire which came down upon the apostles; but if the love of the false lies concealed within it, it is then like fire imprisoned in wood, which bursts out and burns the house, 146. An ardent zeal is often enkindled in the breasts of enthusiasts, and of those who maintain doctrines the most false, 146. The fire bursting out of smoke, which signifies falses, is the heat of zeal kindled in favor of those falses, 159. The zeal of those who are without charity is anger and hatred, for their internal man is on fire with those evil passions, 408. See *Charity.*

ZION, signifies the church, 467.

THE AUTHOR'S INDEX

TO

THE MEMORABLE RELATIONS.

I. Certain new-comers in the spiritual world discoursed among themselves in my hearing as to three divine persons from eternity, and afterwards, one of them who in the world had been a primate, opened his mind concerning this mystery, saying, that his opinion had been, and still was, that the three persons of the godhead sit upon high thrones in heaven. God the Father upon a throne of the finest gold with a sceptre in his hand; God the Son, on his right, upon a throne of the purest silver, with a crown upon his head; and God the Holy Spirit upon a throne of shining crystal; holding a dove in his hand according to the appearance when Christ was baptized, and that round about them in triple order are pendant lamps glittering with precious stones, and that innumerable angels stand in a circle at a distance adoring and glorifying. He spoke, furthermore, of the Holy Spirit—how it operates faith, purifies, and justifies. He added, that many of his order favored these ideas of his, and thought that I, as one of the laity, had possibly the same faith. But I replied at considerable length, saying that from my boyhood I had cherished the idea that God is one; and then I explained to him what is involved in the Trinity, and what is signified by the throne, the sceptre, and the crown, where these in the Word are predicated of God. To which I added, that all who believe in three divine persons from eternity, must necessarily believe in three gods; and furthermore, that the Divine Essence is not capable of division, n. 16.

II. A discourse of the angels concerning God,—that his Divine Esse is divine in itself, not from itself; and that it is One, immutably the same, the Essential Self, and the Indivisible. Also that God is not in place, but with those who are in place, and that his Divine Love appears to the angels as a sun, the heat proceeding from which in its essence is love, and the light wisdom, n. 25.

Further, that the proceeding Divine attributes, which are creation, redemption, and regeneration, are attributes of one God, not of three, n. 26.

III. Perceiving on a certain occasion that a vast multitude of men are in the persuasion that all things are of nature, and consequently that nature is the creatrix of the universe, I presently spake with an ingenious person of this class in a certain gymnasium concerning these three points, 1st. Whether nature is of life, or life is of nature. 2d. Whether the centre is of the expanse, or the expanse is of the centre. 3d. Concerning the centre and expanse of nature and of life—that the centre of nature is the sun of the natural world, and that its expanse is that world itself. That the centre of life is the sun of the spiritual world, and that world likewise is its expanse. These propositions were mutually discussed, and, lastly, the truth was shown, n. 35.

IV. Of my being conducted to a theatre of wisdom, where angelic spirits from the four quarters were congregated with an injunction from heaven to discuss three arcana. 1st. What is the image of God, and what the likeness of God. 2d. Why men are not born into the science of any love, when yet beasts and birds are born into the science of all their loves. 3d. What is signified by the tree of life, and by the tree of knowledge of good and evil. They were also enjoined to connect these three points in one decision, and refer it to the angels of heaven. Which done, the decision was recorded, and accepted by the angels, n. 48.

V. A noise like that of the sea was heard proceeding from the evil spirits immediately over hell, which arose from a tumult occasioned by

their hearing it said above them that the omnipotent God had bound Himself to order. A certain one ascending thence addressed me sharply on the matter, saying that inasmuch as God is omnipotent, He is not restricted to any order. He also interrogated me concerning order, and I replied, 1st. That God is order itself. 2nd. That he created man from order, in order, and to order. 3d. That He created His rational mind according to the order of the spiritual world, and his body according to the order of the natural world. 4th. That therefore it is a law of order that man from his micro-uranos or little spiritual world, should govern his microcosm, or little natural world, as God from his macro-uranos, or spiritual world, governs his macrocosm or natural world. 5th. That hence are derived many laws of order, which also as to part are recited, and lastly what happened to those spirits is described, n. 71.

VI. Concerning a dispute between certain Hollanders and Englishmen in the spiritual world on the subject of imputation and predestination. On the one part, why God, inasmuch as He is omnipotent, does not impute the justice of His Son to all, and thus number them among the redeemed, when yet, inasmuch as He is omnipotent, He is able to transform the Satans of hell into angels of heaven; yea, if it be his good pleasure, to transform Lucifer, the dragon, and all the goats into archangels, for there is need of nothing but a little word to effect this. On the other part, that God is order itself, and is unable to do any thing contrary to His laws of order, because this would be to act contrary to Himself. With much besides which was advanced in the discussion, n. 72.

VII. Afterwards I was speaking with others, who were in the faith of predestination, which they deduced from the absolute power or omnipotence of God; because otherwise God would have less power than the rulers of kingdoms in the world, who turn the laws of justice at pleasure and act absolutely, as Octavius Augustus, and Nero. To which it is replied, that God created the world, and all it contains in general and particular, from Himself as order, and thus impressed order upon it, and that the laws of His order are as many as the verities in His Word. Some of the laws of order are then recited, both those and the quality of them which are of God's part, and those which belong to the part of man. These can never change, because God is Order itself, and man is created in the image of His order, n. 73.

VIII. That I spake with a concourse of the clergy and laity concerning Divine Omnipotence. They said that omnipotence is unlimited, and that a limited omnipotence is a contradiction; to which reply was made, that no contradiction is implied in acting omnipotently according to laws of justice with judgment. It is said in David, that justice and judgment are the habitation of God's throne (Ps. lxxxix. 14), and that no contradiction is implied in acting omnipotently from wisdom according to laws of love. But that it is a contradiction to suppose that God is able to act contrary to the laws of justice and of love, which would be to act from no judgment and wisdom; and that such a contradiction is at this day involved in the faith of the church, that God is able to justify the unrighteous, and distinguish the impious with all the gifts of salvation and rewards of life. With much more concerning this faith and omnipotence, n. 74.

IX. While I was once meditating on the creation of the universe by God, I was led in the spirit to certain wise ones who first complained of the ideas prevailing among themselves, which they had acquired in the world, concerning the creation of the universe from chaos, and concerning its creation from nothing; because those ideas obscure, degrade, and pervert their meditation concerning the creation of the universe by God. Wherefore, being questioned as to my opinion, I replied that it would be in vain to form any but a speculative conclusion concerning the creation of the universe, unless it is known that there are two worlds, the spiritual and the natural, and that in each of these there is a sun; also that the sun of the spiritual world, in the midst of which is God, is pure love, and that from it are all things spiritual, which in themselves are substantial. Likewise that the sun of the natural world is pure fire, and from it are all things natural, which in themselves are material. But when these truths are known, it may be concluded that the universe was created by God. Which also is briefly described, n. 75.

X. Of some satans in hell who desired a conference with the angels of heaven, for the purpose of convincing them that all things are derived from nature, and that God is nothing but a word unless nature be meant. They were permitted to ascend, and then certain angels descended from heaven into the world of spirits that they might hear them. When the satans perceived them, they ran furiously towards them, saying, You are called angels because you believe that there is a God, and that nature is respectively nothing, and yet you believe this in contradiction to every sense; for which of your five senses, sensates any thing but na

ture! this, and much besides, they said bitterly. The angels recalled to their minds that they were now living after death, and that formerly indeed they had not believed in this life. They then caused them to see the fair and splendid objects of heaven, and informed them that such objects are in heaven because all there believe in God. Afterwards they made them behold the filthy and deformed objects of hell, saying that such things are there because the inhabitants believe in nature. From observing these things the satans were first convinced that there is a God, and that He created nature; but as they descended, the love of evil returned and closed their understanding from above, when they again believed as before, that all things are of nature and nothing of God, n. 77.

XI. A type of the creation of the universe shown to me, to the life, by angels. Being conducted into heaven, where I saw all things of the animal kingdom, all things of the vegetable kingdom, and all things of the mineral kingdom, similar in all respects to the objects of these three kingdoms in the natural world. All those things, they said, are created in heaven in a moment by God, and that they subsist so long as the angels are interiorly in the [corresponding] state of love and faith as to thought; and that that instantaneous creation evidently testifies a like creation even in the natural world, with this difference only, that the natural invests the spiritual, and that this investing is provided by God for the sake of the generation of one from another, by which creation is perpetuated: consequently that the creation of the universe was effected in a similar manner to those instantaneous creations in heaven. Except indeed that all noxious and hideous things in the three kingdoms of nature, some of which are enumerated, were not created by God, but originated together with hell, n. 78.

XII. Conversing concerning the creation of the universe, with some, who, when in the world had been celebrated for their erudition, and who now spake from the ideas they had formerly cherished, one said that nature created herself; another that nature conglomerated her elements into vortices, and from their collision formed the earth: a third, that it sprung from a chaos, which equalled in magnitude a large part of the universe, the purest substances first breaking forth formed the sun and stars, afterwards the less pure formed the atmospheres, and lastly the grosser matters composed the terraqueous globe. To the question, whence proceeded human souls, they answered that the ether formed itself into separate little spheres, and these, infusing themselves about the time of birth, form the soul, and that after death they fly to their former associates in the ether whence they return to animate other forms, according to the ancient doctrine of Metempsychosis. After this a certain priest, by solid arguments in favor of the creation of the universe by God, shewed the folly of all they had been uttering and put them to shame, still they relapsed into their former insanities, n. 79.

XIII. Of a certain satanic spirit, who, knowing no otherwise than that he was still in the former world, spake with me concerning God, the angelic heaven, and religion, and said that God is the universe, that the angelic heaven is the atmospheric firmament, and that religion is a charm of the vulgar; with much folly besides. But on restoring the memory of the past, and shewing him that he now lived that life after death which he had formerly disbelieved, he for the moment confessed that he had talked insanely, but at once, on turning himself and retiring, he spake insanely as before, n. 80.

XIV. I observed at night a fiery meteor, sometimes called a dragon, falling to the earth, and, noting the place where it fell, saw there a sulphurous earth mixed with iron dust. Looking there in the morning, I saw two tents, and immediately afterwards a spirit falling from heaven, whom I approached and questioned as to the reason of his fall. He replied that he was cast down by the angels of Michael because he had said that God the Father and His Son are two and not one; he added that all in the angelic heaven believe that God the Father and His Son are one as soul and body, and that they confirm this by many arguments from the Word, as well as from reason, urging that the soul of the son can be only from the father, and that in it and thence in the body is the likeness of the father. He had indeed confessed in heaven, as he had formerly done on earth, that God is one, but inasmuch as the confession of his lips and the thoughts of his mind were not in agreement, they told him that he believed in no God, for that the one was dissipated by the other, and this he said was the reason that he was cast down. The next day, returning to the same place, I saw two statues formed of the dust, which was a mixture of sulphur and iron, in the place of the two tents, one of which represented the faith of the church at this day, and the other its charity: both were fairly clothed, but their garments were the effects of phantasy; and because they were formed of that dust, and a rain descended from heaven, they both began to ferment or bubble up and were consumed, n. 110.

XV. That in the spiritual world no one is

allowed to speak contrary to his thought, or if he so speak, his hypocrisy is manifest to the ear; and in hell therefore no one is able to name Jesus, because Jesus signifies salvation. Hereby an experimental proof was afforded as to how many in the Christian world at this day believe that Christ, even as to His Humanity, is God. Many of the clergy and laity being congregated, it was proposed to them that they should pronounce the words 'DIVINE HUMAN;" but hardly any were able to draw these two words conjointly from their thoughts, and thus give them utterance. It was confirmed before them by many passages from the Word, (as Matt. xxviii. 18; John i. 1, 2, 14; and xvii. 2; Colos. ii. 9; 1 John v. 20; and others); still they were not able to pronounce the words "DIVINE HUMAN,"—not even the Evangelical Protestants, although their orthodoxy teaches that "in Christ God is man, and man God;" nor yet the monks, who nevertheless pay holy adoration to the body of Christ in the Eucharist. From this it appears that Christians at this day are for the most part either Arians or Socinians, and that these, if they adore Christ as God, are hypocrites, n. 111.

XVI. An altercation took place concerning a little book, entitled "*A Brief Exposition of the Doctrine of the New Church*," published by me at Amsterdam; and especially concerning this point, that not God the Father, but the Lord God the Redeemer is to be adored and worshipped. It was urged that it is said in the Lord's Prayer, "Our Father which art in heaven, hallowed be thy name: Thy kingdom come;" consequently that God the Father ought to be worshipped. I was sent for to end the strife, and, addressing myself to them, I showed that God the Father in His Divine Esse cannot be approached, but only in His Humanity; and inasmuch as the Divine and the Human are in Him one person, that the Lord is the Father. I confirmed this from the Word, both from the Old Testament, where the Son of God is called the Father of Eternity, Jehovah our Justice, and the God of Israel; and from many passages in the New Testament; thus, when the Lord God the Redeemer is approached, the Father is approached, and then His name is hallowed, and His kingdom comes.—With much besides, n. 112.

XVII. I saw an army mounted on red and black horses, with the faces of the riders turned to the horses' tails, and the hinder part of their heads to the heads of the horses: they were crying out to fight against another army riding upon white horses. The army which presented so strange an appearance was from a place called Armageddon (Rev. xvi. 16), and consisted of those who had been imbued in their youth with the dogma of justification by faith alone, and who afterwards, on being promoted to eminent employments, had rejected every thing belonging to faith and religion from the internal of their minds to the external of their bodies, where in fine it had perished. The quality of those who appear in Armageddon is also described, and their desire to meet and contend with the angels of Michael, which was permitted, but at a certain distance from thence. The subject of strife was the manner in which these words in the Lord's Prayer should be understood, "Our Father who art in heaven, hallowed be thy name: Thy kingdom come." The angels of Michael said, that the Lord, the Redeemer and Saviour, is the Father of all in heaven; and He Himself teaches that the Father and He are One; that the Father is in Him and He in the Father; that whoso seeth Him seeth the Father; that all that the Father hath are His; that the will of the Father is, that they should believe in the Son, and whoso believeth not in the Son shall not see life, but the wrath of God abideth upon him; that He also has all power in heaven and in earth; and that no one hath seen, or can see, God the Father, but the Son, who is in the bosom of the Father: with much to the same purpose. At the conclusion of this contest, the vanquished Armageddons were in part cast into the abyss (Rev. ix.), and part driven forth into a desert, n. 113.

XVIII. I was in a temple, in which there were no windows, but a large opening in the roof: the persons assembled there were conversing on Redemption, and agreed unanimously that it was effected by the passion of the cross; but while they were thus engaged, a black cloud covered the opening in the roof and occasioned darkness in the temple. Shortly afterwards, however, the cloud was dispersed by angels who descended from heaven, and who then sent one of their number into the temple to instruct them concerning Redemption. He said that the passion of the cross was not Redemption, but that it consisted in subjugating the hells, arranging the heavens in order, and thus in the restoration of every thing that had fallen into ruin both in the spiritual and natural worlds, without which no flesh could have been saved. And, concerning the passion of the cross, he said, that by it was completed entire union with the Father; and when that is assumed to constitute Redemption, much that is unworthy of God, yea, that is wicked, must follow; as, for example, that He had passed condemnation upon the whole human race; that the Son bore this in His own person; that He thus propitiated the Father

and by His intercession restores to the Divine His own Essence, which is love and mercy; besides much more, which it is scandalous to attribute to God, n. 134.

XIX. The Sun of the spiritual world, in which is Jehovah God in His Human, was seen, and then this truth was heard from heaven, GOD IS ONE. When however this descended into the world of spirits, it was changed according to the forms of the minds there, and at length into [a declaration of] three Gods, which also a spirit thus confirmed, arguing, that there is one who created all things, a second who redeemed all men, and a third who operates every thing; also one who imputes, a second who mediates, and a third who inscribes, and thus implants faith in man, by which He justifies him. But inasmuch as a faith in three Gods had perverted the whole Christian church, I declared, from the perception granted to me, what is meant, in respect to the One God, by Mediation, Intercession, Propitiation, and Expiation; namely, that they are four attributes of the Human of Jehovah God; that because Jehovah God, without the Human, could not approach man, nor be approached by him, therefore *Mediation* signifies that the Human is the intermediate; *Intercession*, that it mediates perpetually; *Propitiation* signifies that an approach is mercifully opened for every one to God; *Atonement*, that it is even granted to sinners; and that all these are effected through the Human, n. 135.

XX. I entered into a gymnasium, where they were discussing how it is to be understood that the Son of God is said to sit at the right hand of the Father. Various opinions were offered on this subject, yet all agree that the Son is actually thus seated, but differed as to why it was so. Some thought it to be on account of redemption; some, from love; some, that He might act as a counsellor; some, that honor might be rendered to Him by the angels; some, that it was because it was given Him to reign in place of the Father; some, that He might hear those on the right for whom He intercedes. They further discussed whether the Son of God from eternity was thus seated, or the Son of God born in the world. Having heard all this, I raised my hand, asking permission to say something in explanation of what is meant by sitting at the right hand of God; and I said that the omnipotence of God is understood by the Human which He assumed, for hereby He effected Redemption, that is, subjugated hell, created a new angelic heaven, and instituted a new church; that this is meant by sitting at the right hand, I proved from the Word, in which by the right hand is signified power. This was afterwards confirmed from heaven by the appearance of a right hand over them, the power of which and the terror it inspired, nearly deprived them all of animation, n. 136.

XXI. I was conducted in the spiritual world to a certain council, at which were assembled those celebrated persons who lived before the Council of Nice, and are called the Apostolic Fathers; as well as those who have distinguished themselves since that time. I observed that some of the latter appeared to have bald chins, and had wigs on their heads made of women's hair; but all the former had beards, and wore their own hair. In the front stood a man who was a literary authority and critic of the present age, and he commenced a lamentation, saying, There has risen among the laity a man who has drawn out our faith from its sanctuary, when yet it is a shining star in our sight, night and day: and this he has done on account of his blindness in regard to the mysteries of that faith, for he does not see in it the Righteousness of Christ, nor the wonders of Justification which it contains, although it is a faith in three divine persons, and thus in the whole Deity; and inasmuch as he has transferred his faith to the second person, and not indeed to him, but to his Humanity, it necessarily gives birth to naturalism. This avowal was favored by those who lived subsequently to the Council of Nice, who said it was impossible for there to be any other faith, or that it could otherwise originate; but the Apostolic Fathers who lived before that age indignantly related many things which (as may be seen), are said in heaven of the Nicene and Athanasian faith. But as the president of the council was consociated as to the spirit with a certain author in Leipsic, I addressed myself to him, and proved from the Word that Christ even as to His Human is God, as well as from the book containing the doctrines of the Evangelicals, called the FORMULA CONCORDIÆ, that in Christ God is man, and man God; as likewise the worship of Him according to the Augustan confession strongly confirms; with much more to the same purpose. On hearing which, he was silent and turned away. Afterwards I spoke with a certain spirit who was consociated with an eminent man in Gottenburg, who had defiled the worship of the Lord still more scandalously. At length both scandals were declared to be subtle falsehoods, invented to prejudice men's minds, and deter them from the holy worship of the Lord, n. 137.

XXII. There appeared a smoke ascending from the lower earth, when it was said that [*fumi*] quantities of smoke are nothing but falses in the aggregate. Certain angels ther

approached, who were desirous of exploring the quality of the falses which occasioned this appearance; and they descended, and came upon four companies of spirits, whereof two were composed of the learned and unlearned of the clergy, and two of the learned and unlearned of the laity; who confirmed each other in the persuasion that an invisible God ought to be worshipped, and that such worship is holy, and is heard, but that it is otherwise if a visible God is worshipped. That worship addressed to an invisible God is holy and is heard, they confirmed by various arguments, and consequently acknowledged three invisible Gods from eternity. But it was shown that the worship of an invisible God, and *a fortiori* of three invisible Gods, is no worship; in confirmation of which, Socinus and Arius, together with some of their followers, who all had worshipped an invisible Deity, were raised from the lower parts of the earth. These, when they spoke from their natural or external minds, said that God exists, although He is invisible; but when the external of their minds was closed, and the internal opened, so that they were compelled to utter their internal conviction concerning God, they exclaimed, What is God? We have neither seen His shape nor heard His voice. What is God therefore but an *ens rationis*, or nature? But they were instructed, that it had pleased God to descend and to assume the Human, that men might see His form and hear His voice. This, however, was said to them in vain, n. 159.

XXIII. Concerning the stars in the natural world, and the probability that they are of the same number as angelic societies in heaven, since at times every society there shines like a star. Afterwards of my conversation with angels concerning a certain way, which appears crowded with innumerable spirits, and which is the way by which all, on leaving the natural world, pass into the spiritual. In company with the angels I approached this way, and calling twelve men out of the number, we questioned them as to their belief concerning heaven and hell, and concerning a life after death. As they were recently deceased and knew no other than that they were still in the natural world, they replied according to the ideas they had brought with them. *The first:* That those who live morally go to heaven, and as all live a moral life, no one goes to hell. *The second:* That God governs heaven, and the devil rules in hell, and inasmuch as they are opposite, the one calls good what the other calls evil: that man, having the art of dissimulation, agrees with both, and can live equally well under the dominion of the one or the other. *The third.* That there is no heaven and no hell; for who, he asked, ever came thence and gave an account of them? *The fourth:* That no one could return, and give such intelligence; for when a man dies, he becomes a phantom, or wind. *The fifth:* That you must wait for the day of the last judgment, when all things will be made known to you; but while he said this, he laughed in his heart. *The sixth*, inquired, How can the soul of man, which is only wind, re-enter its body, when it is consumed by worms, and reclothe a skeleton which is either dried or fallen to dust. *The seventh* asserted, That men are no more able to live after death than beasts or birds, for are they not, he asked, equally rational? *The eighth* said, I believe there is a heaven, but not a hell; for God is omnipotent and is able to save all. *The ninth* said, That God, inasmuch as he is merciful, cannot cast any into eternal fire. *The tenth:* That no one can possibly go to hell, because God sent His Son, who atoned for all, and bore the sins of all, and what can avail the devil against that? *The eleventh*, who was a priest, declared, That those alone are saved who obtain faith, and that election is according to the pleasure of the Omnipotent. *The twelfth*, who was a politician, said, I say nothing whatever concerning heaven and hell, but permit the priests to preach concerning them that the minds of the vulgar may be restrained by invisible bonds, and held in obedience to the laws and to their leaders. On hearing these replies the angels were astonished, but they aroused them by showing that they were now alive after death, and then introduced them into heaven; but they did not remain there long, it being discovered that they were merely natural, and that in consequence the hinder parts of their heads were hollow; concerning which hollowness and its causes, something is said in conclusion, n. 160.

XXIV. I heard a sound like the noise of a mill, and following the sound I saw a dwelling full of chinks, which had a subterranean entrance, and in it was a man collecting from the Word and other books many documents concerning *Justification by Faith alone:* there were scribes at the side who wrote on paper the extracts he made. To my inquiry as to what he was now doing, he answered, that he was collecting passages to prove that God the Father fell away from His grace towards mankind, and therefore sent His Son to atone and propitiate; to which I replied, that it is contrary both to Scripture and reason, that God could fall away from His grace, for thus He would have fallen away from His essence and would not be God: when I had thoroughly demon

strated this position, he became wrathful, and ordered the scribes to turn me out, but as I walked out of my own accord, he cast at me the first book which came to hand, and that book was the Word, n. 161.

XXV. There was a dispute among some spirits whether any one could apprehend any genuine truth in the Word, unless he immediately approached the Lord, who is the Word itself, but because some contradicted this, an experiment was made, and it was found that those who approached God the Father did not see any truth, while all who approached the Lord saw truth. During this strife some spirits ascended from the abyss (concerning which see Rev. ix.) where the mysteries of justification by faith alone are the subjects of discussion. They declared that they approach God the Father, and they see their mysteries in clear light; but they were told that they see them in the light of infatuation, and that they do not possess even a single truth: this excited their indignation, and they quoted many passages from the Word, which were truths, but it was told them, that although these were truths in themselves, in their minds they became falses. This was proved by conducting them to a house where there was a table, and into which there proceeded a direct influx of light from heaven, and they were directed to write the truths which they had adduced from the Word upon paper, and to put the paper upon the table; when they did so, the paper upon which the truths were inscribed shone like a star, but when they drew nearer and intently regarded it, the paper appeared sooty black. They were then conducted to a similar table upon which lay the Word encompassed with a rainbow: and a certain distinguished advocate of Solafidianism touched it with his hand, when an explosion as of a gun succeeded, which cast him into a corner of the chamber, where he remained like one dead for half an hour. These spirits were thus convinced that though all the truths which they derived from the Word were truths in themselves, they had in their minds become falses, n. 162.

XXVI. In the spiritual world there are climates as in the natural world, consequently there are frigid zones where snow and ice prevail. Being once conducted thither in the spirit, I entered a temple which was covered with snow, and lighted within by lamps. Behind the altar I observed a tablet, upon which was written, THE DIVINE TRINITY, FATHER, SON, AND HOLY SPIRIT, WHO ARE ONE IN ESSENCE, BUT THREE IN PERSON. I heard the minister preaching concerning the four mysteries of faith, (which see,) in respect to which the understanding is to be kept under obedience to faith. After the discourse, the hearers expressed their thanks to the preacher both for the copiousness and the wisdom of his remarks. On my inquiring whether they understood what they had been listening to, they replied, "We received it all with open ears; why do you ask whether we understood it? Is not the understanding stupified in such things?" The priest was present and added, "Because ye have heard, and have not understood, blessed are ye, for thence is your salvation." And much besides, n. 185.

XXVII. That the human mind is distinguished into three regions, like the angelic heaven, and that theological subjects in those who love truths because they are truths, occupy the supreme region of the mind; that beneath them in the middle region are moral subjects, and under these again, or in the last region, are political subjects, the various sciences forming the door. That theological subjects with those who do not love truths have their seat in the lowest region, and are there mingled with the things of man's proprium, and thus with the fallacies of the senses; hence some persons have no ability to see any thing of a theological nature, n. 186.

XXVIII. I was conducted to a place where were those who are signified by the false prophet in the Revelation, and I was invited by them to see their temple. I followed them accordingly, and saw it; within it was the image of a woman clothed in a scarlet vest, holding in her right hand a golden coin, and in her left a chain of pearls; but these appearances were induced by fantasy: and when the interiors of my mind were opened by the Lord, a house full of clefts was seen in place of the temple, and instead of a woman, a beast, like that described in Rev. xiii. 2; in place of the ground there was a bog, at the bottom of which the Word lay hidden: but immediately an east wind blew, which carried away the temple, and drying up the bog, exposed the Word to view, and then, in light which shone from heaven, there appeared a tabernacle, like Abraham's when the three angels appeared to him and announced the birth of Isaac. Afterwards, light shone from the second heaven, when there appeared in place of the tabernacle, a temple, like that of Jerusalem; and after that, in the refulgent light beaming from the third heaven, the temple also disappeared, and the LORD ALONE was seen, standing upon the foundation stone, where the Word was. But because too great a degree of sanctity then filled the minds of those present, that light was withdrawn, and instead of it the light of the

second heaven was immitted, by which the previous appearance of the temple was restored, and within it was seen the tabernacle, n. 187.

XXIX. A magnificent palace was seen, in which there was a temple, within which there were three rows of seats: here a council had been called together by the Lord, to deliberate concerning THE LORD THE SAVIOUR and THE HOLY SPIRIT. When as many of the clergy had assembled as there were seats, the council commenced, and the doctrine of the LORD being the subject of deliberation, the first proposition was, WHO ASSUMED THE HUMANITY IN THE VIRGIN MARY? An angel standing at the table read before them the words addressed to Mary by the angel Gabriel, "*The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee, and that holy thing that shall be born of thee shall be called the Son of God*" (Luke i. 35; and also from Matt. i. 20, 25), adding many passages from the prophets, to the effect that Jehovah should come into the world, and that Jehovah Himself is called the Saviour, Redeemer, and Righteousness, from which it was concluded that Jehovah assumed the Humanity Himself. The second subject of deliberation concerning the Lord was, WHETHER, if such were the case, THE FATHER AND THE LORD JESUS CHRIST ARE ONE, AS THE SOUL AND THE BODY ARE ONE? This was confirmed from many passages in the Word as well as from the creed of faith acknowledged by the present church; they therefore came to this conclusion, that the soul of the Lord was of God the Father, and therefore His Human is Divine, which Humanity is to be approached in order to have access to the Father, because by it Jehovah God sent Himself into the world, and made Himself visible to the eyes of man, thus also accessible. To this succeeded a third deliberation, on the subject of the HOLY SPIRIT; and first, the idea of three divine persons from eternity was discussed, and it was established from the Word that the Holy Divine proceeding, called the Holy Spirit, proceeds out of the Lord from the Father. At length this general conclusion was agreed to, *That in the Lord the Saviour is a Divine Trinity, consisting of the all-originating Divinity called the Father, the Divine Humanity called the Son, and the Divine Proceeding called the Holy Spirit;* thus that there is one God in the church. At the conclusion of the council splendid raiment was given to those who had sat at it, and they were conducted to the new heaven, n. 188.

XXX. I saw in a certain building large sacks of money, and youths near them as guards: in a chamber close at hand were modest virgins together with a chaste wife, and in another chamber, also, two infants: furthermore, a harlot and dead horses. After which I was instructed in the signification of each particular, that by them were represented and described the Word, such as it is in itself, and as it is [falsified] at the present time, n. 277.

XXXI. I saw the kind of writing used in the highest or third heaven, the letters of which were inflected with small bendings upwards. I was informed that the most ancient Hebrew characters had some resemblance to those letters, and were more inflected than those in present use; and also that the letter H added to the names *Abram* and *Sara* signifies the Infinite and the Eternal. The sense of certain words in Psalm xxx. 2, was also explained to me, from the letters or syllables alone, which is, THAT THE LORD IS MERCIFUL EVEN TO THOSE WHO DO EVIL, n. 278.

XXXII. Concerning a Word which existed before the Israelitish Word, the prophetic books of which are called THE ENUNCIATIONS, and the historical books, THE WARS OF JEHOVAH, besides which there was a book called JASHER, which are all three mentioned in our Word. That ancient Word was used in the land of Canaan, Syria, Mesopotamia, Arabia, Assyria, Chaldea, Egypt, Tyre, Zidon, and Nineveh. But inasmuch as this Word was full of such correspondences as remotely signify things celestial and spiritual, which gave occasion to idolatry, it was withdrawn of the Divine Providence. I have heard that Moses copied from that Word the narrative of the creation, of Adam and Eve, and of Noah and his three sons, but nothing more. The same word is still preserved among the people in Great Tartary, who derive from it the precepts of their faith and life; this was told me by angels in the spiritual world, who had come thence, n. 279.

XXXIII. Some experimental evidence that those who are in the spiritual world cannot appear to those who are in the natural world, nor *vice versa;* thus spirits and angels cannot appear to men, nor men to angels and spirits, on account of the difference between *spiritual* and *natural*, or what is the same, between *substantial* and *material* existences, on account of this difference, spirits and angels have an altogether different language and writings, and also think differently from man. This was made manifest by the spirits going alternately to their associates, and returning to me, and thus instituting a comparison. Hence it was shown that there is not even one word of the spiritual language

similar to that of the natural world; and that their writings consist of syllables, every one of which involves an idea of something; and also that the ideas of their thoughts do not fall into ideas of natural thought; the reason of this difference, is, because spirits and angels are in principles, while men are in derivatives, or that spirits are in those prior things from which as causes proceed posterior things, and men are in those posterior things. I was told that there is a similar difference between the language, writings, and thoughts of the angels of the third heaven, and those of the second, n. 280.

XXXIV. Some observations concerning the state of man after death in general, and concerning the state of those in particular who confirm themselves in falses of doctrine. 1st. That men, generally, are resuscitated the third day after death, and that they then have no other idea than that they are still living in the natural world. 2d. That all men pass into the world which is between heaven and hell, called the world of spirits. 3d. That there they are transferred into various societies, and thus their quality is explored. 4th. That there the good and the faithful are prepared for heaven, but the evil and unfaithful for hell. 5th. That after preparation, which continues some years, a way is opened for the evil to hell, and for the good to some society in heaven where they live to eternity; with much besides. Afterwards the nature of hell is described; those there who are confirmed in falses are called satans, and those who are confirmed in evils of life, devils, n. 281.

XXXV. I heard the exclamations, "O HOW JUST!" "O HOW LEARNED!" "O HOW WISE!" from the lower earth which is next above hell, and, wondering that there should be just, learned, and wise men there, I descended, and first approached the place where they were crying, "O HOW JUST!" There I saw as it were a tribunal, at which unjust judges presided, who had the ability to dexterously pervert the laws and turn their decisions to favor whosoever they would; thus their decisions were only arbitrary; and when their decisions were communicated to their clients, they continued exclaiming for some distance, "O HOW JUST!" The angels remarked that judges such as these were unable to see the smallest iota of justice. After a time these judges were cast into hell and their law books turned into playing cards, and instead of judging, their office was to prepare color for painting the faces of harlots, and thus turning them into beauties, n. 332.

XXXVI. Afterwards I went to the place where I heard the cry, "O HOW LEARNED!" and I saw a company of such persons as reason, WHETHER A THING BE OR BE NOT not thinking that it is so; hence they go no further than the first step in every thing, and only touch it from without, instead of entering into it, thus in respect to God, whether He exists or not. That I might know for certain if they were of this character, I proposed to them, "What must be the nature of that religion by which a man is saved?" They replied, 1st. That they must inquire whether religion is really any thing. 2d, Whether one religion is more effectual than another. 3d. Whether there is eternal life, and thus whether there is any salvation. 4th. Whether there are a heaven and a hell. Then they began to discuss the first point, whether religion is any thing, and they said it would require so much investigation that they could not come to a conclusion within a year; one among them said, not within a hundred years: to which I returned that in the mean time they would be without religion; still they discussed the first point so cunningly that the crowd of bystanders exclaimed, "O HOW LEARNED!" The angels informed me that such men appear like graven images, and that they are afterwards sent into a desert where they give themselves up to idle and vain discourse, n. 333.

XXXVII. I next approached the third company whence I heard the exclamation, "O HOW WISE!" and it was given to me to know that those who were there assembled were unable to discern whether truth be truth or not, but yet were able to make whatsoever they pleased appear like truth, and were consequently called *Confirmers*. That such was their character appeared also from their various replies to the propositions submitted to them; as, that they made it true that faith is the all of the church, and afterwards that charity is the all of the church, and further, that faith and charity together are the all of the church; and they confirmed and colored whatever arguments they pleased with appearances, so that they shone like truths, and the bystanders exclaimed, "O HOW WISE!" Afterwards certain ludicrous propositions were submittted to them, that they might show them to be truths, for they said that truth is nothing but what a man makes true; these were, that light is darkness and darkness light; that a crow, also, is white and not black; both of which, as may be seen, they caused to appear altogether like truths. The angels observed to me that such persons as these do not indeed possess a grain of understanding; every thing which is superior to the rational principle with them being closed, and every thing inferior, open: and this [rational principle] can confirm what it pleases, but not discern any truth to be a

truth. This is not intelligence; but to be able to discern that to be true which is true, and that to be false which is false, and to confirm it, is to be intelligent, n. 334.

XXXVIII. I discoursed with certain spirits, who, in the natural world were celebrated for their learning, and were now at strife one with another concerning connate ideas—whether men possess them in common with beasts. A certain angelic spirit presented himself, and said, "Your dispute is mere trifling, since neither men nor beasts have any connate ideas." This excited the anger of the whole assembly, but the angel having obtained permission to speak, commenced by saying, that beasts have no connate ideas, inasmuch as they do not think, but only act from an instinct, which they derive from their natural love; this love in them is analogous to will, and it flows immediately into their bodily senses, exciting whatever is favorable and agreeable to their love, while ideas can be predicated only of thought. That beasts have sensation only, not thought, he confirmed in various ways, especially by the wonderful actions of spiders, bees, and silkworms; "Does the spider," he asked, "think in his little head, while he forms his web, that he must connect the threads together for the sake of such and such a use? or does the bee think in its little head, I will extract from these flowers honey and wax, and will construct a series of little cells, and store abundance of honey in them, and make provision for the winter? or does the silkworm think in its little head, I must now prepare to spin silk, and when I have done spinning, I will take wing and sport with my companions, and provide for a future progeny? Besides many similar instances in beasts and birds." With respect to mankind, he said, "that any mother, or nurse, or any father, is aware that there are no connate ideas in infants recently born, nor indeed any other ideas until they are led to think, when ideas first originate, and accord with the kind of thought and with the instruction received; and that the reason is, that there is nothing connate with man but the faculty to know, to understand, and become wise, and an inclination to love, not only self and the world, but the neighbor and God." These arguments were heard at a distance by Leibnitz and Wolff; the former favored them, but not so the latter, n. 335.

XXXIX. On a certain occasion the quality of faith and charity, and the effect of their conjunction, was illustrated by an angelic spirit. This he illustrated by comparison with light and heat, which become a third by conjunction into one, because in heaven, light, in its essence, is the truth of faith, and heat there in its essence is the good of charity; therefore as light without heat, such as it is in the world in the time of winter, strips the trees of their leaves and fruits, so does faith without charity, and that as light conjoined with heat, as in the time of spring, vivifies all things, so also does faith conjoined with charity, n. 385.

XL. Two angels descended, the one from the eastern heaven, whose inhabitants are principled in love, and the other from the southern heaven, where they are principled in wisdom. They discoursed concerning the essence of heaven, whether it is love or wisdom. They agreed that it is love and thence wisdom, and therefore that God created the heavens by wisdom from love, n. 386.

XLI. After that I entered a garden, where I was led about by a certain spirit, and at length conducted to a palace called the Temple of Wisdom. It was quadrangular in form, the walls were of crystals, the roof of jasper, the basement of various precious stones. He told me that no one could enter in who did not believe that the amount of his knowledge, understanding, and wisdom, with respect to what he did not know and understand, was so small as to be hardly any thing; inasmuch as I believed this I was permitted to enter, and I saw that the whole structure was formed for the reception of light. In the temple I related what I had lately heard from the two angels concerning love and wisdom, and they inquired whether also they did not speak of a third, which is use? adding, that love and wisdom without use are nothing but ideal or imaginary things, but that in use they become real; and that it is the same with charity, faith, and good works, n. 387.

XLII. One of the draconic spirits invited me to witness the delights of their love, and he led me to a sort of amphitheatre, upon the branches of which were seated satyrs and harlots; he then said to me, "Now thou shalt see our sports," and he opened a gate, and let in as it were bullocks, rams, kids, and lambs, and immediately by another gate, lions, panthers, tigers, and wolves, which rushed among the flock, ravening and killing them; all that was seen, however, was induced by fantasies. After witnessing this I said to the dragon, "Thou wilt presently see this theatre changed into a lake of fire and brimstone." The sports being ended, the dragon departed accompanied by his satyrs and harlots, and he saw a flock of sheep, from which he concluded that one of the cities of Jerusalem [*Ex Hierosolymitania*] was near, and when he saw it was seized with the desire of taking it, and casting out the inhabitants; but as it was surrounded by a

wall he proposed to take it by stratagem, and then sent one skilled in enchantment, who was dispatched to the city to discourse chiefly of faith and charity, especially as to which of them is primary, and whether charity contributes any thing to salvation; but the dragon being enraged by the replies went out of the city, and collected a number of his companions to besiege it, but while he was preparing to accomplish his purpose, fire descended from heaven and consumed him, according to what is predicted in Revelation xx. 8, 9, n. 388.

XLIII. A paper was once sent down from heaven, containing an exhortation to acknowledge the Lord the Saviour for the God of heaven and earth, according to His words in Matthew xxviii. 18. But two bishops who were present were consulted as to what should be done, and they told them to return it to heaven whence it had come; when this was done that society sunk down, but not to a great depth: the next day some of them ascended and related what had occurred to them; they said that they had gone to the prelates, and talked to them on the subject of their advice, and had a long conversation on the state of the church at this day; that they had denounced their doctrine of the trinity, of justifying faith, of charity, and other doctrines of episcopal orthodoxy, and had intreated them to abandon them because they were contrary to the Word, but in vain. And because they called their faith dead and devilish, according to the words of James in his epistle, one of the bishops took his mitre from off his head, and laid it on the table, saying he would not resume it until he was avenged upon the scoffing of his faith; but there then appeared a monster ascending from below like the beast described in Revelation xiii. 1, 2, by which the mitre was taken up and carried away, n. 389.

XLIV. I went to a certain house where an assembly were discussing whether the good which a man does in the state of justification by faith is the good of religion or not: they were agreed that by the good of religion is to be understood the good which contributes to salvation. But the sentiments of those prevailed who said that all the good which a man does contributes nothing to salvation, inasmuch as no good proceeding from man's will can be conjoined with grace, for salvation is of grace: also that no good of man's can be conjoined with the merit of Christ, upon which alone salvation depends; nor any operation of man's with the operation of the Holy Spirit, who does all without the aid of man. From this it was concluded that good works also in the state of justification by faith contribute nothing to salvation, but only faith. Two Gentiles, who stood near the door, having heard this, said to one another, "These men have no religion; who does not know that religion consists in doing good to the neighbor for the sake of God, thus from God and with God, n. 390.

XLV. I heard angels lamenting that such is the miserable lack of spiritual knowledge at this day in the church that nothing is known except that there are three divine persons, and that faith alone saves, and nothing concerning the Lord but historical facts That the most profound ignorance prevails as to what is said in the Word concerning the Lord, and His unity with the Father, and concerning His Divinity and power. They said that a certain angel was sent by them to ascertain whether such ignorance really prevailed among Christians at this day, and that he inquired of one respecting the principle of his religion, who replied that it was faith; he also questioned him further on the subjects of redemption, regeneration, and salvation, and he replied that all these were of faith; that charity also consisted in faith, and no one could do any good from himself; to this the angel rejoined, "You reply like one who plays a single note on a pipe; I hear nothing but faith; if this is all your knowledge, you know nothing." He then led him away to his associates in a desert place where there was no grass.—With much besides, n. 391.

XLVI. I saw five gymnasia surrounded with light of various colors, and, together with many others, I entered the first, which appeared as it were in flame-colored light; many persons were assembled there, and the president proposed that they should offer their opinions on the subject of CHARITY. After hearing his exordium; the first speaker expressed his opinion that charity is morality inspired by faith. The second, that it is piety inspired by a sense of our miserable state. The third, that it consists in doing good to every one, to the wicked as well as the upright. The fourth, that it is charity to serve our relations and friends in every way. The fifth, that it consists in giving alms to the poor and relieving the indigent. The sixth, that it consists in building houses for the sick and indigent, asylums for orphans, &c. The seventh, that it consists in endowing churches and conferring benefits on their ministers. The eighth, that the old Christian brotherhood is charity. The ninth, that it consists in forgiving every one his trespasses. All the speakers adduced ample corroborations of their opinions, which are too extensive to cite here, but may be seen in the account itself. Afterwards I myself was permitted to express my sentiments and

I said, "That charity consists in doing all things, and performing every duty from the love of justice with judgment, influenced by a love derived solely from the Lord the Saviour." To the demonstration of this I added also that all the sentiments which had been expressed by the nine eminent speakers were excellent evidences of charity, if only done from justice with judgment; and further, as justice and judgment are solely from the Lord the Saviour, if they are done by man from Him. This was approved by many in their internal man, but not so in their external, n. 459.

XLVII. I heard from a distance a noise like the gnashing of teeth mingled with a sort of knocking, and approaching the place whence the sound came I saw a small house built of rushes cemented together, and instead of the gnashing of teeth and sound of knocking, I heard within the house an altercation concerning faith and charity, as to which of them is to be regarded as the essential of the church. Those who argued in favor of faith maintained that faith is spiritual because it is from God, but charity is natural because it is of man. On the other hand, those who were in favor of charity maintained that charity is spiritual, and that faith unless it be conjoined with charity is natural. To these arguments a certain Syncratist, willing to end the dispute, added a few words, in confirmation that faith is spiritual, and charity only natural; but it was rejoined that moral life is twofold, spiritual and natural; that in a man who lives that life, from the Lord it is spiritual-moral, but in him who does not, it is natural-moral, such as it is with the evil, and even with spirits in hell, n. 460.

XLVIII. I was once conducted in the spirit to a certain garden in the southern quarter, and observed persons sitting under a laurel-tree and eating figs. I inquired of them how they understood the doctrine that man is to do good from God, and yet to do it as from himself. They answered that God operates good internally in man, but if man from his own will and understanding did that good, he would defile it so that it would be good no longer. To this I replied, that man is only an organ of life, and if he believes in the Lord he does good of himself from Him, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; furthermore, that the Lord imparts to man the freedom of choosing to act either from the one or from the other. That this freedom of determination is given by the Lord, is evident from the Word, which commands man to love God and his neighbor, to bring forth the good works of charity as a tree bears its fruit, and to observe His precepts in order that he may be saved, for that every one is judged according to his deeds: these things would not be commanded if man was not able to do good of himself from the Lord. After these observations I presented them with twigs from a certain vine, and the twigs in their hands put forth grapes.—With other particulars, n. 461.

XLIX. I saw a grand arsenal or dock containing large and small ships, and upon the decks were boys and girls who were in expectation of witnessing turtles rise from the sea. When they arose I observed that they had two heads, one of which they could retract within the shells of their bodies, the other appeared in form like the head of a man. With this head they spake to the boys and girls, who flattered them for their elegant discourse and presented them with rich gifts. The signification of these appearances was explained by an angel, who said, there are men in the world, and as many spirits after death, who say that in those who have acquired faith, God regards nothing that they think and do, but looks to their faith alone, which faith is concealed in the interiors of their minds. Yet the same persons preach the holy doctrines of the Word before their congregations in the same manner as others, but their discourses proceed from the larger head, which has the appearance of a man's, and in which the little head is for the time concealed, or else withdrawn into their bodies. After this I observed the same persons in a ship, having seven sails and flying in the air: those in the ship wore laurels, and were clothed in purple garments, and they cried aloud that they were the chief of the learned among the clergy, but it was seen that these appearances were the fantastic images proceeding from the ideas of their minds. When they alighted upon the ground I discoursed with them, first from reason, and afterwards from the Sacred Scriptures, and proved in various ways that their doctrines were the offspring of insanity, and being contrary to the Sacred Scriptures, were from hell. These arguments are too long to be cited here, but they may be seen in the account itself. I afterwards saw these persons in a sandy place in ragged clothing with fisher's nets as it were girt about their loins, through which their nakedness appeared, and lastly, they sunk down to a society on the confines of the Machiavelists, n. 462.

L. An assembly was convened, which held its sitting in a round temple, at the sides of which there were altars, next which the members of the assembly took their seats but there was no president, and consequently

every one, as he pleased, rushed into the middle of the assembly and clamorously expressed his opinions. They began with a discussion on free-will in regard to spiritual things, and the first, rudely advancing, exclaimed, that man had no more freedom of choice in such things than Lot's wife when she had become a pillar of salt. The second, that he had no more freedom than a beast or a dog. The third, that he had no more freedom of action than a mole, or than an owl in daylight. The fourth asserted, that if man had freedom of choice in spiritual matters, he would become a maniac, and believe himself to be as God, with ability to regenerate and save himself. The sixth read from the book of the Evangelical Protestants, called the FORMULA CONCORDIÆ, that man has no more freedom in things spiritual than a stock or a stone, and that in such matters he is unable either to think, to will, or to do the least thing, neither can he apply or accommodate himself to receive them; besides much more, concerning which see above, n. 464. After this I was permitted to speak. I asked them whether a man would be any better than a mere brute without freedom of choice in spiritual things, and without such freedom to what purpose was all their theology? But they replied to this, If you read our theology you will not discover any thing spiritual therein, since this is so interiorly concealed in it that not a trace of it can be seen. In what our theology teaches concerning justification, that is, concerning the remission of sins, regeneration, sanctification, and salvation, you will find nothing spiritual, inasmuch as these virtues flow in by means of faith without any consciousness on the part of man. He removed charity and repentance likewise from connection with what is spiritual, and as to redemption, he attributed to God merely natural and human properties; as that He had included the whole race of mankind under the curse; that the Son bore it in His own person, and thus propitiated the Father, "And what is there," he asked, "of a spiritual nature in the Son's intercession and mediation with the Father? From this it is plain, that in our whole theology there is nothing spiritual, nor even rational, but only what is below them, or natural." At that instant thunder was heard from heaven, and, the assembly breaking up in terror, every one fled to his own house, n. 503.

LI. I once discoursed with two spirits, one of whom loved the good and the true, and the other, the evil and the false, and I discovered that both had the faculty of thinking rationally at their pleasure; but when he who loved the evil and false was left to himself, I saw smoke, as it were, ascend from hell, which extinguished the lucidity that was above his memory; and when he who loved good and truth was left to himself, I observed as it were a bright flame, which descended from heaven and illuminated the region of his mind above the memory, and from thence all that was below it. Afterwards I conversed with the spirit who loved evil and the false on the subject of man's free choice in spiritual things, but he became enraged at the very mention of it, and declared that no one was able to move hand or foot to do any spiritual good, nor his tongue to utter any spiritual truth, nor to apply or accommodate himself to receive any thing spiritual; for is not man in such things dead and merely passive? And how can what is merely passive or dead do good and speak truth of itself? Has not the church also thus decided? But the other spirit who loved good and truth, declared in favor of man's freedom of choice, for what would the whole Word avail without it? what would avail the church? or religion? or the worship of God? consequently, of what use would be the ministry? I know from the light of my understanding that a man without that spiritual liberty would not be a man, but a beast, for he is a man and not a beast because he has liberty. He added, furthermore, that without freedom of choice in things spiritual, man could not live after death, thus not to eternity, because he could have no conjunction with God; to deny this freedom, therefore, is a sign of insanity in things spiritual. After this a serpent [*prester*] was seen upon a tree, who offered the fruit to him who denied man's freedom of determination in spiritual things. And when he had eaten it there appeared a smoke ascending from hell, which extinguished, as to its lucidity, the superior part of his rational mind, n. 504.

LII. I once heard a noise resembling two millstones in collision, and approaching the place whence the sound proceeded, I saw a house, in which there were many small cells, where the learned of the present age sat and confirmed the doctrine of justification by faith alone; approaching one I inquired what at the present moment occupied his mind: he replied, the ACT OF JUSTIFICATION, the chief of all the doctrines in our orthodox faith. I then asked whether the entrance of justifying faith was known by any sign, or whether it was so known when it had entered: and he answered that this took place, not actively, but passively; at which I rejoined, that if activity in respect to this operation is not granted, the capacity of reception is taken away, and thus the act becomes purely ideal, or an *ens rationis*.

and resembles nothing but the statue of Lot's wife, tinkling when it is touched with a scribe's pen, or finger-nail, because it is composed of nothing but salt. Becoming wrathful, the man took up a candlestick to cast at me, but the light going out, it struck his companion, n. 505.

LIII. I saw two flocks, the one of goats, the other of sheep; but when I saw them from a nearer view, instead of goats and sheep there appeared men, and it was perceived that the flock of goats consisted of those who make faith alone saving, and the sheep of those who join charity with faith. To my interrogation, why they had assembled, those who appeared like goats, replied that they constituted a council, for it had been represented to them that Paul's saying, "That a man is justified by faith without the works of the law" (Rom. iii. 28), was not rightly understood; for that faith in that passage does not mean faith as it is now understood, but faith in the Lord the Saviour; and by the works of the law, are not meant those commanded in the decalogue, but the works of the Mosaic law, which were rituals (which is likewise proved). Their conclusion was, that faith produces good works, as a tree produces fruits. This conclusion was favored by those who constituted the flock of sheep, but at that moment an angel appeared between the two flocks, and cried to the flock of sheep, "Do not hearken to them, they have not receded from their former faith;" and he divided the sheep into two flocks, and said to those on the left, "Go to the goats, but I forewarn you that a wolf will come, which will seize them and you along with them." But they began to inquire, how it was understood that faith produces works as a tree produces fruits: and it became manifest that their perception of the conjunction of faith and charity was at complete disagreement with that comparison, and thus that the words were deceptive; on discerning this the sheep reunited themselves into one flock as before, and some of the goats joined them, acknowledging that charity is the essence of faith; thus that faith separate from it is only natural; but conjoined to it becomes spiritual, n. 506.

LIV. I discoursed with angels concerning three loves which are universal, and therefore in every man, which are THE LOVE OF THE NEIGHBOR, OR THE LOVE OF USE, which in itself is spiritual; THE LOVE OF THE WORLD, OR THE LOVE OF POSSESSING WEALTH, which in itself is material; and THE LOVE OF SELF, OR THE LOVE OF DOMINION OVER OTHERS, which in itself is corporeal. When these loves are rightly subordinated in man, he is truly a man and they are properly subordinate when the love of the neighbor constitutes the head; the love of the world, the body; and the love of self, the feet. It is altogether different when these loves find their seat in man contrary to order and it was shown what his quality is when the love of the world constitutes the head, and what it is when the love of self,—that he is then an inverted man,—a wild beast as to the interiors of his mind, and as to his exteriors and his body, a mere stage player. After this discourse a certain devil was seen ascending from the lower regions, having a dusky countenance and a white circle about his head, and he said that he was Lucifer (although he was not), and that in his internal he was a devil, but in his external an angel of light. He added that when he is in externals he is moral among the moral, rational among the rational, and even spiritual among the spiritual: and that when in the world he had been a preacher, and had declaimed against evil doers of all kinds, and hence it was that he was called the son of the morning. He said further, it was a subject of wonder to him, that while he was in the pulpit he perceived no other than that what he spake was so, but the case was different when he was not in the temple; for that in the temple he was in his externals, and when this was the case he was in understanding alone, but when he was out of the temple, he was in his internal, and then he was in the will; thus that understanding raised him to heaven, but will drew him towards hell; and the will prevails over the understanding because it disposes it to favor and consent. After this the devil counterfeiting Lucifer sunk down into hell, n. 507.

LV. I saw a temple circular in form, the roof of which was like a crown, the walls continuous windows of crystal, and the gates of a pearl-like substance: within it there was a reading-desk, upon which lay the Word surrounded with a sphere of light. In the midst of the temple there was a sacred place with a veil to conceal it, which at that time was removed, and within it stood a cherub with a sword vibrating in his hand. After seeing these things, their signification (as may be seen), was made known to me. Over the gates these words were written, "Now IT IS ALLOWABLE," by which is signified that it is now allowable to enter intellectually into the mysteries of faith, and I perceived that it would be highly dangerous to enter intellectually into the tenets of faith formed from man's own intelligence, and consequently consisting of falses, and much more so to confirm this from the Word. It was on this account of the Divine Providence that the Word was taken from the Roman

Catholics, and that among the Protestants it was closed up by their dogma that the understanding is to be kept under obedience to faith. But, inasmuch as the tenets of the New Church are all from the Word, it is allowed to enter into them with the understanding, for they form a chain of truths from the Word, which also shines before the intellectual sight. This was signified by the writing over the gates, "Now IT IS ALLOWABLE," and by the veil withdrawn from the sacred place within which stood the cherub. After this a paper was brought to me by an infant, who was an angel of the third heaven, and on it was written, FROM THIS TIME ENTER INTO THE MYSTERIES OF THE WORD, WHICH BEFORE WAS CLOSED UP; FOR ALL ITS TRUTHS ARE SO MANY MIRRORS OF THE LORD, n. 508.

LVI. I was seized with a serious disease occasioned by a smoke from that Jerusalem which in the Revelation (xi. 8) is called Sodom and Egypt, and was seen by those who were in the city as one dead. They said one to another that I was not worthy of burial, as is said of the two witnesses in the same chapter of the Revelation. In the mean time I heard many blasphemies from the citizens on account of my having preached the doctrine of repentance and faith in the Lord Jesus Christ. But as the judgment upon them was at hand I saw the whole city fall down, and become inundated with water. Afterwards I saw the inhabitants wandering among the ruins, and lamenting that such a fate had befallen them, when yet they believed according to the faith of their church that they were reborn and thus justified. But they were told that this was nevertheless their lot, because they had never done any work of repentance, and hence they were not conscious in themselves of a single damning evil. They were afterwards told from heaven that faith in the Lord, and repentance, are the two means of regeneration and salvation, and that this, as may be seen in the relation itself, is well known from the Word, and moreover from the Decalogue, and from the sacraments of Baptism and the Holy Supper, n. 567.

LVII. All who, after death, come into the spiritual world, are at first held in the externals in which they were while in the natural world, and as the greatest number while they are in externals live morally, frequent temples, and pray to God, they believe that they will assuredly go to heaven. They are instructed, however, that every man after death successively puts off the external man, and that the internal man is opened, and that his real quality then becomes known; for a man is a man by virtue of will and understanding, and not from action and speech only; hence it is that a man may appear like a sheep in externals, and yet internally be like a wolf. In the internal itself he is likewise of this quality unless he explore the evils of his will and thence of his intentions, and hence performs the work of repentance. With much besides, 568.

LVIII. Every love exhales its delight, but these delights are hardly perceivable in the natural world; in the spiritual world however they become manifest, and are sometimes changed into odors, and then the quality of the delights and of the love from which they originate are perceived. The delights of the love of good are perceived, according to their quality in heaven, like the fragrance of gardens and flowers, and on the other hand, the delights of the love of evil, according to their quality in hell, like reeking and fetid smells from stagnant waters and dunghills. On account of this opposition the devils are tormented when they are sentient of any sweet odor of heaven, and the angels in like manner by the stenches of hell. This was confirmed by two examples. On this account the anointing oil was prepared from aromatics, and it is said that the odor of an offering is grateful to Jehovah; and on the other hand, that the children of Israel were commanded to carry unclean things out of their camp, and to bury their excrement, for their camp represented heaven, and the desert outside represented hell, n. 569.

LIX. A certain novitiate spirit, who, in the world, had frequently meditated concerning heaven and hell, and had desired to know their respective quality, was directed from heaven to INQUIRE WHAT DELIGHT IS, AND HE WOULD KNOW. He inquired, therefore, but amongst spirits who were merely natural he inquired in vain. He was then conducted successively to three assemblies; —to one where they explored ends, and are therefore called spirits of wisdom; to a second where they penetrated into causes, and are therefore called spirits of intelligence; and to a third where they search out effects, and are therefore called spirits of science. He was instructed by these different companies that the life of every angel, spirit, and man, is from the delight of his love, and that the will and understanding are not able to make the smallest movement except from the delight of some love, and this in each individual is what is called good: and further, that the delight of heaven is the delight of doing good, and the delight of hell the delight of doing evil. In order that he might be further instructed, a devil, who was allowed to ascend, described in his pre-

sence the delights of hell, that they were the delights of revenge, whoredom, fraud, and blasphemy, and that when these delights are perceived there as odors, they are perceived as fragrant balm, and he therefore called them the delight of his nostrils, n. 570.

LX. I saw a company of spirits praying to God to send angels to them who might instruct them concerning faith, for they were uncertain of many things, inasmuch as the churches were not agreed upon them, and all their ministers said, BELIEVE US, WE ARE THE MINISTERS OF GOD, AND WE KNOW. And angels appeared, whom they questioned concerning charity and faith, concerning repentance, regeneration, concerning God, the immortality of the soul, baptism, and the holy supper. To each of these inquiries the angels replied, that such subjects fall within the understanding, and thus what is not received in the understanding is like seed sown in the sand, which perishes, however the rains water it, and that when the understanding is closed by religion, it can no longer see any thing whatever in the Word from the light which is therein from the Lord; yea, that the more it reads the more blind it becomes in respect to faith and salvation, n. 621.

LXI. How man enters heaven when he is prepared, namely, that after preparation he sees a way, which leads to the society in heaven where he is to live to eternity, and that near to the society is a gate which is opened, and after his intromission examination is made whether he is in similar light and heat, that is, similar truth and good, as the angels of that society. He then goes about inquiring where his house is, for there is a new house for every novitiate angel, and when it is found, he is received and numbered as one of their society. But when those in whom there is no light and heat, that is, truth and good of heaven, enter such societies, they are miserably tormented, and on account of the torment cast themselves down headlong; this is in consequence of their being opposed to the sphere of the light and heat of heaven, and such afterwards no longer desire heaven, but consociate with their like in hell; hence it is evident, that it is in vain to think that admittance to heaven is only of grace, and that those who are admitted enjoy its delights, like those in the world who are admitted to a marriage, n. 622.

LXII. Many, who had believed that heaven consisted only in admission of grace, and after admission eternal joy, were permitted to ascend into heaven, but as they were not able to bear its light and heat, that is, its truth and love, they cast themselves down headlong, and then appeared to those who were below like dead horses; among those who thus saw them were some boys with their master, who taught them what is signified by the appearance of dead horses, and afterwards who they were that appeared so at a distance. He said that they were those who, while they read the Word think materially and not spiritually of God, of the neighbor, and of heaven; and that those think materially of God who think of essence from person, and of the quality of the neighbor from his face and speech, and of heaven, as to the state of love there, from place; and that those think spiritually who think of God from essence, and thence from person, of the neighbor from quality and thence from face and speech, and of heaven from the state of love there and thence from place. He then instructed them that a horse signifies the understanding of the Word, and as the Word with those who think spiritually while they read it, is a living letter, such persons at a distance appear like living horses; and on the other hand, as the Word with those who think materially while they read it, is a dead letter, such appear at a distance like dead horses, n. 623.

LXIII. I saw an angel descending from heaven into the world with a paper in his hand, upon which was written THE MARRIAGE OF GOOD AND TRUTH; and I observed that in heaven the paper shone, but in descending it became gradually less and less lucid until neither the paper nor the angel could be seen except by some of the unlearned who were simple in heart. The angel explained to these what was involved in THE MARRIAGE OF GOOD AND TRUTH, namely, that every thing in general and particular, both in the universal heaven and the universal world, contain both together, because good and truth in the Lord God the Creator make one, and therefore there is not a single thing that relates to truth alone, nor a single thing that relates to good alone, consequently that in the whole and in its particulars there is the marriage of good and truth; in the church there is the marriage of charity and faith, because charity is of good and faith is of truth, n. 624.

LXIV. I was once in profound meditation concerning the advent of the Lord, and I saw heaven luminous from the east to the west. I heard also a glorification and celebration of the Lord by the angels; but it was from the prophetic Word of the Old Testament, as well as from the apostolic Word of the New. The very passages of the Word from which the glorification was taken, may be seen in the relation itself, n. 625.

LXV. In the eastern part of the northern

quarter there are places of instruction, and those who receive interior instructions there are called disciples of the Lord. When I was once in the spirit, I inquired of the teachers there whether they were acquainted with the universals of heaven and of hell. They replied that the universals of heaven are three loves—the love of uses, the love of possessing worldly goods for the sake of use, and true conjugial love; and that the universals of hell are three loves opposite to these three—the love of dominion from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. Then follows a description of the quality of the first infernal love, which is THE LOVE OF DOMINION FROM THE LOVE OF SELF; this, with the laity, is of such a nature, that when its restraints are relaxed they are desirous of dominion over the whole world; while the clergy wish to have dominion over the whole heaven. That such a fantasy prevails over those who are principled in this love is confirmed by the like in hell, where those are together in a certain valley who find the delight of their souls in the fantasy that they are emperors of emperors, or kings of kings, and elsewhere those who delight in the fantasy that they are gods; and I saw that on the appearance of the latter the former, who were of such high minds, fell upon their knees and worshipped. I afterwards spake with two angels, whereof one was a prince of a certain society in heaven, and the other its chief priest. They said that amongst them in their society there are magnificent and splendid objects, because their love is not from the love of self, but from the love of uses, and that they are surrounded with honors, which they accept not for their own sakes, but for the sake of the good of obedience. I then asked them, "How can any one know whether he performs uses from the love of self or the world, or from the love of uses, inasmuch as uses flow from all three? suppose a society to consist of nothing but satans, and another society consisting entirely of angels, I can imagine that the satans from the love of self and the world might perform as many uses in their society as the angels. Who therefore can say from which love the uses proceed?" To this the prince and the priest replied, that satans perform uses for the fame of being exalted to honors and acquiring riches, but angels perform uses for the sake of uses. The former are distinguished from the latter chiefly by this—that all who believe in the Lord, and shun evils as sins, perform uses from the Lord, and thus from the love of uses; but all who do not believe, nor shun evils as sins, perform uses from themselves, and for the sake of themselves, thus from the love of self or the world, n. 661.

LXVI. I entered a certain grove and saw two angels conversing together; I approached, and found the subject of their conversation to be the lust of possessing all things of the world. They said that many who appear moral in their actions and rational in their discourse, are in the insanity of that lust, and that such concupiscence is turned into fantasies in those who indulge in such ideas. As every one is permitted in the spiritual world to delight in his fantasy, only not to do evil to another, there are congregations of such persons in the lower earth. As it was known were they were, we descended, and went among them, and saw them sitting at tables, upon which there was a great abundance of gold coin. They said that this was the wealth of the whole kingdom; but it was only an imaginary sight or fantasy by which they produced that appearance. But when it was told them that they were insane, they turned away from their tables and confessed it was so; yet inasmuch as that appearance delights them above all things, they cannot help going and gratifying the enticements of their senses. They said further, that if any of them takes another's property, or does any evil, they fall into a certain prison underneath, where they are kept to work for food, clothing, and small pieces of money, and if they do any mischief there they are fined and punished, n. 662.

LXVII. I heard a dispute between a certain royal ambassador and two priests as to whether intelligence and wisdom, and consequently prudence are from God, or whether they are from man. The ambassador maintained that they are of man, but the priests that they are from God. It was perceived, however, by some angels, that the priests within their own minds believed the same as the ambassador, namely, that intelligence and wisdom, and hence prudence, are from man. In proof of this the ambassador was requested to take off his official robes and put on the garments of the sacerdotal office, and when he did this, he began to confirm abundantly that all intelligence, and prudence likewise, are from God. After this the priests were requested to take off their vestments and put on the clothing of political ministers, and when they did this they spake from their interior selves, saying that all intelligence and prudence are from man. The reason of their speaking thus was, that a spirit thinks himself to be of a quality like the garments which he wears. After this the three became cordial friends, and, discoursing together, went along a way

which leads downwards, but afterwards I saw them return, 663.

LXVIII. Concerning those who, in the Word, are called the Elect, and that they are such as are found after death to have lived a life of charity and faith, and are separated from those who have not lived that life, and thus are then elected and prepared for heaven. Wherefore to believe that only some before they are born, or afterwards, are elected and predestinated to heaven, and not all, as all are called, is to suppose that God has not power to save, and even that he is unjust, n. 664.

LXIX. It was related in heaven by a certain new-comer, that no one in the Christian world knew what conscience was. The angels could not credit this, and they directed a certain spirit to take a trumpet and call together the intelligent, to inquire of them whether they know what conscience is. This was done, and among those who assembled there were politicians, scholars, physicians, and clergymen. It was then inquired, first of the politicians, what conscience was, and they answered that it was a fear, either preconceived, or arising from detection, of the loss of honor or wealth; or a melancholy humor arising from indigestion in the stomach; with much besides. Afterwards the scholars were asked what they knew about conscience; they replied that it was sorrow and anxiety infesting the body and thence the head, or the head and thence the body, arising from various causes, but especially from the mind dwelling much on one thing alone, and chiefly when the ruling love suffers, whence arise phantasies and delirious follies, and in some cases brain-sick fancies in religious matters, which are called remorse of conscience. After these, the physicians were asked what conscience was, and they replied, that it was nothing but a sadness originating in various diseases, many of which they enumerated, as may be seen in the relation itself; of these they said they had cured a considerable number by their healing art. Lastly the question was put to the clergy, what conscience was, and they answered that it was the contrition which precedes faith, and that they heal it by Evangelical consolation; they said further, that there are conscientious persons of every religion, whether it be fanatical or true, who make to themselves scruples in matters of salvation, as well as in things indifferent. The angels, on hearing these replies, perceived the fact that no one knew what conscience really was, they therefore sent one of their number to give instruction. Standing in the midst of the assembly he told them that conscience did not consist in any uneasiness, as they had all conjectured, but in a life according to religion, and that those especially are in that life who are principled in the faith of charity; and that those who possess conscience, as he illustrated by examples, speak from the heart when they speak, and act from the heart when they act; when it is said therefore that any one has a conscience, it is understood that he is just; and contrariwise. After this, the persons assembled divided themselves into four companies [differing from their former arrangement]; into one company all those were collected who understood and assented to what the angel had said; in another, those who did not understand, but were still disposed to favor it; in a third, those who had no wish to understand it, saying among themselves, "What have we to do with conscience?" And in a fourth those who ridiculed it, saying, "What is conscience but a breath of wind?" I afterwards saw those two latter companies depart to the left, while the former two went to the right, n. 665.

LXX. I was led to a place where the old Sophi of Greece dwelt together, and which they call Parnassus. I was told that they periodically depute certain of their number to seek out any new-comers from the world, and to inquire concerning the present state of wisdom on the earth. Two new-comers from Christendom had then been found and brought to them, and they immediately asked them, "WHAT NEWS FROM EARTH?" They replied that this was new there,—that men had been found in forests, who had probably been lost there when they were children, and that although indeed they appeared like men as to their faces, they were still not men, and it had been concluded in the world that a man was nothing more than a beast except as to his capacity of articulating sound and thus speaking, and that beasts, in like manner, if they were gifted with articulate speech would have the same capacity of intelligence; with much besides. The Sophi, from what they had heard, came to many conclusions concerning wisdom; what changes it had undergone since their time; and from this especially that men know not the difference between the state of man and the state of beasts, nor indeed that a man is only born in the form of a man, and that he becomes a man by instruction, and according to the nature of the instruction he receives; that he is made wise by truths, insane by falses, and interiorly brutal by evils; and that he is only born with a faculty to know, to understand, and become wise, to the end that he may be a subject in whom God may inspire wisdom, from its first to its highest degree. They said, moreover that they per-

ceived from these new-comers that wisdom, which in their time was in the east, had declined to the west. After this they instructed the novitiates, as may be seen in the relation itself, how it was that man, created in the form of God, could be changed into a form of the devil, n. 692.

LXXI. It was again announced that an assembly would take place where the old Sophi resided, because they had heard from their emissaries that they had met with three new-comers from the earth, one of whom was a priest, another a politician, and a third a philosopher. These were conducted to the assembly and immediately asked, "WHAT NEWS FROM THE EARTH?" And they replied, This is new, we have heard that a certain person declares that he holds converse with angels and spirits, and he relates many things concerning their state, among other things, that man is equally a man after death, with this difference only, that he then puts on a spiritual body, while before death his body was material. On hearing this the sages asked the priest what he had thought of this information on earth; he replied that inasmuch as he had believed that a man would not live again as a man before the last judgment, he, with the rest of his order, had thought such relations to be visions, afterwards fictions, and at length had hesitated to come to any conclusion. It was then asked whether the inhabitants of the earth were able to see, rationally, that a man lives a man after death, and so to dissipate the paradoxes concerning the intermediate state of the soul, which are, that souls float in the universe like vapors, and continually expect the last judgment, when they will be reunited to their bodies, a lot which is worse than that of any beast: to this the priest replied, that there are some who say this, but they do not convince the others, who ascribe the reunion of souls with their dead bodies, and skeletons in the sepulchre, to the omnipotence of God, and when omnipotence and faith are named reason is banished. After this the politician was asked concerning those reports, and he replied that in the world he could not believe that man lived as a man after death, inasmuch as the whole man lies dead in the sepulchre, and therefore that the author of those reports saw phantoms which he thought were angels and spirits; but that now he was convinced by his very senses that he lives a man as before, and was in consequence ashamed of his former thoughts. The philosopher gave much the same account of himself and his associates, and added that what he had seen and heard from that man he had classed among the opinions and hypotheses which he had collected from ancient and modern authors. On hearing these replies the Sophi were amazed, more especially that Christians, who are in a superior light to others from revelation, should be in such darkness concerning the life after death, when yet they and the wise of their time knew and believed in that life. They said further, that they perceived the light of wisdom had since their times descended from the interiors of the brain to the mouth, under the nose, where it appeared like a shining of the lip, and hence the speech resembles wisdom. Hereupon one of the scholars exclaimed, "Oh how stupid are the minds of men upon earth at this day! Oh that the disciples of Heraclitus, who weep at every thing, and those of Democritus, who laugh at every thing, were here, for we should hear much laughter and much weeping!" Afterwards plates of copper upon which were engraven some hieroglyphic characters were given to the novitiates, and they departed, n. 693.

LXXII. Three new-comers from the world were found and conducted to the city under Parnassus, where they were asked, "WHAT NEWS FROM THE EARTH?" and they replied, that in the world they had believed in a future rest from every kind of labor, and yet they had heard when they came hither that there are administrations, offices, and works, as in the former world, and consequently that there is no rest. To this the wise persons there replied, "So ye believed that ye were now to live in mere ease, when yet from such ease arises languor, torpor, stupidity, and lethargy both of the mind and body, which are not life but death." Then they were conducted about the city to see the administrators and operatives; when they had seen these they wondered that such things existed, while they had believed that the future was a certain inane state in which souls continue until the new heaven and the new earth exist. They were instructed that all things which here appear to the eye are substantial and are called spiritual, and that all things in the former world are material, and are called natural, and that the difference is in their origin; every thing in the spiritual world exists and subsists from the sun which is pure love; and every thing in the natural world from the sun which is pure fire. They were further instructed also, that there are not only administrations in the spiritual world, but studies of every kind, as well as writings and books. The novitiates were rejoiced at these instructions and, when they departed, some virgins came and presented them with pieces of embroidery and net-work made with their own hands. They also sang an ode before them, which expressed, by the sweetness of its angelic

melody, the affection of useful works, n. 694.

LXXIII. I was introduced into an assembly where some of the old philosophers were also present, and was asked what was known in the natural world concerning influx. I replied that nothing concerning it was known, except the influx of the sun's light and heat into natural things, both animate and inanimate. That nothing whatever was known of the influx from the spiritual world into the natural, when yet it is by that influx that all the wonderful phenomena displayed in the animal and vegetable kingdoms (some of which I also recounted), are produced, and as men know nothing of this influx, they confirm themselves in favor of nature, and become naturalists, and at last atheists, n. 695.

LXXIV. I discoursed with the disciples of Aristotle, of Des Cartes, and of Leibnitz, concerning PHYSICAL INFLUX, OCCASIONAL INFLUX, and PRE-ESTABLISHED HARMONY, and I heard how each of these philosophers confirmed his hypothesis. As they were not able to examine the subject from any elevation of their understanding above confirmations, but only from below them, they decided the strife by lot, which came out in favor of spiritual influx, which in some measure agrees with occasional influx, n. 696.

LXXV. I was conducted to a certain gymnasium, where young men were initiated into various arcana of wisdom; this was effected by the discussion of any subject which the president might propose on the occasion. The problem now to be solved was, WHAT IS THE SOUL, AND WHAT IS ITS QUALITY? There was a pulpit or desk into which the speakers went up, and immediately one ascended, saying, that no one since the creation of the world had been able to search out what the soul is, and what its nature is. As they knew, however, that the soul was in man, they searched for its seat, and it had been concluded that it resided in a certain gland called the pineal gland, having its seat between the two brains in the head. He had at first believed this himself, but as many rejected this opinion, he also had receded from it. After him, a *second* ascended, and he said that he believed the seat of the soul to be in the head, because the intellect has its seat there; but as he was unable to divine in what part of the head it was seated, he had sometimes acceded to the opinion of those who said that it was in the three ventricles of the cerebrum; sometimes, again, he favored the opinion of its being seated in the *corpora striata*, sometimes that of its location in the medullary or in the cortical substance, and sometimes that which fixed its seat in the *dura mater;* to which he added that he would leave every one to come to his own decision. Then a *third* ascended, who said that the seat of the soul was in the heart, and thence in the blood, which he confirmed from some passages in the Word where the heart and the soul are mentioned. After him a *fourth* ascended, saying, that from his childhood he had thought with the ancients that the soul was not in any part, but in the whole of the body, because it is a spiritual substance of which place is not predicable, but impletion, and because also by the soul the life is understood, and life is in the whole. Then a *fifth* ascended, who said that he believed the soul to be pure somewhat, similar to ether or air, and that he believed this on account of the opinion that souls are of this nature after their separation from the body. But as the wise persons in the orchestra perceived that none of them knew what the soul was, they requested the president, who had proposed the problem, to descend and teach them. Hereupon he descended and said, "The soul is the essence itself of man, and as an essence without a form is not any thing, the soul is the very form of forms of a man, and this form is the truly human, in which wisdom, together with its perceptions, and love, together with its affections, universally reside. And you are now souls, as you believed when in the world that you would be after death:" with much besides. This was confirmed from the declaration in the book of creation, "Jehovah God breathed in the nostrils of Adam the breath of lives, and man became a living soul," Gen. ii. 7, n. 697.

LXXVI. I saw an angel with a trumpet, by which he called together those who were celebrated among Christians for their learning, to relate what they had believed in the world concerning heavenly joy and eternal happiness; this was done because it was said in heaven that no one in the Christian world knew any thing on this subject. In about half an hour I saw six companies of learned Christians approach, who were asked what they had known about heavenly joy and eternal happiness. The *first* said, they had believed it to consist solely in admission into heaven, and after that the enjoyment of its delights, as a person admitted to a marriage enjoys its festivities. The *second* company said, they believed it to consist in delightful consociation with angels, and in the sweetness of discourse with them. The *third*, in feasting with Abraham, Isaac, and Jacob. The *fourth*, that they believed heaven to be the enjoyment of paradisiacal delights. The *fifth*, that it consisted in super-eminent dominion with super-royal magnificence and unfailing

treasure. The *sixth* company thought it was a perennial gladness arising from the eternal glorification of God. In order that these sages might know whether what they had believed constituted the happiness of heaven, they were permitted to enter into their joys, each company by itself, that they might learn from living experience whether their delights were imaginary or real: this is the case with many who go from the natural world into the spiritual, n. 731—733.

And immediately that company which had thought heavenly gladness to consist in delightful consort and sweet conversation with angels, was admitted into their imaginary joys. But as their joys were external, and not internal, they were tired after a few days, and withdrew, n. 734.

After these, those who had believed that heavenly gladness consisted in feasting with Abraham, Isaac, and Jacob, were admitted to such delights; but as they perceived that those joys were only external and not internal, they were wearied, and took their departure, n. 735.

The case was similar with those who had believed heavenly gladness and eternal happiness to consist in super-eminent dominion, abundance of wealth, and super-royal magnificence, n. 736. It was similar also with those who had thought them to consist in paradisiacal delights, n. 737.

The same occurred, afterwards, with those who had believed the joys of heaven and eternal happiness to consist in the glorification of God and perennial gladness to eternity; and these were at length instructed what is meant in the Word by the glorification of God, n. 738.

Lastly, their experience was similar who had believed this happiness and joy to consist in a mere admittance into heaven, and that then they would enjoy its gladness as those who are admitted to a marriage enter into its festivities; but as these were convinced by actual experience that there are no joys in heaven for any but those who have lived the life of heaven, that is, the life of charity and faith, and that it is only a torment to those who have lived contrary to that life, they receded and associated with those who were similar to themselves, n. 739.

As it was perceived by the angels that hitherto no one in the natural world had known the quality of the joys of heaven, and the quality of eternal happiness thence derived, the angel with the trumpet was told to select ten persons out of the whole assembly and introduce them into one of the societies of heaven, that they might see with their eyes, and perceive in their minds, what heaven is, and the nature of its joys. This being done, they were admitted, and, first, they were permitted to see the magnificent palace of the prince, n. 740, and the adjoining paradise, n. 741. Afterwards they saw the prince himself and his nobles, clad in splendid robes, n. 742. They were then invited to the table of the prince, and saw such a display of magnificence as no one had ever witnessed on earth. At table the prince instructed them on the subject of heavenly joys and eternal happiness; that they consisted in internal beatitudes, and in external joys thence derived, and that internal beatitudes derive their essence from the affection of use, n. 743. After they had dined, certain wise persons of the society were sent for by the prince's command, who fully instructed them in the nature and derivation of internal blessedness, which is eternal happiness, and which causes external delights to be joys: with much besides on these subjects, n. 745, 746. After this they were allowed to see a wedding in that heaven, concerning which, n. 747—749. Lastly, they heard preaching there, n. 750, 751. And having heard and seen all these things, they descended filled with the knowledge of heaven and gladness of heart, n. 752.

LXXVII. On the subject of revelation That it has pleased the Lord to manifest Himself to me, and to open the interiors of my mind, that I might see the things which are in heaven and hell, and thus reveal such arcana as for excellence and importance surpass all the arcana hitherto discovered. These are, 1st. Concerning the Word, that in the whole and in every part there is a SPIRITUAL SENSE, which does not appear in the sense of the letter; and that the Word, therefore, is written according to the correspondence of natural things with spiritual. 2d. Concerning CORRESPONDENCES themselves and their nature. 3d. Concerning the LIFE OF MAN AFTER DEATH. 4th. Concerning the respective quality, also, of HEAVEN AND HELL, and the nature of BAPTISM AND THE HOLY SUPPER. 5th. Concerning the SUN in the spiritual world, that it is pure love from the Lord, who is in its midst; the proceeding light of which also is wisdom, and the proceeding heat, love; whence faith and charity are derived: and that all things which proceed from this sun are spiritual and thus alive. That the sun of the natural world is pure fire, and consequently all things which proceed from this sun are natural, and thus dead. 6th. Concerning three degrees hitherto unknown. 7th. Concerning the LAST JUDGMENT, that THE LORD THE SAVIOUR IS THE GOD OF HEAVEN AND EARTH. Concerning the NEW CHURCH and its doctrine. Concerning the INHABITANTS

OF THE PLANETS and the EARTHS in the universe, n. 846. 8th. Furthermore, concerning conjugial love, that it is spiritual with those who are spiritual, natural with the natural, and carnal with adulterers, n. 847. 9th. Although these arcana surpass in excellence all the arcana hitherto discovered, it was shown to the very sight of the angels that they are slighted by many, n. 848. 10th. A murmur was heard from some in the lower earth that they could have no faith in them, unless MIRACLES were done, but it was replied that they would no more believe on account of miracles than Pharaoh and the Egyptians, or than the posterity of Jacob when they danced about the golden calf in the desert, or even than the Jews when they saw the miracles which the Lord Himself performed, n. 849. 11th. Lastly, why the Lord revealed these arcana to me, and not rather to some one of the ecclesiastical order, n. 850.

That the things contained in the MEMORABILIA at the end of each chapter are truths, and are similar to those which are recorded as having been seen and heard by the prophets before the advent of the Lord, and by the apostles after His advent, as by Peter and Paul; but especially by John, as recorded in the Revelation, n. 851.

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TO

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CONTAINED IN THE PRECEDING WORK.

N. B. The numbers to which Cor. *is prefixed denote the passages adduced in the* Coronis, or Appendix to the True Christian Religion. *The asterisk* (*) *denotes that the passage is more fully explained.*

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